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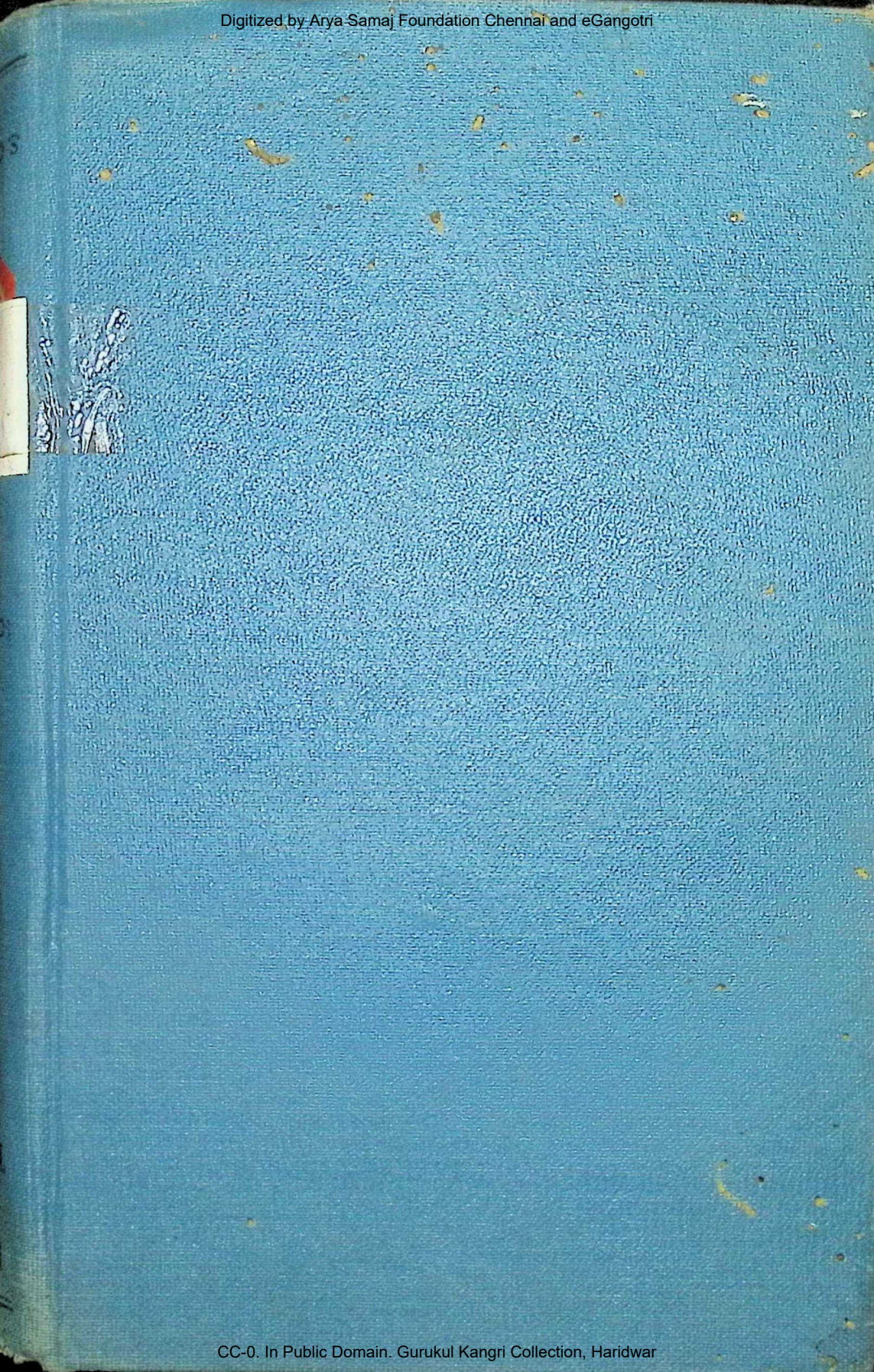

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UMDAT -UT- TAWARIKH

DAFTAR III

1831-1839 A. D.

By

SOHAN LAL SURI

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Maharaja Ranjit Singh, the Lion of the Panjab

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AN OUTSTANDING ORIGINAL SOURCE
OF
PANJAB HISTORY

UMDAT-UT-TAWARIKH

DAFTAR III, PARTS (I—V)

Chronicle of the reign of Maharaja Ranjit Singh

1831—1839 A.D.

CHECKED 1973
Initial

By
LALA SOHAN LAL SURI
Vakil at the Court of Lahore

Translated from Persian into English with corresponding Christian dates and explanatory and elucidatory notes

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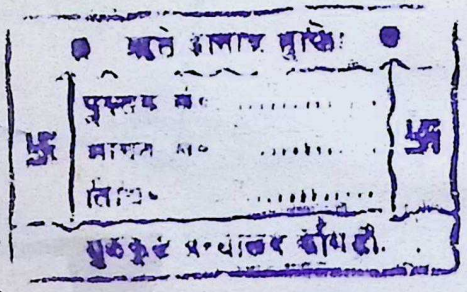

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FOREWORD

In placing the English translation of a substantial portion of Sohan Lal's voluminous Persian work into the hands of scholars, Professor V. S. Suri has rendered valuable service to the cause of history. Sohan Lal's *Umdat-ut-Tawarikh* comes next only to the unpublished records of the Khalsa Government (which are still intact in the Archives of the Panjab State), and may be said to furnish the primary material for the study of the history of the Panjab during the first half of the nineteenth century. This period of fifty years together with one of equal length just preceding it, forms the most eventful period in the modern history of our State. The opening years of this spell of one century (1748-1849) were marked by (*i*) the *exit* of the Mughals from the political stage of the Panjab ; (*ii*) the occupation of the Province by Ahmad Shah Abdali ; (*iii*) the Abdali-Sikh struggle and the triumphant emergence of the latter ; (*iv*) the Khalsa sovereignty over their homeland ; while the closing years of the period under review witnessed the annihilation of the Khalsa *raj*.

The Khalsa *raj* or the political and territorial power of the Sikhs assumed proper form and shape during the period of anarchy that followed the invasions of Nadir Shah and Ahmad Shah Abdali. Nadir came and occupied Delhi in March 1739 ; and for the two months that he stayed at the imperial capital, the Khutba was read in his name, as if the Mughal Emperor did not exist. Nadir's invasion thus completely exposed the hollowness of the empire. Ten years later, Ahmad Shah Abdali began his series of invasions, and further bled the already bleeding empire. He cut off a big slice of the Panjab territory from Delhi and converted it into an *annexe* of his Kingdom of Kabul and nominated a governor to rule on his behalf (1753). This completed the process of the Mughal *exit* from the stage of the Panjab politics. With the collapse of the Mughal rule, the machinery set up for the governance of the province, too, broke down. Ahmad Shah Abdali had no intention of building an Indian empire for himself. He was contented with the recognition of his suzerainty ; and used to return to Kabul after each military campaign, leaving his deputies behind to govern his Indian possessions. No attempt was, therefore, made by the Afghans to set up a fresh apparatus of government in place of the one which they had supplanted. A sort of administrative void was thus created which made it difficult, almost impossible, for any one to use executive authority with any effective results in the day-to-day administration of the country. This state of affairs was most welcome to the vigilant Khalsa who then emerged from their hide-outs, came in the open and got ready to measure swords with the Afghans.

Briefly told, the history of the Khalsa after the execution of Banda (1716) was like this. They were left without a spiritual or secular leader who would keep them together ; and the government of the day turned this helplessness of the community to its own advantage. A series of repressive measures were adopted against the Sikhs with the result that the weak and the wavering among

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them did away with the exterior symbols of their religion and got merged into Hindu society. But those who would not abjure the creed of their Guru preferred to leave their home and take shelter in the hills, deserts or thick jungles situated on the borders of the Panjab. The number of these staunch votaries of the Panth, as all traditional accounts state, did not exceed two thousand men. This was not big enough for the accomplishment of the task they had undertaken, yet the fact that these two thousand men were made of sterner stuff has a significance in the making of the history of the Panjab during these years.

A score of years that had elapsed since they had come to lead the life of exiles with all its sufferings and privations had helped in making their resolution stronger than before, *viz.* to fight the battle of freedom till they had won it. Furthermore, the necessity of maintaining the integrity of their little community under those adverse political and economic conditions of life, the Khalsa was forced to adopt the way of living which was not different from that of a free-booter or a highway man. Small bands of tens and twenties would prowl about on the highways and vanish at the sight of the Mughal horsemen, but would again sally out, lay waste the country, loot government treasuries or the passing caravans of merchants and bolt away. It was also to keep them together during this period of exile that the untutored mind of a jat peasant had evolved that semi-military organisation which subsequently came to be known as the Misaldari system. Number of men from a clan or '*got*', from a village or group of neighbouring villages or from one occupational group would, as a matter of course, band together under the leadership of the most daring of their comrades and form a small independent politico-military group technically called *misal*.

The booty was divided into equal shares, the leader getting a double share (the additional one being known as the share of the Sardari or leadership). Each of these leaders or *Jathadars* was guided more or less by his personal ambition and was content with small-scale predatory excursion on his own account. There was no unity of command and the various *Jathadars* were scarcely combined for a collective purpose though they would readily go to the aid of a brother Jathadar when call was given for it. Such was the life of these 'exiles'. If physical comfort alone was to be taken into consideration, these votaries of the *Panth* may be said to have just dragged on a bare existence ; but the thought that they kept the torch of freedom burning even in exile must have made them happy and proud.

Now that the Abdali opened his series of invasions in April 1748, and within a couple of years had transferred the province of the Panjab from the Mughal to the Kabul *rājdhāni*, the Khalsa was faced with a fresh problem. Their homeland was now going out of the feeble hands of the Mughals of Delhi into the stranger hands of the Afghans of Central Asia. How to meet this unexpected situation ? Pillaging and marauding on which they had been engaged so far was not their sole objective. It was not for this that they had left their hearth and home. The ultimate victory had been predicted for them. At least the ideal of '*raj karega Khalsa*' (the Khalsa shall rule),

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they had always kept before them, and would end their daily prayers with it.

Accordingly, when the *Sarbat Khalsa* (all young and old exiles) met in congregation on the day of *Baisakhi* at Amritsar in 1748, the one all-engaging *prastav* before them was 'shall we accept this new yoke of the Central Asian Afghans ?' The *gurumatta* or the verdict given by the Synod was 'no'. 'fight the foe'. With the hour comes the man, they say ; and it did happen with the Khalsa community in their hour of sore trial. There came forward men like the celebrated Kapur Singh Faizulpuria and his equally resourceful younger colleague Jassa Singh Ahlowalia to organise and give lead to the many and widely scattered *misals*. The process of smaller units merging into the bigger ones was already going on ; and now the talented Kapur Singh made his brethren realise the necessity no less than the advantage of organising the entire fighting resources of the community before launching the struggle with Abdali. All *Jathadars*, big and small, (65 is stated to be the traditional number) agreed to pool their individual resources for the service of the *Panth* and consented to fight under the common flag of the Khalsa. The task of re-grouping the *Jathas* into eleven or twelve bigger ones was quickly accomplished and the new body was given the significant name of the *Dal Khalsa* or the National army of the *Panth*. In other words, the *Dal* was distributed over twelve fighting divisions of varying strength, each under a separate commander with a distinctive badge and banner. The chief command of the *Dal* was given by common consent to Sardar Jassa Singh Ahlowalia.

The founding of the *Dal* synchronised with the first invasion of Ahmad Shah Abdali. Between the two, there commenced a two-decade struggle which forms one of the most stirring periods in the history of the Panjab. The traditions of these terrible times still linger in popular memory and conjure up a shocking picture of insecurity of life and property, of loot, arson and slaughter. "*Khada pita lahe da rahanda Ahmad Shaheda*"* is a well-known saying which is used as a current coin in every part of the Panjab.

A fairly detailed and trustworthy account of this struggle occurs in Daftar I of Sohan Lal's book of which an English rendering, we are told, has been done by Professor V. S. Suri though it has not yet gone to Press. Sohan Lal was, of course, not an eye-witness of the events that occurred during this period But, we are assured by him that the account contained in Daftar I is as much worthy of credit as that of the later events, since this is based on voluminous manuscript notes which his father, Lala Ganpat Rai Suri, had left for him. Lala Ganpat Rai was in the service of Ranjit Singh's father and grandfather performing the duties of a Vakil and the *waqai navis* (court chronicler). Ranjit Singh's father, Sardar Mahan Singh, and grandfather, Sardar Charat Singh, were both prominent members of the *Dal Khalsa* and had played an important part during the Abdali and *Dal Khalsa* struggle. To Sohan Lal, the rank of the *Vakil* of the court of the Sukarchakiya Sardars came as a family-legacy and with it this valuable material for the history of the

*It means 'What we eat and drink is ours, for, the rest will be taken away by Ahmad Shah.'

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Panjab. This part or Daftar I of Professor Suri's translation, when it comes before the public will be as much worthy of appreciation as the one in the Press, at the moment.

The terrible and frequent visitations of Abdali's Central Asian hordes brought to a standstill almost every creative activity of life in the Panjab—lands were deserted, trade, commerce and industry failed to function. The peasant and the artisan, the skilled and the unskilled labourer in the country (barring a few bigger towns) sorely needed protection if he was to live and carry on his trade. The *Dal Khalsa* was the only organised military body which could render effective help in this matter. Some of their leaders, accordingly, evolved a scheme of extending protection to the stricken population and gave it the name of *Rakhi* (rakhi literally means 'to take care of'). The Zamindars readily accepted this offer and agreed to pay one-fifth of the produce of their lands in return for the protection they received. The *Rakhi* system thus created new sense of values. The people, in general, were happy or at least were consoled with the thought that there was a strong militant organisation at their back and for the Khalsa community, the *Rakhi* scheme opened out vistas of territorial sovereignty. The leaders of various divisions of the *Dal* were assigned a number of districts for the *Rakhi* duty and each was expected to establish his *derah* (camp) at a strategic point, and repair the old Mughal forts and fortlets or throw up fresh *garhis* (mud fortlets) for his use. This practice worked successfully *partly* for the reason that the interval between the successive invasions of the Abdali afforded the Khalsa leaders time enough to organise their territorial acquisitions; and partly for the reason that most of the Central Panjab districts soon elected to come under the new 'Protective System' of the Khalsa. Having thus secured a *habitat*, a more or less regular source of income from the *Rakhi* scheme, and a wider field for recruitment to its ranks, the *Dal* was in a better position to contest with Abdali this transfer of their homeland.

The Khalsa was fully aware of the superiority of the adversary in numbers as well as in military equipment and training. Ahmad Shah was himself one of the greatest generals of Asia of his times. However, the Sikh soldier of the *Dal* was counting upon two things, which he possessed while his adversary did not. These were: (*i*) the art of guerilla tactics of fighting which he had developed almost to perfection and which he believed was sure to tire out the enemy in the long run; and (*ii*) the religious zeal which impelled and guided him to fight against the mercenary impulse which had brought his counterpart in the field against him. Following the 'hit and run' or 'hit and hide' strategy of fighting, and seldom giving the enemy an occasion to utilise his advantages of superior numbers and equipment,[1] the Khalsa was able not only to carry on the prolonged struggle but also to triumph over the enemy in the end.

1. The one occasion and probably the only one, on which the *Dal* was forced to fight a pitched battle with Abdali's trained army was at *Kup Rahira* near Malerkotla, in February 1762. In the action, they are said to have lost about twenty thousand men, the event being still remembered in the Sikh history by the name of *ghalughara* or the great holocaust.

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Early in May 1765, when the Shah crossed Attock to return to Kabul after his eighth campaign, the leaders of the *Dal* reappeared with their respective units, re-occupied their strongholds and began collecting revenues under the *Rakhi* scheme. The *Jathedars*, Gujjar Singh and Hari Singh of the Bhangi Misal, turned out Abdali's viceroy, Diwan Kabuli Mal, seized and occupied Lahore, and formally proclaimed the sovereignty of the Khalsa by striking a new coin to replace the current Mughal and Afghan coins.

Two more attempts were made by the Shah in 1767 and 1768 to suppress the Sikhs and recover his power, but the advancing age and failing health stood in his way of accomplishing the object. He passed away in October 1772 after a long illness—he had developed a running sore in his nose from which he could not recover. The Sikhs were now left free to extend and consolidate their territorial possessions. And this they did with the result that within a few years, the major portion of the *Subas* of the Panjab and Sirhand passed into the hands of the Sikhs.

The period of territorial conquest reveals another phase of Sikh history which is interesting and at the same time instructive. These conquests were made (*i*) jointly by the various *Jathadars*, and (*ii*) in the name of the *Khalsa* Commonwealth. The revenue from the cultivators, too, was collected under the *Rakhi* scheme. But as years rolled on, and the Afghan danger had become a thing of the past, the hold of a *Jathadar* over the territory placed under his '*Rakhi*-charge' became stronger and more personal. He began to covet it as something which was his own. The question of partitioning the acquired territory had also, in the meantime, come up before the confederate chiefs. The division as well as the delimitation of territory on more or less a permanent basis had also been rendered possible now than it was when Ahmad Shah Abdali was still alive and the danger of his invasion disturbing their arrangement was always present. The partition was effected on a simple basis that suited all. The leader of a unit of the *Dal* who was assigned the *Rakhi* of a particular territory in 1753-54 was now, after two decades, accepted by common consent (*Gurumata*) as the chief or the *Misaldar* of that territory. The *Misaldar*, in turn, divided his share amongst his own leaders of small bands (*misals*), who again sub-divided their shares amongst their own dependents in agreement with the general custom of sub-infeudation. Twelve such chiefships or Misals rose into prominence during this period ; and as it happened the territory of six of them lay within the Panjab proper between the rivers Indus and Sutlej while the possessions of the other group were situated east of the Sutlej extending towards the Jumna. The two groups were also known by two distinct names, the Manjha and the Malwa Sikhs, respectively.

A Misal now had a territorial *habitat*, a standing army (the old unit of the *Dal*), a regular source of income in the form of revenue from the cultivated land, and a ruler in the person of the chief or Misaldar. For all practical purposes (though unwittingly) a Misal had grown into a small State. Of the twelve such States which had come into being, each one was an independent political entity. It owed no allegiance to any superior authority. Nor was

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there any central organisation which exercised an effective control over these chieftains. The only body to which they owed allegiance (as every other Sikh did) was the *Sarbat Khalsa* or the 'Panthic whole' which was consecrated by Guru Gobind Singh as the sovereign authority of the community ; and the only link that *bound* them (chieftains) together was the defence of the *Panth*. So long as the Afghan danger continued to threaten the existence of the Khalsa, this loose, crude and weak sort of confederate organisation worked well. But with the demise of Abdali, the external danger began to recede ; consequently the occasions of concerted actions on the part of the Khalsa chiefs also became rare. A feudal chief was henceforth concerned more in increasing his individual resources and influence than to look after the interests of the Commonwealth. This change in the mental attitude of a *Misaldar* was a change of great consequence in the theocratic constitution of the Khalsa. The theocracy had already changed into theocratic commonwealth and then into feudal chiefships ; and from feudal chiefships to monarchy was only the next step in the process of evolution. Before the century took the turn that process was completed ; and Ranjit Singh had taken definite steps to create the monarchy. The creation of the monarchy at this time, had become a dire necessity for the Khalsa.

This becomes clear if we cast a glance at the political map of the Panjab in the closing years of the 18th century. This land of ours presented a congeries of small States. Of these, the following four principal groups deserve special mention : (*i*) The twelve Sikh chiefships which had their territories in the plains of the Central Panjab and along the foot of the hills extending from Kangra to Jammu[1] ; (*ii*) a number of hill States[2] ruled by the Rajput princes with their strongholds perched on the inner range of the Himalayas between Jammu and Spiti-Lahaul ; (*iii*) the chieftainships of the martial clans of the Panjabi Mussalmans, who had organised themselves under their tribal leaders and carved out independent principalities such as the Pathans of Kasur, Chhathas of Rasulnagar, Sials of Jhang, Tiwanas of Shahpur and Bilochs and Awans of Khushab and Sahiwal ; and (*iv*) principalities of Multan, Bahawalpur, Dera Ghazi Khan, Mankera and Peshawar, Bannu Tonk and the uplands of Hazara, formed another and a more powerful group. These were ruled by the Pathan Nawabs on behalf of the Kings of Kabul, though for all practical purposes, they had become independent of any external control.

To bring them together for working in harmony as members of an organised Federal Political Union or even to bind them into an abiding system of defensive military alliance was inconceivable in those days. Their local interests and parochial outlook rather impelled them to be always pulling in opposite directions. The petty quarrels of the neighbouring States and these were of common occurrence—more often than not led the parties to actual fighting,

1. Principal towns situated in their territory were Lahore, Amritsar, Gujrat, Gujranwala, Jhelum, Khewara salt mines, Kapurthala, Jullundur, Batala, Kalanaur, Qadian, Chunian, Sharkpur, Patiala, Nabha, Jind, Kaithal, etc.

2. Mandi, Suket, Basohli, Nurpur, Jaswan, etc.

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and thus waste away their limited individual resources in men, money and material.

Under the circumstances stated above, the future of the Panjab looked dark. It held out sufficient temptat on to a strong and well organised power to come and subdue these chieftains piecemeal. The Maharattas who held Delhi from 1773 to 1803, kept pressing on Sirhand Chiefships ; Zaman Shah of Kabul made three efforts (1793-98) to recover the territory which his grandfather Abdali had possessed at one time. Now that the British had ousted the Maharattas from Delhi and taken the Mughal emperor under their protecting wings in 1803 another serious danger had appeared for these petty Panjab States. The only way to save this land of the Five Rivers from absolute disintegration was to bring all these petty States under one strong rule.[1] But only a bold, resolute and resourceful man led on by his ambition and genius could do this difficult task. Luckily for the people of the Panjab, Ranjit Singh appeared on the scene and saved the situation for the time being. It looks marvellous indeed, that an unlettered teenager Jat youth should have visualised that the prevailing political system in his country could not endure for long. Such, however, is the fact. Men gifted by nature with qualities of leadership and penetrating political vision of a high order are born once in a century ; and Ranjit Singh was one of those few gifted men.

Himself being one of the Misaldars, the young Ranjit Singh was fully aware of the strength and weakness of each of his brother chiefs, but unlike them he did not fail to see the precarious position in which their commonwealth had come to be. By waging war among themselves they were undermining the political strength of the whole community. The history of the last twenty years of the 18th century is nothing but a disgusting record of the mutual fighting in which these Misaldars were engaged. Furthermore, their territories were so hemmed in by those of the non-Sikh Chiefs who were either definitely inimical to their interests or have had no sympathy with their political aspirations. On their east, the British had advanced as far as Delhi (1803-4) ; and in the north, the Rajput chiefs were strongly entrenched in their hill States all along the lower Himalayas from Jammu to Kangra. On its west and south, the Khalsa dominion was cordoned by a double row of Muslim principalities. Of these, the inner one ran in a curve beginning from Jhelum and passing through Shahpur, Sahiwal, Jhang and Pakpattan, it ended at Kasur, in the immediate neighbourhood of Lahore. The outer row comprised the rulerships of Kashmir, Hazara, Peshawar, Bannu, Dera Ismail Khan (Mankera), Dera Ghazi Khan, Multan and Bahawalpur.

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1. Curiously enough, Kavi Ganesh Das, a contemporary poet and resident of the Panjab noticed this fact, *viz.*, the urgency of establishing a strong monarchy if the Khalsa rule was to be saved. He says :

आपन आप करें मिल कार, मलेच्छन साथ न जंग मचावै
तिन्ह ने गुरु आग विचार कियो, सब सिंहन को पति एक बनावै
रणजीत मृगिंद भयो तब, ताहि छत्र दियो करतार सो भावै ।

P. 59—"Fateh Nama GURU KHALSA JI KA" Edited by Sita Ram Kohli, Visheshwaran and Research Institute, Hoshiarpur, 1959.

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Now, in this sandwiched geographical position of theirs, which their mutual strife had rendered still more unstable, how long could the Khalsa maintain the political power which their ancestors had wrested from the feeble hands of the Mughals and had later saved it, at considerable sacrifice, from going into the clutches of the Afghans of Kabul? It was the political sagacity of the young chief of the Sukerchakiya Misal which had fully conceived the delicacy of the situation.

It was a mighty task which this unlettered Jat youth of nineteen years of age had undertaken to achieve. But God had gifted him with a clear vision; and he knew what was to be done first and why. Sohan Lal's voluminous book of which Professor Suri placed an English rendering into our hands also supports the view that Ranjit Singh was proceeding according to systematic plan.

For the first ten years of his career, he was mostly occupied with his brother chieftains. With the Kanhya and the Nakai chiefs, the young Ranjit Singh made marriage alliances and with Sardar Fateh Singh of the powerful Ahlowalia Misal, he exchanged turban which was symbolic of brotherhood and perennial friendship. The Sardars of the Bhangi Misal were subdued after some fighting and their possessions, like Lahore, Amritsar and Gujrat were taken over. In 1807 Ranjit Singh also succeeded in annihilating the independence of the Pathan colony of Kasur which he considered was too dangerous to be so near the capital (Lahore) of his expanding kingdom. The Nawab was given a jagir in Mamdot across the Sutlej. Two years later the Maharaja seized the fort of Kangra which commanded the entire valley of that name.

Besides those mentioned above the strongholds of a number of other smaller chiefs—Sikhs, Hindus and Mussalmans—were seized during these ten years. One thing in connection with this policy of general spoliation which is worthy of notice, and which we gather primarily from the records of the Maharaja's government is that all those chiefs whom he had dispossessed of their treasure and territory were liberally compensated. Those who were comparatively of a peaceable disposition and wanted to retire from active political life were granted maintenance allowance; while the warrior type including the chief and his trained soldiers were taken over *en bloc* into the Maharaja's army. In fact, the major portion of Ranjit Singh's cavalry force was the outcome of this line of policy[1]; and it was with the aid of these soldiers of the old *Dal Khalsa* that he eventually succeeded in subduing the Muhammadan chiefships of the Central and Western Panjab.

During the next span of twelve years (1811-23), Ranjit Singh's energies were directed in breaking the two cordons of Muslim principalities which checked the westward expansion of the Khalsa kingdom. This had become a matter of immediate necessity with him.

1. P. 107, Catalogue of Khalsa Darbar Records Vol. I. The unpublished records of the Sikh government to which reference was made in the beginning of this note were examined, arranged and catalogued by the writer under orders of the Panjab Government (1915-1919), and the annotated catalogue of this voluminous record was published in two volumes: Vol. I 1919, Vol. II 1927, Panjab Government Press, Lahore.

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His prestige had recently (1809) suffered by his accepting the treaty dictated by the British, which stopped him from extending his possessions beyond the eastern bank of the Sutlej and thus depriving him for ever of the chances of bringing the cis-Sutlej Sikh States into his political orbit. He must, therefore, run no risk to let the yet unsubdued chieftains (Sikh or Muhammadan) on his sides of Sutlej, take advantage of his lowered prestige to combine and make a common cause against him Of the Sikh Sardars, the notable ones who were made to surrender their independence and were enrolled among the chief dignitaries of the Lahore Darbar were Nidhan Singh Kanhya of Gurdaspur, Nidhan Singh Hathu of Daska, Jiwan Singh of Sialkot and Amir Singh of Shaikhupura, and the chiefs of the Ramgarhia House when the old Sardar Jodh Singh passed away in 1816. The Muslim tribal leaders whose principalities were made part of the growing kingdom of Lahore were the Tiwana Maliks of Shahpur, the Bilochs of Khushab, the Awans of Pind Dadan Khan and Sahiwal, the Sials of Jhang and the Pirzadas of Pakpattan. The strategic fort of Attock, too, had fallen into Ranjit Singh's hands in 1813 ; and a little later, the rulers of the hill principalities of Bhimbar and Rajauri were also made tributaries of Lahore.

Having subdued all Zamindars and Chieftain who had any pretentions to independence, within the Doabs formed by the rivers Sutlej, Beas, Ravi, Chenab and Jhelum, Ranjit Singh could now advance, without any danger from the rear, against the stronger and more resourceful Pathan kingdoms of Multan, Dera Ismail Khan, (Mankera), Dera Ghazi Khan, Peshawar and Kashmir. And this he did between the years 1818-1823. Despite the fact that the Pathan Satraps of these principalities have had the solid support of the fanatical Pathan tribes and the backing of the kings of Kabul, Ranjit Singh did succeed in his venture. The kingdoms of Multan, Mankera and Kashmir were seized and the last vestige of Afghan authority—*de jure* and *de facto* from the country between the Sutlej and the Indus was removed.

The problem that now faced Ranjit Singh was the problem of the trans-Indus territory. The river fortress of Attock, situated on the eastern bank of the Indus guarding the highway from Kabul to India, was already in his possession ; and was very well provided with arms, ammunition and a garrison. This would serve as his advance base in case he decided to push his factual rule over the country between the Khyber and the Indus. The ruler of Kabul also realised that if the further march of the Sikhs in this direction was not checked in time, he might altogether lose his Indian dependencies of Peshawar, Bannu and the Derajat as he had already lost those of Multan, Kankera and Kashmir. Sardar Muhammad Azim Khan marched from Kabul and arrived in Peshawar early in January 1823 ; and gave the call in the name of *Jehad* or holy war against the Sikhs to all the tribal leaders of the Pathan clans. Ranjit Singh who was now forty-three, was personally directing his troops in the field. A contested battle was fought at the mound of Terah (Naushehra). Azim Khan lost the day and returned to Kabul leaving his field ammunition and camp equippage to be seized by the enemy.

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Peshawar was conquered, but the untameable Pathans were not yet subdued. Its occupation as well as that of the rest of the territory along and beyond the right bank of the Indus was, therefore, deferred for the present. Ranjit Singh would like to watch and see (*i*) how the freedom loving Pathan population of this region react to the levy of an annual tribute by the Lahore Darbar, and (*ii*) in what manner the ruler of Kabul decided to avenge the loss of honour and prestige he suffered on account of the defeat of Azim Khan at Naushehra. Ranjit's fears turned out to be correct when the entire Pathan population from the uplands of Hazara to the Eusafzai hills responded like one man, to the call of the Wahabi leader Khalifa Sayyad Ahmad. He had gone from Bareilly, in the British Indian territory, to stir up trouble against the 'infidel Sikhs'. With the aid of Pathan lashkars, the Khalifa was able to maintain the *Jehad* against the trained troops of Lahore for five odd years (1827-31). It was not till Sayyad Ahmad and his two lieutenants were killed during an action at Balakot (1831) that peace and order was restored in Swat, Bunner and Eusafzai and the Maharaja could come to the decision of bringing the trans-Indus territory under his direct rule.

Another reason which had impelled Ranjit Singh to carry the actual limits of his dominion to the foot of the Suleman range was the growing interest of the British in the commercial and political fortunes of people living in the countries west of the Indus (Sindh and Afghanistan in particular). With the rulers of Sindh and Ranjit Singh, the British had recently concluded a commercial treaty known as the Indus Navigation Treaty. Their activities had also encouraged the ex-ruler Shah Shuja-ul-mulk to try his luck in Kabul once again. He had the moral support of the British with whom he was living at Ludhiana. The Shah also sought and secured the blessings of the Maharaja in return of the promise he gave to the latter that as king of Kabul he would no more claim his suzerainty over Peshawar and the Derajat. This sudden bestirring on the part of the British and their political pensioner (Shah Shuja-ul mulk) naturally aroused Ranjit Singh's suspicions and he decided to bring the whole country from the Indus to the hills under his direct rule (1833-34). This brought a great change in his views concerning his future political relations with the governments of his neighbours: Kabul, Sindh, Tibet, Nepal and the British. Sohan Lal's book and Professor Suri's elucidating notes here and there, furnish sufficient data with the help of which an intelligent reader can form his views. In fact, one of the major subjects to which one comes across repeated references while looking into the pages of the present volume of the Diary (of which Professor Suri has given us an English translation) is the subject of Ranjit Singh's foreign relations during the last ten years of his rule.

Regarding Kabul, it may be stated that the Maharaja's occupation of Peshawar strained his relations with Amir Dost Muhammad to a breaking point. Since the seizure of the fort of Attock twenty years ago, Ranjit Singh had been steadily extending his dominion over the Afghan country, till it reached the Khyber Pass—a distance half way between Attock and Kabul. The districts of Naushehra

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Khattak, Hazara, Akora and Peshawar were being provided with adequate means of defence such as military roads, forts and strongholds which were garrisoned by veteran soldiers of the Lahore army. Dost Muhammad naturally looked upon these activities of the Sikhs as fraught with danger for the integrity of his kingdom of Kabul. This appears to be the essence of the struggle which began between Dost Muhammad and Ranjit Singh in 1835, and later developed in the Anglo-Afghan War and eventually ended in one of the saddest episodes in the military annals of India in October, 1842.

Relations with Tibet and Nepal. Since the occupation of the valley of Kashmir (1819) Ranjit Singh's interest grew in the countries of Nepal and Tibet, particularly in the latter as Mr. Moorcraft, an English businessman-*cum*-political agent of the Government of India had undertaken a special tour of Tibet about this time. The object of the English traveller primarily was to explore the avenues of trade, its nature and character, in these highlands of central Asia. The chief article of export from this region was the raw Pashmina wool. So Ranjit Singh, by offering special facilities to the merchants of Amritsar secured the manufactured Pashmina trade of the Kashmir valley and of the raw Pashm of Ladakh, Iskardo and Lhasa to provide work for his Kashmiri subjects.

Beyond this Ranjit Singh took no tangible steps to establish political influence in these small States till he accorded sanction to what Col. Zorawar Singh was doing on behalf of the government of Lahore in the region of the Little Tibet (1834-35). It was the same line of reasoning and the same kind of lurking suspicion which had influenced Ranjit Singh's decision only a little time ago to take over the actual possession of the trans Indus countries which now impelled him to extend his sphere of political influence upto Ladakh. Having secured a foothold in Ladakh, the prudent Maharaja would like to watch the reaction of the bigger powers like the Chinese and the British before proceeding any further. He counselled caution and forbade the Dogra general from going farther beyond Ladakh.* Ranjit Singh's apprehension proved to be correct. In 1842, *viz.* after his demise, when this daring Dogra officer advanced as far as Iskardo and established a garrison force of Lahore close to that of Nepal, there came the interference of the British. Zorawar Singh had to be recalled and the ruler of Iskardo restored to his independent position.

As for the people and kingdom of Nepal, Ranjit Singh's first contact with them took place in 1809 in the valley of Kangra, where the Nepalese army under General Amar Singh Thapa gave a fierce fight to the Sikhs. After that we hear of no regular diplomatic channel of contact between the two governments, except an occasional exchange of presents which was made through the agency of a few members of well-connected families of Nepal who were in the military service of the kingdom of Lahore. It is only from the latter part of the year 1834 onwards, as we gather from Sohan Lal's

*Sohan Lal, p. 306 Daftar III (iii) gives gist of the talk, the Maharaja gave to Col. Zorawar Singh when he came to pay his homage to Ranjit Singh at Wazirabad

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book (Daftar III, English Translation by Professor V. S. Suri) that a brisk exchange of delegations came about between Lahore and Kathmandu. This sudden and frequent exchange of diplomatic missions may have been prompted by the desire, on the part of Ranjit Singh, to ultimately making a defensive alliance with a strong Hindu military power as counter-measure to what the British had been recently doing. In making alliances with Bahawalpur, Sindh and Kabul (which was under active consideration) the British had created a ring of friendly Muhammadan States round the dominion of the Maharaja.

Sindh. Judging from the point of military strength, the rulers of Sindh were, perhaps, the weakest of neighbours of Ranjit Singh. He kept his covetous eye on their territory since 1824. For one reason or another, however, his plans could not mature. By the year 1836—that he seriously made up his mind to try his hand on Sindh—the mazari raiders on the border land of Sindh and Panjab having provided him with an excuse—he found that the British too had their secret designs on that country. They had made with the Amirs of Sindh as they had made with the Maharaja in December 1832, the Indus Navigation Treaty, and on this plea claimed that any violation of the territory of their friends the Amirs of Sindh, would be regarded as most unfriendly act by the British. Captain Wade, the Agent to the Governor General, personally went from Ludhiana to interview the Maharaja and persuade him to recall his troops from Mithankot. This was done though much to the chagrin of the whole of the Lahore Darbar including the Maharaja ; whereas four years after the death of Ranjit Singh, Captain Wade's government itself occupied the whole country of its so-called friends. the Amirs of Sindh.

Relations with the British. Since 1809 when the British concluded their first treaty with Ranjit Singh, their views had undergone great change. The Napoleon-phobia had vanished and its place was taken by Russo-phobia. In place of the Sutlej, they would now like to have the Indus or rather the foot of the Suleman range as the boundary line of British India. Ranjit Singh understood this too well. At no stage of his life, however, he had the feeling that his military strength and other resources were enough that he could afford to run the risk of fighting a successful war with the British. During the last thirty years (1809-39), there occurred several occasions—a number of these are stated with full details in Sohan Lal's book before us—where the interest of the two governments came into conflict ; but on a vital point the yielding party was always Ranjit Singh. He was forced, as he used to say, 'to defer to the wishes of his friends and allies'.

That in his relations with the British, the Maharaja's mind worked under a complex, no one would deny. The complex of British military superiority which had come to possess his mind almost at the very start of his rule, Ranjit Singh was unfortunately unable to shake off. In fairness to him, however, I should like to state that he had not lost his faith in the fighting qualities of the Jat peasantry of the Panjab. A Sikh soldier, he believed, was second to none where dash, daring and courage were required. In

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addition to these soldierly qualities, Ranjit Singh's Khalsa Sepoy possessed the youthful vigour of a growing community which had been so helpful to him in ousting the Pathans from the Panjab. In fighting the British, however, the Maharaja perceived that his Sepoy required something more. He must learn their methods of fighting and the use of their weapons, principally the use of artillery and fighting in even ranks of infantry. Ranjit Singh resolved to provide these in the Khalsa army whatever the time and cost might be. Then and then alone his soldiers could fight against the British soldiers. It was in pursuance of this policy of 'preparedness for defence' that Ranjit Singh avoided an early armed clash with his European neighbour.

As soon as he was comparatively free from his conquests in 1823, the Maharaja employed greater part of his time and energy in (*i*) raising the efficiency of his defence forces and (*ii*) in increasing its striking power. He engaged qualified European officers on high salaries to train his gunners and foot-soldiers, and set up industries and helped those already existing in the country for the manufacture of arms. His defence alone cost him about 41% of the total revenues of the State.

That Ranjit Singh's judgment about the intrinsic fighting qualities of the Sikhs and the value of the training in the use of modern weapons of war and methods of fighting was correct may be said to have been amply demonstrated during the two wars which they were called upon to fight with the British in 1845-46 and again in 1848-49. The Khalsa proved equal to the occasion; and if the Sikhs ultimately lost the day at Ferozshah or at Gujrat, it was not for any fault of their soldiers. It was the traitorous leading that was responsible. Sir Hugh Gough, who commanded British armies during the two wars, writes: "Never did a native army, having so relatively slight an advantage in numbers, fight a battle with the British in which the issue was doubtful as at Ferozshah; and if the victory was decisive, opinion remains divided as to what the result might have been if the Sikh troops had found commanders with sufficient capacity to give their qualites full opportunity."

Before closing this short introductory note on the life and achievements of this celebrated son of the Panjab, I should like to bring to the notice of the reader one or two other points which reveal Ranjit Singh's superb practical wisdom and forethought. We will notice that though he had established a complete personal sway over the country and the people, yet he refrained from setting up institutions which might appear monarchical in form and character. The Khalsa, he knew, was nurtured and brought up in the traditions of democratic equality and any attempt at innovation in the political life and structure of the community might be seriously resented by them. In the first public Darbar held for the purpose of *raj tilak* in 1802; Ranjit Singh declared that his government would be styled as the 'Sarkar Khalsa' meaning the government of his people collectively.

Thus, the *Sarbat Khalsa* and not Ranjit Singh in person was, in a way, consecrated for the rulership. This idea of the 'sovereignty of the community' was further strengthened when the minting

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of the new coin was ordered. The new coin was not to bear an effigy of Ranjit Singh nor did he permit his name to be inscribed on it. The old legend which was first inscribed on the official seal of the Sikh theocracy and subsequently on the first Sikh coin struck in 1765 (when they captured Lahore) was ordered to be inscribed on his coins too ; so that even the coinage must convey the impression that it was the government of the *Panth* and not of an individual. The legend on these coins as we all know, implies that 'Deg, Teg and Fateh', *viz.* the Power, Pelf and Victory and the consequent sovereignty enjoyed by the community was attained by the grace of the Gurus and as such was the common heritage of all Sikhs. It may be mentioned in this connection that the practice of the entire communities and not kings alone having been consecrated for the rulership was not unknown in the Panjab in ancient times. The coins of the Yaudhey republic, of the Arjuneyana Malwa republics and several others reveal legends which 'hail the victory to the *gana* or community' ; and in this respect, have close resemblance to the legend on the Sikh coins. Whether Guru Gobind Singh, who had initially invested the Sarbat Khalsa with the power of governance, had thought of it independently or in doing so he was reviving the old traditions of the province, we have no precise data to discuss.

It is not only that Ranjit Singh had, in the beginning, refrained from adopting measures which would create permanent traditions of monarchy, he did not assume even one external symbol of royalty such as a throne to sit upon for dispensing justice, or some sort of head-gear to symbolise a crown. His dress was always plain and simple ; yet no stranger who entered the Darbar could make the mistake of taking any other person for the Lion of the Panjab.

Another thing which forcefully comes to one's mind while reading his life story is the non-sectarian or rather the secular character of his government. Where he was assiduous in his attention to maintain the framework of the constitution of the *Panth* and its extreme democratic character, he did not ignore the fact that he was called upon to rule over people of different religious persuasions and practices. The edicts issued from the *Akal Takhat*, if made applicable to all and sundry, would put a strain on the loyalty of his non-Sikh subjects. Accordingly, he abolished the rule of the Akal Takhat so far as the political affairs of the government were concerned. Nor had the time-honoured Panthic institution of the 'Gurmatta' any place in a secular system of government. The old theocratic-*cum*-feudalistic form of government prevailing in the times of the Sikh Misals where the *Gurmatta* played an important role were abolished and under the new secular dispensation, this agency was not required. This too was allowed to fade away. And in place of this, the Maharaja had set up a council of ministers who were drawn from all communities of the Panjab. This would be confirmed just by glancing over the pages of Sohan Lal's Diary or *roznamcha* of the Lahore Darbar, which Professor Suri has, with so much labour and time, made available for the English knowing students of the Panjab history.

It was mostly the merit and suitability of a person that were

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taken into consideration, for his appointment to government services. Caste and creed carried no weight with the Maharaja. He was the Maharaja for all Panjabis and all were welcome to take their due share in the administration of the country. Nor was any bar placed in the way of non-Punjabis. Dewan Bhiwani Dass, Dewan Ganga Ram and later Dewan Dina Nath held charge of the revenue and finance departments. Mian Ghause Khan and then Misr Dewan Chand were appointed as chief officers of the artillery department. Faqir Aziz-ud-din enjoyed the complete confidence of the Maharaja in political affairs particularly in his dealings with the British and other neighbouring States. Dewan Mohkem Chand was held in very high esteem by Ranjit Singh for his military skill and soldierly qualities. Dewan Sawan Mal retained the charge of Multan—the biggest province of the Sikh empire—for a long period of twenty-five years. Dewan Moti Ram,[1] Sardar Hari Singh Nalwa and Sh. Ghulam Mchy-ud-din were appointed Nazims of Kashmir in turn. Sardar Desa Singh Majidhia and his son, Sardar Lehna Singh, held charge of the nazamat of Kangra for twenty-five years or so. The same principle which governed the appointments to the ministerial staff was applied in recruiting men to the cadres of services below the rank of the ministers and Hazuri munshis.

The Maharaja had also a number of Europeans in his service. At one time their number exceeded a little over forty and their pay ranged between Rs. 150 and Rs. 2500 per man per month. Among the conditions of service imposed upon a European, one is amused to read that, if unmarried he was expected to take an Indian lady in marriage and several of them actually did so, and had numbers of children by their Indian wives.[1] A European was also required to abstain from smoking and the use of beef.

Maharaja Ranjit Singh's foresight for the future of his country and his concern for the welfare of his people may also be judged from the fact that he set up a number of industrial concerns in his kingdom. These were run, manned and managed by his own men where they soon picked up the necessary technique connected with the casting, moulding, shaping and drilling of guns and cannons. It was these *karkhanas* or workshops—foundries, iron works, leather-works, tent-makers, tailor workers unions, etc.—which supplied all the requirements of an army of 70,000 men annually to the tune of Rs. 8,00,000. Besides seventy to eighty thousand men employed in the army, there were several thousand skilled and unskilled workers who found employment in the State workshops. There was hardly a case of a deserving person who would go without a job because he did not happen to belong to the community or did not profess the faith to which the ruler subscribed.

And it was with a sense of pride that Ranjit Singh used to mention these things to the European visitors who came to his court. All of whom, it appears, were highly impressed by this fact and have mentioned this in their writings. If he had lived longer and his empire had also endured for some more time, there

1. The writer had a chance to meet a grandson of Mr. John Holme from his Indian wife. Holme was a commandant of one of the infantry battalions.

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is no doubt that these industries would have continued to flourish in the Province. As for the quality and effective striking power of the guns, the cannons, the mortars, and the shells manufactured in the workshops of Lahore, these were in no way inferior to those used by the British army and imported from abroad. This was amply demonstrated during the two wars between the Sikhs and the British.

It was the ill-luck of the *Khalsa raj* that within sixteen months of the demise of Ranjit Singh, the senior line of successors of the ruling House of Sardar Charat Singh Sukerchakiya should have come to a sudden stop, as both Maharaja Kharak Singh and his only son Prince Nau Nihal Singh expired on the same day. This unfortunate event happened on 5th November 1840 may also be said to mark the beginning of the end of the Sikh empire. The remaining part of the story of the Lahore Darbar, namely, from the death of Kharak Singh to the day when the members of the Council of Regency were made to sign the document surrendering the sovereignty of the State to the British (March 29th, 1849), has but a melancholy interest for the students of Sikh history. It presents for the most part, a series of mean intrigues, conspiracies, plots and counter-plots with their attendant evils of stabbing, murder and assassination. Once started, this maddening game of intrigues went on increasing in volume and gaining in momentum, till the entiire Court—princes and princesses with their priests, ministers and thert chief minions, and the Khalsa soldiery—all came within the vortex of these fateful schemes and perished.

The account given in Sohan Lal's book relating to the post-Ranjit Singh period of the Panjab kingdom is as detailed and as dependable as that covered by the earlier portions of his book. Two points, however, the reader of these pages shall bear in mind : (*i*) that being an eye-witness of some of the most horrible scenes of the days of anarchy, Sohan Lal has wisely refrained from making comments on them. He has just stated the facts ; and where the moral urge was, perhaps, so strong that he could not help expressing his personal sentiments concerning an event, and (*ii*) he has made such a judicious selection of words that the language of his narrative perforce conveys the impression which Sohan Lal desired to convey to his reader. This is mostly true of the account of the reign of Prince Sher Singh. To understand the meaning and the import of certain facts recorded by this prudent court chronicler and be able to construct a true picture of the march of events, the reader has to read Sohan Lal's account between the lines, as the expression goes. He gives us information almost on every important points ; but each in its context only and just makes a bare mention of it : how the Governor-General's Agent, Sir George Russel Clerk, was assiduous in preparing Maharaja Sher Singh to restore the Sindhanwalia Sardars to their position at the Lahore Darbar by recalling them from British India ; how this voluptuous Prince would indulge in dance, drinking and shooting for weeks together and like the later Mughal rulers of Delhi would not grant interview even to the senior-most ministers like Dhian Singh and Faqir Aziz-ud-din ; how the routine administration of the State was

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going from bad to worse ; and how gradually he was losing his feeble grip over the affairs of the State and was practically throwing himself into the arms of the British. But as I have said, one has to glean these facts and then hang them on to a thread to be able to take a right perspective of an important historical event.

The account in the "Roznamcha" goes on normally till the middle of September 1845 ; when the Khalsa army which had been, since some time, usurping the executive authority had now formally assumed the Government of the State under the designation, as Sohan Lal tells us, of the "Panth Khalsa Jeo". The new seal of authority which this Panchayat government used for sending out orders and communications was inscribed with the word 'Akal Sahai' (God the Helper). The name of Maharaja Dalip Singh or that of his mother Rani Jind Kaur was dropped from official communications. It was under this new dispensation that between the 19th and 21st September, minister Jawahar Singh and his sister, the Queen-mother Rani Jind Kaur, were summoned to appear before the 'Panth Khalsa Jeo.'

With Jawahar Singh's assassination the details in Sohan Lal's book become meagre ; and two months later begins the war with the British. It is so unfortunate that the portion (Daftar) of the book dealing with war and the events immediately preceding it were borrowed by Sir Herbert Edwardes. but never returned. Then comes the last portion of the book which deals with the last phase of the Khalsa *raj*.

Sohan Lal continues his practice of recording day-to-day's proceedings of the Lahore Darbar ; but one does not fail to notice the difference in the pre-war and the post-war record of news in the *Roznamcha*. Firstly the jottings of the news is brief and sketchy and secondly the Darbar had altogether changed its complexion. It is now an Anglo-Sikh Darbar. In place of the Maharaja, the seat of central authority is now occupied by the English Resident, who presides over the daily levees. Around him are some of his senior British assistants in places which, in the pre-war days, were occupied by the distinguished sons of the soil of the Panjab. In place of the expression of "Huzurwala", Sohan Lal uses the words "Sahib Kalan Bahadur" and in place of the Sardars who were mentioned by name, he is satisfied with the words "ahalyan-i-Kaunsil" (Members of the Regency Council).

When the second war broke out as the result of the local troubles in Multan and Hazara, we gather from the pages of Sohan Lal's *Roznamcha* that the British Resident, Sir Frederick Currie, kept firm in his saddle of authority at Lahore and as before kept on directing the Regency Council to carry out his orders. According to all canons of war and international practice, two things were necessary (*i*) that declaration of war should have been made, and (*ii*) that the representative of a belligerent party should have been recalled from the country of the other belligerent or else he should have been pushed out. But in this case neither of these two things happened. In fact, we understand from Sohan Lal that when the British Commander-in-Chief arrived in Lahore with the army of invasion, Sir Frederick Currie issued a proclamation that he

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(C-in-C) had come to restore order and peace in the Kingdom and punish those who had gone in revolt against the authority of the young Maharaja. He invited and successfully seduced some of the chiefs to desert the cause of Sher Singh and earn the favour and gratitude of their own government.

Even in the brief sketchy account of the second war, its causes, and how and why the British won it, Sohan Lal gives us some important facts. His account leaves an impression on the mind of the reader that Mr. Currie (*i*) had completely established a reign of terror in the Panjab from April 1848 to March 1849 ; (*ii*) fully exploited some of the inherent weaknesses in the character of our people ; and (*iii*) by frowns and favours, kept the governing classes or the chiefs on his side ; and made use of them (*a*) in maintaining clear the line of communication for the British troops between the field of battle and their base of operations beyond the Sutlej, (*b*) arranged for the purchase and transport within the Panjab of provisions for the invading British army even when the Punjabi troops of Raja Sher Singh Attariwala were actually starving for food. The arsenals, magazine stores, gun-powder dumps, and the treasure chests of the Lahore State were placed by this officer (even though he had no *locus standi* during the war) at the disposal of the invading British army. And there were not few but many who helped the British in winning the war, and, after annexation, were duly rewarded and honoured by them for their services. The pages of Sir Leppel Griffin's book "Chiefs and Families of Note in the Panjab", are full of these names.

Sohan Lal's voluminous work enables us to form comprehensive view of the important theme 'How the Khalsa were able to build a Sovereign State in the Punjab ; and how soon after the demise of its principal builder, it lost that sovereignty' (1748-1849). The narrative brings out—though not so objectively—some of the very glaring weaknesses of our people, which had cost them their Freedom or Swatantrata. We are further given to understand that it was not only the people who had some monetary stake sin the country that had actively co-operated with the British ; but even the bulk of population were indifferent to the results of the war. The change of government in favour of the British, if not welcome, at least did not seem to have disturbed them. We had lost, it appears, all sense of political nationality and public spirits, and overwhelmed by desire of personal gain, felt little urge to render assistance in its maintenance and integration. We had our parish first and the country later. Now, if History has really a function to discharge in the political economy of a nation's life, it is to beware its present generation of what happened in the past and show them the way how to avoid those mistakes so that the future was secured. Sohan Lal's book with Professor Suri's brilliant commenus will serve that purpose when it comes before us in its final form.

163, Model Town, Rohtak
July 1961.

SITA RAM KOHLI

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GENERAL PREFACE

Umdat-ut-Tawarikh, by Lala Sohan Lal Suri, associate of the Royal Court and *Vakil* at the Durbar of the Maharajas of the Panjab (Maharaja Ranjit Singh and his successors) is believed to be by far the most authoritative, comprehensive and coherent chronicle among all the extant original indigenous sources of the history of the Panjab. It purports to cover the period from the foundation of the Sikh religion under Nanak Dev to the annexation of the Panjab by the British (1469-1849 A.D.).

Originally prepared in manuscript form by the author and covering some 7,000 pages written in *Shikasta* hand in Persian, the *Tawarikh* was collected by his son and grandson, Lala Mool Chand and Harbhagwan, respectively, and a lithographed edition of the book was brought out under the auspices of the Panjab University College, Lahore, in 1880. Barely 500 copies were published and during the last eighty years even the book in Persian has become extremely scarce and out-of-print.

Lala Sohan Lal, the author, functioned as *Vakil* and *Akhbar Nawis* upto 1849, when Maharaja Dalip Singh, son of Maharaja Ranjit Singh, was made to resign the sovereignty of the Panjab under orders of the British Government and was sent to Chunargarh, near Banaras. Thus he continued to record the events of the stirring times until a few years before his death in 1852. Even though the account was drawn up by him on his own initiative he was a beneficiary of the Durbar and was duly accredited to the Court as a Vakil and on several occasions his services were requisitioned for various purposes. His chronicle was prepared not only as an eye-witness record ; but also after verification through personal contact with notable personages and reference to reports of *Waqai-Nawis* from different parts of the kingdom. The contemporary part of the *Tawarikh* may, therefore, be treated as vouched by official sources.

The habit to chronicle noteworthy events was handed down to him by his ancestors. His father, Lala Ganpat Rai, held the same position for some time under Maharaja Ranjit Singh, and earlier under Sardars Mahan Singh and Charat Singh, his father and grandfather respectively. He bequeathed to his eldest son, Lala Sohan Lal, whatever had already been witnessed and recorded by him forty years earlier for his own information.

The voluminous history by Lala Sohan Lal is, therefore, based on (*i*) the events which were witnessed by him in his lifetime, (*ii*) those recorded by his father as a contemporary, and (*iii*) earlier works on the history of the Panjab as they prevailed in the beginning of the 19th century.

The personal record by Lala Sohan Lal starts 1812 A.D. onwards while his father, Lala Ganpat Rai, had chronicled contemporary events from 1771-1812 A.D. In two successive generations they had actually lived through the period of Adina Beg Khan and

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Ahmad Shah Abdali's campaigns in the Panjab. The *Tawarikh* thus contains, a continuous, eye-witness record of nearly eighty years. There is hardly any other more dependable and exhaustive work on Panjab History.

The author has himself explained in the Preface that he keenly felt the necessity of writing the history of the period of about a hundred years since Emperor Bahadur Shah, the gap on which no standard work is available.

Several sanads granted to the illustrious family corroborate the fact that Maharaja Ranjit Singh greatly appreciated the *Tawarikh* for which the author was rewarded on various occasions. Being satisfied with the veracity of the Chronicle the Maharaja had ordered that its copies should be supplied to the British in 1832 and 1834.

It may be readily recognised that the *Tawarikh*, though not expressly commissioned by the patrons of Lala Sohan Lal or of his father, is a faithful record of the events of their lives and times as gathered from first-hand knowledge. In the absence of official records or any other State sponsored chronicle the *Tawarikh* should be considered to be most reliable and valuable original source of the history of the Panjab by a Panjabi writer.

Besides the writing of the chronicle, Lala Sohan Lal, as *Vakil* was entrusted with various other responsible duties at the Court. He was often consulted by the Maharaja as an astrologer with regard to the outcome of some particular expedition. On many occasions he was sent on political missions and was often called upon to receive envoys from the neighbouring States.

Murray, Princep and Wade, who had the benefit of the consultation of the work, are all full of praise for it. On special requests by Wade the Lala was deputed by the Maharaja to see him in 1831 and 1834. Captain Wade evinced great interest in the history and particularly enquired about Metcalfe's mission. His opinion of the work is recorded on the flying cover of the copy which was presented to him in 1831 and is at present preserved at the Royal Asiatic Society Library : "As a record of the dates and a Chronicle of events tested by a minute comparison with other authorities and my own personal investigations into its accuracy during my 17 years' residence among the Sikhs, I am able to pronounce it in those two aspects as a true and faithful narrative of Ranjit Singh's eventful life."

J. D. Cunningham, the author of "History of the Sikhs", greatly appreciated the work of Lala Sohan Lal, as recorded in the footnote on page 139 of the edition of his book published in 1849. He also acknowledged his thanks to the Lala in his letter written on the 8th August 1846.

The learned author's services were recognised by the British Government even after the Panjab had been finally annexed in 1849. The Panjab Board of Administration conferred a *Jageer* valued at Rs. 1,000 annually at village Manga, *Ta'looqa* Muttewal, *Zillah* Amritsar, on Lala Sohan Lal for life in 1850. As a delegate from the Panjab to the International Congress of Orientalists held at Florence in 1879, the manuscript copy of the book was taken and

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exhibited there by Dr. G. W. Leitner, the founder and Registrar of the Panjab University College. On his return he wrote to Lala Harbhagwan Dass, the grandson of the author : "I beg to return the four volumes of your 'Diary of Ranjit Singh' with a letter of thanks from Prof. Angelo de Gubernatis, the General Secretary of the International Congress of Orientalists held at Florence, for having sent it to the Congress, and expressing the view that its publication would be desirable."

Shortly afterwards a sub-committee appointed for the consideration of the chronicle by the Senate of the Panjab University College expressed the view :

"For a study of Sikh History the book is a standard one because it gives a clear and correct account of the private and public affairs of Maharaja Ranjit Singh. The account given about the monarch in the book as compared to what has been mentioned about him in other works is far more authentic and absolutely dependable."

With the help of a subsidy from the Panjab University College it was possible for the descendants of Lala Sohan Lal to publish a limited number of copies of the celebrated *Tawarikh* in instalments in the eighties of the last century.

The Chronicle consists of five *Daftars* (Volumes), each of which is further subdivided into parts, as under :

Daftar I. From the time of Guru Nanak Dev, 1526 B.E. (1469 A.D.) to the time of Ahmad Shah Durrani, 1828 B.E. (1771 A.D.). *The Volume seems to have been based on the materials collected by his father, because it has been stated to have been compiled and not written by Lala Sohan Lal Suri* (pp. 1—166).

Appendix. An account of some of the notable Sikh courtiers, prepared by the author—a brief "Who's Who" (4 pp.).

Daftar II. From the time of Sardar Chahrat Singh and Mahan Singh to the reign of Maharaja Ranjit Singh, 1887 B.E. (1830 A.D.) (pp. 2—408). Supplement to Daftars I and II—A brief account of Guru Nanak Dev and the succeeding nine Gurus, the important Sikh Misls (confederacies), *i.e.*, Bhangis, Faizullahpuria, Ramgarh, Kanhya, Ahluwalia and Shuker Chakia, and how they were consolidated under Maharaja Ranjit Singh upto 1881 B.E. (1825 A.D.) (pp. 1—44).

Daftar III, Part I. A Chronicle of the reign of Maharaja Ranjit Singh during 1888 B.E. (1831 A.D.) (pp. 1—132).

Part II. A Chronicle of 1892 B.E. (1836 A.D.) (pp. 133—304)

Part III. A Chronicle of 1893 B.E. (1836 A.D.) (pp. 305—380)

Part IV. Chronicle of 1893 B E. (1838 A.D.) (pp. 381—608).

Part V. Chronicle continued from the birth of Prince Dalip Singh to 1896 B.E. (1839 A.D.), and describing the meetings with Lord Auckland at Ferozepur, Amritsar and Lahore, the Tripartite Treaty with Shah Shuja-ul-Mulk and the British Government and the assistance of the Maharaja in the Afghan campaign till his death (pp. 1—156).

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Daftar IV, Part I. From 1895 B.E. (1839 A.D.) to 1902 B.E. (1845 A.D.) ; an account of the reigns of Maharaja Kharak Singh, Kanwar Nau Nihal Singh, Maharaja Sher Singh, Maharaja Dalip Singh and the fall of the kingdom of Maharaja Ranjit Singh (pp. 1—74).

Part II. An account of Shahzada Sher Singh (pp. 1—56),

Part III. The reign of Maharaja Sher Singh (pp. 1—88). At the close of the Volume the note reads : *"Only this part of Daftar IV, Part iii, has been found in the collection of the author. It is presumed that the original narrative of the battle of the Sikhs against the British from the beginning of Katik, 1902 B.E. (October 1845 A.D.), to the 11th Phagan, 1902 B.E. (20th February, 1846 A.D.), by the author was borrowed by Sir Herbert Edwards at the time of the author's meeting with him, but was subsequently not returned."*

Daftar V. The annexation of the Panjab from *Phagan*, 1902—*Chet*, 1907 B.E. (January 1845—March 1849 A.D.) *Umdat-ut-Tawarikh* is written in ornate style, with a display of learning and frequent poetical quotations. The construction of sentences is sometimes complicated and rhetorical and not easily intelligible. As might be expected of a Court Chronicler, he indulges in fulsome praise of the "Noble Sarkar." In the earlier portions of the work (Volumes I and II), he introduces lengthy philosophical disquisitions at the beginning of every chapter and even each section. The author has used many Hindi and Panjabi expressions which were in usage.

With the exception of Vol. I and portions of Vol. II, which are based on information recorded by the author's father or on legendary or secondary sources (since the author himself began to write the history in 1812 A.D.) the whole work is contemporary and first-hand in the form of annals.

The idea to issue Urdu and English renderings of the valuable work on Panjab History was mooted simultaneously with the publication of the original text in Persian. The book was proposed to be translated into English by Capt. (afterwards Sir) R. C. Temple F.R.G.S., M.R.A.S. (Bengal), author of Panjab Legends, Dissertation of Panjabi Names, Wide Awake Stories ; Editor, Panjab Notes and Queries, Indian Antiquaries, Dr. Falman's Dictionary of Hindustani Proverbs, etc., provided a sufficient number of customers would be forthcoming. But it could not materialise.

The project was taken up by the Panjab University History Department, Lahore, and some portions of the book were got rendered into English by a Persian scholar. The job was entrusted to the undersigned when he joined the History Department as a Research Assistant (1939—41) and was nominated as Alexandra Research Scholar (1941—43). The translation into English of the portion already prepared was found to be defective and incorrect on a thorough check-up with the text. The rendering was, therefore, thoroughly recast and the translation of the remaining portion was completed by him.

The work was intended to be published by the Panjab Univer-

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sity, Lahore, but owing to the outbreak of the World War II it had perforce to be deferred indefinitely.

The writer was fortunate enough to bring with himself the typescript of the translation after the partition of the Panjab in 1947 ; but he could not attend to it all these years for various reasons even though he had been very keen to get it published. The greatest hurdle had, of course, been to find requisite financial resources for the publication of the monumental historical work.

The translation of a voluminous Chronicle written in high flown Persian by a reputed Court historian into literary English form has indeed been a formidable task. While it has been endeavoured to make the translation as accurate as possible, dedicatory passages, rhetorical exercises and poetical quotations prefixed to various chapters and sections or interspersed with the historical account have obviously been omitted, because the same were found to be devoid of substance. The material thus deleted has, however, been indicated at the appropriate places. Consistently with the authenticity of the meaning it has been avoided to make the translation a literal rendering and the elaborate construction of sentences in Persian has not been strictly followed.

All foreign words in Persian, Hindi and Panjabi, which had to be retained as technical and administrative terms, have been given in italics and their meanings will be found in a glossary to be attached to the final Daftar.

The equivalents of Hindu and Mohammadan dates, which generally occur in the original text have been given according to the Christian calendar for facility of reference. Any omissions or discrepancies in dates given in the book have, whenever possible, been verified from other contemporary sources or standard works and the relevant authority has been quoted.

The explanations of certain Panjabi and Hindi phrases in common parlance in the Panjab freely adopted by the author have either been given in the body of the text or in the elucidatory footnotes.

The pages of the original text have been indicated in the text at the exact point where a new page starts.

The years to which the events detailed in the Chronicle relate have also been shown on the left-hand top corner. In all other essentials the original form has been maintained.

In this arduous and onerous task, which extended over many years, the writer has been prompted to make available to the research scholars in particular and the intelligentsia in general, who could not easily have access to the original chronicle, a dependable translation into English of one of the most exhaustive and authoritative indigenous, original sources of the history of the Panjab. While the author's version has been faithfully reproduced, footnotes have been added where called for after critical examination and careful collation with other extant contemporary sources.

The main purpose of the present work is to make generally accessible, to those who are engaged in teaching and a critical study

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of history, the original materials which may be treated as fundamental source of Panjab History. While the transcendantal importance of such basic materials would be readily recognised it must be said with regret that direct approach to original authorities is found difficult by many a scholar. More often than not the primary texts which are frequently quoted in standard books are hard to consult. Thus a gulf seems to have been created between the specialist scholar and the average students, who are expected to profit from a study of the original sources of history.

In the absence of a dependable and readily accessible rendering of the sources, the formation of opinion, interpretation or elucidation tends to proceed from insufficient data aud without direct study of the evidence which alone could give validity to historical judgment. The historical studies based exclusively on secondary sources not only tend to be mere reproductions ; but also furnish the reader with no means for checking up inaccurate, tendentious or partial interpretations of the past.

The author has striven to supply a remedy for this situation by providing an authoritative work of primary reference. Editorial comment has, wherever considered necessary, been directed towards making the evidence intelligible without attempting to draw conclusions from it. His sole aim has been to present the material as an authentic testimony ; but the reader has been left to pass his own judgment and to appraise for himself the value of current historical verdicts in the light of available evidence.

Everything in this work has been presented in such a manner as to be comprehensible by readers of English. It is hoped that in addition to the scholars, who might be able to read the original work in Persian, a much larger number of teachers and students in universities and colleges would be able to seek access to the translation of the source material into English and stimulate investigation. A wider acquaintance with original authorities is undoubtedly an essential prerequisite for the healthy development of historical studies. The success of the author may, therefore, be judged by the degree to which he would succeed in promoting this object which alone prompted him in his protracted and painstaking pursuit.

On the successful completion of the gigantic project the writer wishes to take this opportunity to express his heartfelt thanks to J. F. Bruce, Esq., M.A. (Oxon and Sydney), Professor of History, Panjab University, Lahore, who had first initiated the scheme to explore, collect and critically examine the indigenous sources of Panjab History. The writer was privileged to work under him as a Research Scholar for a number of years and the major portion of the work was completed under his personal guidance and supervision.

During his scholarly stewardship of the University History Department at Lahore some pioneering work in the field of original research was undertaken and was widely recognised. The writer was sustained in the labours by his unfailing encouragement and untiring zeal for fundamental research. He is, therefore, glad to acknowledge that he has mainly adhered to the basic plan conceived by Prof. Bruce. The writer, who has pursued this work all these years as a

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pious duty has reason to believe that, as envisaged by the sponsor of the scheme, the translation of the great contemporary historical work into English, with necessary annotations, along with the critical and descriptive catalogue of some other outstanding original, indigenous sources and similar translations of two minor chronicles—Dewan Ajudhia Parshad's "*Waqai-i-Jang-i-Sikhan*" and Mohammad Naqi's "*Sher Singh Nama*" already published, will provide the basis for a systematic and authentic record of the chequered past of the Land of the Five Rivers.

Patiala
30, June 1961

V. S. SURI

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INTRODUCTION TO DAFTAR III

Daftar III of *Umdat-ut-Tawarikh*, in five separate parts, covers the period of the regime of Maharaja Ranjit Singh from 1831-1839.

The *Roznamcha* of the Lahore Durbar closes with the death of Maharaja Ranjit Singh.

The period covered in the Daftar, though brief, is by far the most significant. In several respects it represents the climax in the illustrious reign of the Maharaja.

The closing decade of the memorable rule of the Maharaja reveals the peak of his glory. The career of ambitious conquests, on which the Maharaja had launched some thirty years ago had reached a high watermark. The Panjab, which was divided into a dozen Sikh confederacies and a number of Muslim principalities was welded into a powerful monarchy. The perpetual threat of inroads from the north-west had been greatly removed by the occupation of key points like Multan, Kashmir and Peshawar.

On the eastern side firm relations of goodwill and concord had been established with the powerful East India Company. Out of his scrupulous regard for the treaty with the British Government the Maharaja felt reasonably assured of good relations and mutual regard from his neighbour across the Sutlej.

The kingdom of the Panjab as carved out by Maharaja Ranjit Singh could be said to have been fairly well consolidated and established. The Maharaja felt confident that any serious challenge from the north-west could be effectively met by the efficient and well-organised army that he had built up. The only guarantee for its continuity against any aggression from the eastern side seemed to lie in his firm friendship and repeatedly reaffirmed treaties with the British Government. Time alone could show how far his faith was justified.

The Daftar, though covering a short span of nine years, is the most voluminous. In the crowning phase of the reign there was so much to be recorded. The chronicler has crowded it with details of far too many events. On several occasions he has cut the lengthy account short by pointing out that fuller information will be found in the Big Book.

In the Daftar the general pattern of the chronicle—the main headings in the form of synopsis of noteworthy events followed by elucidatory details—has been adopted. Yet unlike the earlier Daftars the dedicatory or rhetorical prologues have been altogether omitted. Perhaps in the face of overwhelming materials there was no room for any superfluous details or literary flourishes. The narrative has been exclusively confined to contemporary events.

The *Roznamcha* of the Durbar, as avowed by the author, allocates overwhelming proportion to the activities of the monarch, who is indeed the central figure around whom the administration of the State revolves. Meticulous details about his doings have been

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recorded. To give a complete picture of the working of court, all important happenings relating to the monarch find a mention in the Daftar as in others.

All outstanding events which took place at the Durbar or reports about which were received there have been included in the narrative.

The meeting between Maharaja Ranjit Singh and Lord William Bentinck, Governor-General of India, on the banks of Sutlej at Rupar in October 1831, being the first between the heads of the friendly States, is described in great detail. The impressive scale on which the Maharaja endeavoured to show the strength and the riches of his kingdom are reminiscent of the "field of cloth of gold."

Through the lapse of time certain noteworthy events connected with the life of the king seem to have hardened into tradition. There are the usual celebrations of some regular State festivals, like *Baisakhi*, *Dussehra*, *Diwali*, *Lohri*, *Basant* and *Holi*, in which the king took keen interest. On such occasions the Maharaja accepted customary *Nazars* and gave rewards to functionaries and celebrities. Another regular feature in the life of the monarch was his visits to holy places at Amritsar and Tarntaran and his liberal charities on the first of every month of the Hindu calendar. All communities and the poor and needy were the beneficiaries. Towards the close of the reign the occasions for alms and charities on a lavish scale increased on account of his protracted illness. What the Maharaja gave away in *Tuladans* and *Paryogs* in addition to the usual charities was unprecedented and baffles calculation. He rightly deserved the appellation of *Lakh Data* on account of his magnanimous charities. Other frequent events at the court are receptions of *Vakils* of neighbouring governments, especially the British agent at Ludhiana and other notable functionaries deputed to Lahore from time to time, and ceremonial exchanges of presents and perquisites. The British representatives enjoyed preferential treatment and the Maharaja was at pains to cultivate the goodwill and friendship of his eastern neighbour. Special diplomatic missions were sent with choicest presents to the Governor-General at Calcutta and Simla.

Among the routine happenings were rallies and parades of the armed forces in which the Maharaja took special pride. Every distinguished visitor to the Panjab was shown special military demonstrations, which were generally arranged in his honour. The army was his first love and the Maharaja was particularly anxious to learn that his troops were a match for the British soldiers and had mastered the latest techniques.

The postings and transfers of various chiefs to different trouble-spots, appointments of commanders and governors and despatch of expeditions on the occurrence of disorders and disturbances find frequent mention in the chronicle.

The grant of *Jagirs*, robes of honour and rewards for distinguished services form an outstanding feature of the court. The Maharaja devotes personal attention to the regular receipt of the tribute from the feudatories, fixtures upon *Jagirs* and income from different provinces. Minute accounting of the proceeds is made and regular check on the increase or decrease of the monthly and annual

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instalments is maintained. The Maharaja is nonetheless solicitous of the welfare of his subjects and the *Jagirdars* and *Nazims* are strictly enjoined to ensure the prosperity of the people and avoid oppression and extortion. Escheats of *Jagirs* and establishment of new *Thanas* figure prominently.

The Maharaja is often on the move on pastime and hunt. He is as much at home in the camp as at the court. He personally supervises and directs all major expeditions and wherever serious danger is apprehended he is generally at the head of his troops. Even at his advanced age his mobility and fondness for outdoor life is surprising. Till his very end he displayed unflagging interest in all affairs of State. Almost upto the last day of his life he retained firm grip over all matters of policy and details. While the advice of trusted advisers was sought the final decision always rested with the Maharaja.

The marriage of his grandson, Prince Nau Nihal Singh, early in 1837, was indeed another outstanding event of the reign. The Maharaja considered it unique because similar privilege had been denied to his forbears. Among the chieftains, dignitaries and rulers present on the auspicious occasion was the British Commander-in-Chief, Sir Henry Fane. The celebrations were marked with unusual festivities, grand receptions and lavish presents. Huge sums were distributed among the general people. The chronicle furnishes vivid details about the memorable celebrations.

The Daftar clearly delineates the development of friendly relations with the British authorities. Ever since the conclusion of the treaty with the East India Company in 1809 the Maharaja scrupulously observed its terms and fostered goodwill and friendship. Out of his consideration for the wishes of his British neighbours he seemed on several occasions to have sacrificed his own legitimate interests. Much to the chagrin of some of his close associates he persisted in his efforts to please the British. He showed steadfast adherence to the alliance with the British. Even in the face of manifest encroachments in certain matters he did not waver in his faith in their treaty and goodwill.

To the fervent desire for good relations the British could not but respond favourably. This was signified in the meeting of the Governor-General, William Bentinck with the Maharaja at Rupar (October 1831) and the participation of the C-in-C, Sir Henry Fane, in the marriage celebrations of *Kanwar* Nau Nihal Singh. Freer and frequent visits of the British agents to the court of Lahore point the same way. The Maharaja was more than ever anxious to "water the garden of friendship."

The British on their part sought the Maharaja's collaboration to further their own ends in the overthrow of Dost Mahammad and the support of Shah Shuja-ul-Mulk, for whom the Maharaja had little respect.

Successive visits of Wade, Burnes, Mackeson and the missions of Macnaughten at last resulted in the conclusion of the Tripartite Treaty.

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The climax was reached when the Maharaja invited Lord Auckland to Lahore in 1838. Perhaps no better proof of the sincerity of the Maharaja was required. Though sceptical about the success of the expedition to Kabul in support of the Shah, the Maharaja as a signatory, whole-heartedly tried to fulfil his obligations as long as he lived. The British had nothing to complain against him. How far the British meant to keep their word remained to be seen. Till his end the Maharaja exerted his best to assist the expedition once it had been solemnly agreed upon.

The passing away of the Maharaja and the grief and sorrow of the populace in general and the dignitaries and courtiers in particular are graphically described.

The Dafter affords convincing proof of the greatness of the Maharaja as a soldier, statesman and administrator, mourned by one and all.

At the height of glory he had lived and died as a great national monarch of the Panjab.

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L. to R. I Row—Maharaja Ranjit Singh, Kharak Singh, Hira Singh, Sher Singh, Nau Nihal Singh, Kashmira Singh, Peshaura Singh.

II Row:—Dina Nath, Wasti Ram, Ram Singh, Madhu Sudan, Radha Krishan, Govind Ram.

R. to L. I Row:—Dhian Singh, Khushal Singh, Gulab Singh, Suchet Singh, Lehna Singh Sindhanwalia, Sultan Mohammad Khan, Dhaunkal Singh, Ajit Singh Sindhanwalia, Ajudhia Pershad, Kidar Nath, Nihal Singh, Chatar Singh.

II Row:—Faquir Aziz-ud-din, Hari Singh Nawal, Sham Singh Attriwala, Ventura, Sawn Mal, Phula Singh, Sarfraz Khan, Teja Singh, Pir Mohammad Khan, Nar Singh Attariwala, Sher Singh Attariwala, Baba Mian Singh Kotiwala.

III Row:—Faquir Nur-ud-Din, Lehna Singh Majithia, Ghulam Mohi-ud-Din, Allard, Attar Singh Kalianwala, Gurmukh Singh, Illahi Bukhsh, Ishri Singh Sud, Dhanna Singh Malwai, Gulab Singh Pohuwindia, General Avitabile, Misar Megh Raj.

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MAHARAJA RANJIT SINGH IN DARBAR

See Back

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UMDAT-UT-TAWARIKH

DAFTAR III, PART I

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ROZNAMCHA MAHARAJA RANJIT SINGH, LION OF THE PUNJAB.

FOR THE YEAR 1887-1888 B.E. CORRESPONDING TO 1831-1832 A.D.

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SOHAN LAL'S UMDAT-UT-TAWARIKH

Volume III.

PART I

MANGH 1887 B.E. [JAN., 1831 A.D.]

Receipt of the news of the arrival of Burnes Sahib; appointment of Dewan Ajodhia Prasad; and the conferment of one elephant upon him for the conveyance of the respectable Sahib; order to the *Nazim* of Multan, asking him to welcome and receive the said Sahib. Send-off of Sardar Majithia for collections from the country of Nakka; arrival of Fakir Shah Din from the Doaba; march of the Maharaja for hunting and the issuing of letters to the glorious Prince (Kharak Singh) and Sardar Tej Singh, asking them to seize horses from Peshawar :—

(*First two dedicatory lines omitted*)

Letters from the news-writers from the suburbs of Multan came to the Exalted Sarkar, stating that Burnes Sahib, *Vakil* of the glorious Sahibs, had entered the regions of Bahawalpur. Thereupon an order was issued to Dewan Ajodhia Prasad to leave Lahore post-haste and visit the respectable Sahib in the best possible way after covering the stages of the journey, and to show utmost care in strengthening the foundations of unity between the two great governments. No detail should be omitted in providing him entertainment and all other things that he might require. And his pleasure must be sought above all things. One elephant was granted to him for the conveyance of the respectable Sahib, whom he had to fetch. A royal order was issued to Dewan Sawan Mall of Multan, asking him to render all services that were possible in receiving and entertaining the said Sahib, and that he should very cleverly manage to obtain a certificate of entire satisfaction of the Sahib regarding the supplies made to him, and send the same to the Exalted Sarkar, [**Page 2**] for it would be a great source of pleasure to the Maharaja. Sardar Lehna Singh Majithia was given a royal order to engage himself in collecting a large sum of money from the country of *Nakkas*[1] and to take care that all the residents of that country be happy in the cradle of comfort and ease in such a way that all the zamindars may have prosperous houses and households. Fakir Shah Din presented himself before the Maharaja along with the zamindars of the country and reported in every detail and with necessary comment. The Maharaja turned his attention towards pastime and hunting on the other side of the river and issued an order to all the chieftains to stay in Lahore along with the troops available with them and to present themselves before the Maharaja afterwards, according to the royal orders. A blessed letter

1. One of the Sikh Misls—confederacies, conquered by Maharaja Ranjit Singh.

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was written to the pearl of the Crown of Pontificacy and Kingship, Prince Kharak Singh, stating that he must cross the river Attock with the triumphant troops and engage himself in the control and administration of those regions. Another order was sent to Sardar Tej Singh, asking him to take swift-footed, well-bred horses from the *Nazims* of Peshawar, and send the same to the Maharaja.

Issue of letters to Fakir (Aziz-ud-Din) asking him to present himself before the Maharaja while he (the Maharaja) was ahunting in order to explain the contents of a letter from the glorious Sahibs, the arrival of *Lat* Sahib (the G. G.) and the proposal of the appointment of a reliable person (to proceed) in that direction; an order to the *Kardars* for the arrangement of *Holi* celebrations :—

A blessed letter was issued to Fakir Aziz-ud-Din, stating that at that time friendly letters had arrived from the Sahibs and that he (Fakir) must come to the Maharaja with the quickest speed and explain the friendly contents of the letters to him. Consequently the aforesaid Fakir at once secured everlasting felicity by kissing the heavenly threshold (of the Maharaja) and explained with indescribable vividness the contents of the letters of unity. A letter from Captain Wade Sahib made it clear that in the following blessed days highly honourable good "nawab" governor Sahib (the G.G.) would come towards those interesting regions (Panjab), and so the appointment of a suitable and reliable person, decorated with the ornaments of intelligence and insight, was necessary and appropriate to answer enquiries, (if any), and convey good tidings (to the Maharaja) in the best possible and friendly way at the time of his welcome. The Maharaja heard the contents of the letter and began to ponder over the appointment of some reliable person for the Lord Sahib (the G. G.).

Letters were issued to the *Karkars* of Lahore and other places, stating that the *Holi* days were fast approaching and that they must hurry up in preparing the requisites of the *Holi* and emphasised that it was a matter to be treated as urgent.

Arrival of the Maharaja at Babakwal, thence departure to Bahamanawala and to the forest of Shahkakoo. Letters sent to Dewan Kirpa Ram and Colonel Gulab Singh, asking them to get ready for going to the East [*Page 3*] **and a letter to Jamadarji (Khushal Singh) and Raja Sangat Singh, asking them to present themselves before the Maharaja on the 15th of Mangh in the year 1887 Sambat (Jan. 26, 1831 A.D.)**

The Maharaja went first to Babakwal, and afterwards proceeded to Bahamanawala and the forest of Shahkakoo, and there turned his attention to hunting. Blessed letters were issued to Dewan Kirpa Ram, Colonel, Gulab Singh Jamadarji (Khushal Singh) and Raja Sangat Singh, stating that the Maharaja would reach the metropolis of Lahore shortly after finishing his pastime and hunting and that the said Dewan (Kirpa Ram) must feel at home in every way, for after a very short time he would attain his object. To Gulab Singh (Colonel) the royal order stated that it had been proposed that he would have to depart towards the company (East India

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Company) with 265 soldiers, and that, therefore, he was expected to engage himself in making the preparations for the journey, and he was to select such suitable young men of good stature and good looks from the platoons as would inspire wonder in the minds of the onlookers. Raja Sangat Singh and Jamadarji (Khushal Singh) were ordered to present themselves at once before the Maharaja, for there were certain affairs of kingship and sovereignty in connection with which they were to be consulted. Consequently the respectable Raja Sangat Singh and Jamadarji (Khushal Singh) at once got ready to go for hunting, and secured felicity of both the worlds by presenting themselves before the Maharaja.

Issue of letters to Sandhanwalia Sardars and Sobha Singh Kalsia, demanding their presentation and the arrival of the Maharaja in Mahadevi. Appointment of Bhamman Singh *Ardali* to go to Kashmir. Fixture of contract of Kangra upon Sardar Desa Singh Majithia and the arrival of *Lat* Sahib (the G.G.) in Shahjahanabad *en route* to the mountainous regions of Sapatu (Sabathu) and Simla.

A royal letter was issued to Sardar Wasava Singh, Lehna Singh Sandhanwalias and Sardar Sobha Singh Kalsia, stating that the Maharaja would be spending some days happily in hunting and pastime and that they must leave Lahore, and, after covering the stages of journey, reach the Maharaja. The Maharaja himself set up his camp in the blessed place of Mahadevi. The Sardars left Lahore, according to the royal order, and reached the Maharaja with the quickest speed. Bhamman Singh orderly was appointed to proceed towards the province of Kashmir for the purpose of collecting large sums of money, and he was emphatically told to take the large sums of revenue from the *Nazim* of Kashmir, and to send them straight to the Maharaja. He was further asked to manage the affairs of the places where the shawls were printed, and to inform the Maharaja of all the conditions of those regions in great detail.

[Page 4] The contract of the regions of Kangra, along with the division of Sujanpur and the neighbourhood was given to Sardar Desa Singh Majithia for an annual sum of Rs. 65,000 and he was emphatically ordered to keep the miserable zamindars in the cradle of peace and to realise the amount of revenue with a sweet tongue. Rs. 13,000 had already been submitted to *Tosha Khana* by the said Sardar, and a demand for Rs. 12,000 more was made by the Maharaja at the time. A letter from the news-writer at Shahjahanabad came to the Maharaja, stating that the good *Nawab Governor Sahib* (the G. G.) had reached Shahjahanabad and had a firm mind to proceed to Sapatu (Sabathu) and Simla. On hearing this news the Maharaja proposed to send some reliable persons with fine gifts in that direction.

Arrival of the Maharaja at Sharakpur; receipt of a letter from Khalifa Nuruddin and issue of letters to Gulab Singh (Colonel); arrival of Raja Dhyan Singh and Raja Sochet Singh in Lahore; receipt of a letter by the Bhai Sahibs (Ram Singh and Govind Ram) and the royal order to Jamadarji (Khushal Singh) to extort large sum of money from the Vakils of Bahawalpur.

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The Maharaja went to Sharakpur after his pastime and hunt in Mahadevi. And a letter from Khalifa Nuruddin, mentioning the laying out of an orchard in the vicinity of Lahore, came to the Maharaja. A letter was issued to Gulab Singh (Colonel), saying that in the near future his appointment would be made along with certain other reliable persons to proceed to the *Lord Sahib* (the G. G.) and that he must look sharp and get ready *Banati* shirts for the soldiers who had to accompany him and should make ready and provide all the requisites for the soldiers so that no delay might take place at the time of his departure on account of want of any particular thing. The Raja *Kalan* (Dhyan Singh) came to Lahore along with Raja Sochet Singh, under orders of the Maharaja. A letter of the Maharaja to Bhai Ram Singh and Bhai Gobind Ram Ji stated that the camp of glory and prosperity was proceeding to Lahore, and that they must prepare for him a special diet and a fine *Nilam* (medicinal preparation) which the Maharaja would enjoy with great pleasure on his arrival at Lahore. An emphatic order was issued to Jamadar Khushal Singh to press the *Vakils* of Nawab Rukunuddaula Nusrat Jang Bahawal Khan for large sums of the instalment, and send the same to the Maharaja. In case of delay triumphant troops would be appointed in that direction to lay waste the country under his sway. Consequently the respectable Jamadar Khushal Singh invited the said *Vakils* and in a forceful manner asked them to pay the large sums. The said *Vakils* stated that in the near future *Hundis* would come from Bahawalpur and no negligence would be shown, and stated that the respectable Nawab was really a loyal tributary. Just as he had never shown any procrastination or delay in the past, in future, too, he would show no delay in the matter, and, therefore, requested that the troops be not appninted in that direction. **[Page 5]**

Receipt of *hundis* from Jhang; arrival of horses from Sanghar and arrival of the Maharaja at Sayyadwala and the presentation of the letter of Mian Ilahi Baksh, reporting the establishment of *Thanas* in the fortresses under the sway of Mokal Jawind Singh and an order for return from that place and the receipt of a letter by Hira Singh (Raja).

On the 24th of Mangh 1887 B.E. (4th February, 1831) the Maharaja arranged for a durbar with great pomp and show. *Hundis* of Rupees one lakh from Jhang reached the Maharaja and in reply it was written out that *Hundis* had been received, and that the remaining one lakh of rupees must be sent to the Maharaja very soon, because they were badly required for disbursement among the troops. Special horses from Nawab Sangarwala were brought before the Maharaja. Presentation fee and reward were granted, and after that the Maharaja set up his glorious standards in Sayadwala. A letter from Mian Ilahi Bakhsh came to the Maharaja, stating that the *Thanas* of the Maharaja had entered Mudki and other fortresses under the sway of Sarder Jawind Singh Mokal and that the zamindars were still very enthusiastically busy in kindling the fires of fighting and bloodshed. In reply to that the royal order was issued that he was to present himself before the Maharaja on his return after having established those *Thanas*. A letter was issued to Raja Hira Singh, stating that the camp of glory and prosperity would reach Lahore

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very soon. The Maharaja hunted a lion, and on the 28th of *Mangh* (8th February 1831) secured the pride of both the worlds by a visit to that blessed place.

Issue of a letter to Sardar Desa Singh Majithia and a letter to Khalifa Nuruddin; presentation of a letter by Lala Kishan Chand; and the arrival of the Maharaja in Lahore; presentation of Sardar Jawind Singh Mokal, and the admission of the Vakils of Kaithalwala into the presence of the Maharaja with a request for the send-off of Raja Sangat Singh :—

A blessed letter was issued to Sardar Desa Singh Majithia that he must realise one lakh of rupees from Hazari Badan Singh, *Nazim* of the province of Multan, who was at that time in captivity with him at Amritsar, and to send that amount to the Maharaja so that it may become a source of joy for him. A favourable letter was issued to Khalifa Nur-ud-Din, stating that the camp of glory and prosperity was about to reach Lahore, that the time of the *Holi* celebrations was drawing near and that it became his inborn greatness as well as his ever-loyal character to manage to prepare all the requisites for that day, adding that the bills for large sums which might cover the aforesaid expenses had been approved by the Maharaja. **[Page 6]** A letter from Lala Kishan Chand stated that the good *Nawab* (the G. G.) had reached the bank of *Gangaji* and was cherishing a strong desire to proceed towards the mountain of Simla and Sapatu (Sabathu), and that the *Vakils* of Kaithal were about to reach Ludhiana, and would certainly secure the felicity of both the worlds by presenting themselves before the Maharaja after a short time. The Maharaja emphatically ordered the preparation of gifts for the *Nawab Sahib* (the G. G) on hearing the contents of that letter, and, ordering the march of his royal standards from Tahir Khan, went over to Sharakpur. Having distributed alms and charities on the blessed *Sankrant* (10th February 1831 A.D.) of Phagan he ordered the camp to the metropolis of Lahore. Sardar Jawand Singh Mokal presented himself before the Maharaja and with great entreaties and pitiable requests asked for the removal of the State *Thanas* from the fortresses under his sway, and requested for the appointment of new *Thanas*. On account of his humorous expressions and lively temperament the Maharaja was very much pleased with him. Therefore his request was granted, and at once an order was sent to Ilahi Bux, asking him to remove his *Thanas* from the fortresses under his sway and never to interfere with the aforesaid person on any pretext at all. The *Vakils* of Kaithal secured the felicity of both the worlds by presenting themselves before the Maharaja, and offered the fine gifts entrusted to them along with a letter. The Maharaja listened to the contents of the letter read out by the resourceful Fakir (Aziz-ud-Din). In short, the contents comprised the statement that the marriage of Bhai of Kaithal (Udey Singh) was going to be celebrated in the near future and that one of the princes must be appointed for taking part in the festivities so that it might be a source of pride for him in both the worlds. Whatever the *Vakils* expressed verbally was accepted. Consequently the said *Vakils*, through Bhai Sahibs,

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Bhai Ram Singh and Bhai Gobind Ram, submitted before the Maharaja that the relationship of brotherhood was firm and intact between Raja Sangat Singh and Kaithalwala (Udey Singh), and that the said Raja, who was with the Maharaja at that time, deserved to be allowed to go and attend to the said marriage, because his presence was necessary. The Maharaja replied that some reliable person would be appointed by him (the Maharaja) to attend the marriage, and will also contribute due *Tambol*. He also said that the permission to the said Raja (Sangat Singh) to leave the court will also be granted.

Admission of Kutub-ud-Din Khan (of Kasur) to the presence of the Maharaja ; send-off of the Vakils of Anandpur and Kaithal ; entrusting of gifts ; a royal order to Raja Sangat Singh for his departure and to Samad Joo for the preparation of presents and gifts to be submitted to *Lat* (the G. G.) and other Sahibs :—

Kutub-ud-Din Khan of Kasur presented himself before the Maharaja and offered some horses. He was granted a reward for the same. **[Page 7]** The send-off of the *Vakils* of the Sodi Sahibs of Anandpur from the court of the Maharaja took place. Fine gifts, *Doshalas*, horses, pieces of brocade, red silk, and so on, along with a horse and other things were granted to the *Vakils* of Kaithal, and they were told by the Maharaja that a suitable, reliable person would go with them to contribute *Tambol*. Reliable persons from Jind presented themselves under orders of the Sarkar. The Maharaja observed that the *Vakils* of Kaithal were requesting for the departure of the said Raja in view of his necessary presence at the marriage ceremony, and that he must be presented at once so that he might be granted leave and ordered to proceed to those regions. Those reliable persons stated that the respectable Raja Sangat Singh wanted the Sarkar personally to go over to his camp as before, and, after taking fine gifts, might announce his grant of permission to the said Raja to leave. The Maharaja said in reply that he would soon go to the camp of the said Raja. Samad Joo Kashmiri was ordered to prepare rare gifts, consisting of *Doshalas*, *Jamavars* and the like of pashmina for *Nawab Sahib* (the G. G.). He folded his hands out of respect and said that he would make ready all the friendly gifts within a short while and present them to the Sarkar.

Grant of allowances for the Nawab of Multan and Shah Ayub, and a royal order to Ventura Sahib demanding distribution of pay to the troops, and his departure towards Multan ; presentation of the Vakil of Nawab Moin-ud-Daula through Jamadar Khushal Singh, and of Ganda Singh Bistari with large sums from Raja Gulab Singh and of the Vakil of Shahzada Kamran ; the presentation of a horse by Sardar Dhanna Singh Malwai ; receipt of the news of the birth of a son to Kanwar Sher Singh ; conferment of gold bangle and *kantha*... ; a letter from Sardar Lehna Singh Majithia and its reply :—

Nawab Sarfraz Khan of Multan and Ayub Shah reported to the Maharaja about the shortage of funds for their expeness ;

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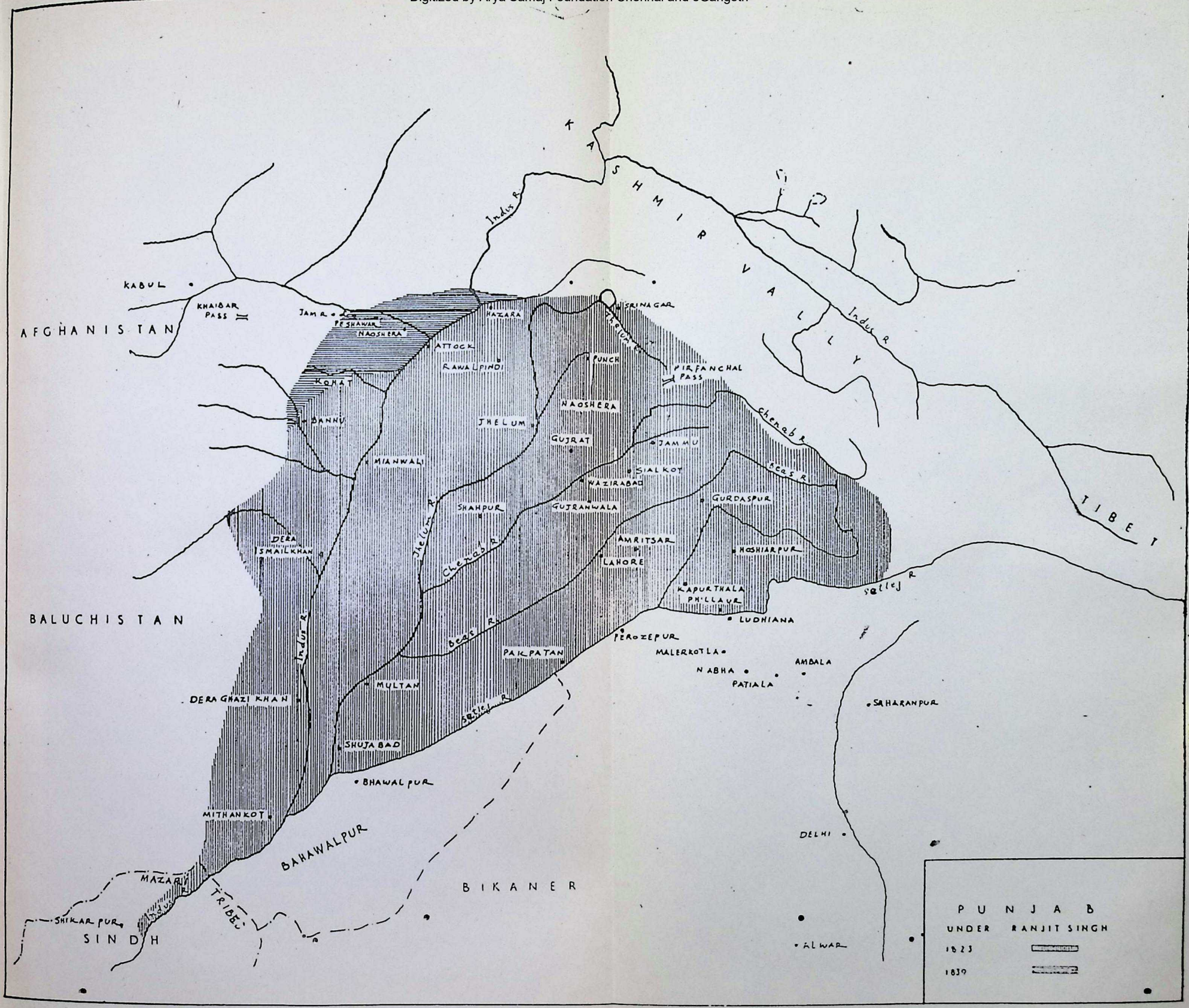

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and a royal order was issued to Dina Nath to draw allowances for them after preparing the accounts and then submit the same to the Sarkar. Consequently the aforesaid person reported to the Maharaja the true account of the demand by them. From the very beginning of his kingship the Maharaja always had it in his mind to patronise such noble men. Therefore, the Maharaja sanctioned the bill of their allowances at once. A worth-obedience order was issued to Ventura Sahib for distribution of pay among his regular platoons and afterwards to depart towards Multan, and that, on reaching Multan, he must send in an humble letter to the Maharaja, and, on the receipt of further orders, should undertake discussion regarding the extortion of *Hundis* from the Nawab of Bahawalpur regarding the other side of the country of Kachhi, Southern and Northern. The *Vakil* of Nawab Moin-ud-Daula Firoz Jang of Mankera presented himself before the Maharaja through Jamadarji (Khushal Singh), and a royal order was issued to him to pay up without further delay or procrastination the sum of Rs. 20,000 fixed as *Nazarana* upon the Nawab. [**Page 8**]. The said *Vakil* submitted that it was very difficult for the great Nawab to pay the *Nazarana* and, therefore, an exemption was solicited. After a great deal of discussion Rs. 10,000 were fixed to be paid. Ganda Singh Bistari, who had been appointed under orders of the Maharaja to collect large sums of money from Raja Gulab Singh, presented himself before the Sarkar and brought *Hundis* and other materials from the respectable Raja. The *Vakil* of *Shahzada* Kamran presented himself before the Maharaja with two Afghan horses. They were liked by the Sarkar, the presentation and entertainment allowances were granted to the said *Vakil*, and the Maharaja enquired after the condition of the *Shahzada* in a kindly tone worthy of the kings. Sardar Dhanna Singh Malwai presented one special horse to the Sarkar and received great kind attention. During these days the news of the birth of a son to *Kanwar* Sher Singh was received by the Maharaja and he granted one gold bangle and one *Kantha* to the son of the respectable *Kanwar*. A letter from Sardar Lehna Singh Majithia reached the Sarkar. It stated that the collection of large sums of money from the zamindars of Sayedwala had taken place and that *Hundis* of large sums had been sent to the Maharaja. He stated further that he would act according to the royal order henceforth also. In reply to it the Sarkar ordered him to march from Sayedwala and, covering the distance, to reach Multan, and to interview Burnes Sahib, according to the firm conventions of the two great governments, to present the said Sahib with one bow and Rs. 250 in cash, to observe all the formalities purporting to strengthen and increase the degrees of friendship, and to pay the expenses of his maintenance every day and at every stage after consultation about it with Dewan Ajodhia Prasad. A royal order was issued to the platoons of *Sham Sota* and Gorkhas to accompany the said Sardar in march and camp.

Arrival of the Maharaja from the Octagonal Towe at Hazuri Bagh; presentation of the son of Jawind Singh (Mokal) and his bringing a horse; a letter from the newswriter of Ludhiana, explaining the arrival of Jacquemont: and presentation of Kahan Singh; the royal order to Misr

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Beli Ram for the arrangement of the *'Holi'* celebrations; a letter to Sardar Hari Singh Nalwa; appointment of Avitabile for collecting large sums of money from the division of Hallowal; disturbance and disruption among the Sandhanwalias :—

The Maharaja moved from *Mosamman Burj* at an auspicious hour, which was specified by the readers of almanac and the interpreters of the planets, and came over to Hazuri Bagh. [**Page 9**]. Bela Singh, son of Sardar Jawind Singh Mokal, presented himself before the Maharaja along with a horse worthy of special riding. A letter from the news-writer of Ludhiana mentioned that Jacquemont Sahib had come from *Vilayat* (England) to Ludhiana and had a mind to tour through the countries of mountainous regions of Kashmir and through other countries under the protection of the Maharaja. The Sarkar proposed the appointment of a suitable person to welcome the Sahib and to provide him with entertainment at every stage of the journey. Kahan Singh Nakai presented a special horse to the Maharaja and received much royal attention. Misr Beli Ram was ordered to prepare all the requisites of *Holi*, like syringes of gold and silver and other things and to show them to the Maharaja, because the *Holi* days were drawing very near. A letter was issued to Sardar Hari Singh Nalwa, informing him that he was appointed to depart as a *Vakil* towards the *Lat Sahib* (the Governor-General), and so had to present himself before the Sarkar as soon as he could after setting right all the requirements of his journey. Avitabile departed under orders of the Maharaja to collect large sums of money from the territory of Hallowal. And he was given a royal order that he was to collect the sums of revenue and also to encourage the habitation of people and to ensure their comfort, and that, after duly attending to the needs of the poor and the weak, he must submit a report of the whole condition of the place to the Maharaja. The fire of fighting and dispute kindled up between the two brothers—Sardar Attar Singh and Sardar Wasava Singh. Both the parties engaged themselves in the flames of fighting and bloodshed. Prince Kharak Singh was appointed with 200 horsemen for the assistance of Sardar Wasava Singh Sandhanwalia, and all the troops of the Sardars gathered together in the village of Chachowali.

Conference and consultation (of the Maharaja) with the chieftains regarding the release of Dewan Kirpa Ram on the 13th of Phagan, 1887 B.E. (February 22, 1831) and his release once again, and conferment of a Robe of Honour : *Holi* celebrations; and letters from the Vakils of Bahawalpur; alms on the Eclipse Day; Royal Orders to Sardar Attar Singh, Dewan Ajodhia Prasad and Fakir Shah Din; a letter from Kanwar Sher Singh, and a selection of fine and rare things for the *Lat* Sahib (the Governor-General) on the 19th of Phagan 1887 B.E. (28th February 1831).

On the 13th of Phagan (February 22, 1831) all the glorious chieftains arranged a durbar and held a conference regarding the release of Dewan Kirpa Ram, and resolved that the said Dewan had always been a well-wisher of the Maharaja from the core of his heart,

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had always faithfully stuck to the path of loyalty and had never committed any blunder, and had about his neck the cord of obedience and servitude for generations, so his release from the unfortunate imprisonment was necessary and incumbent. The Maharaja approved of this idea and issued an order to Misr Beli Ram to present at about the third quarter of the day in the garden of Sardar Jawala Singh some pairs of gold bangles, 2 swords, one robe of honour, consisting of 7 garments, including a turban gem, a plume, an under-turban, and a necklace of pearls. [**Page 10**] Consequently at the third quarter of the day the Maharaja got down in that garden and all the Sardars and the said Dewan presented themselves before him. He (Kirpa Ram) offered, by way of *nazar*, one horse, Rs. 105 in cash and some gold ducats and stood with folded hands. He requested to be pardoned for his previous offences and errors. The Maharaja, out of great kindness, stood up from his chair, embraced him, and appreciated his proving true to his salt and granted him one silvery white horse, eight garments, a turban gem, a plume, an under-turban, a pearl-necklace and some pairs of *chadars* of *pashmina*. Gold bangles were granted to his nearest attendants and his release took place. Dewan Moti Ram wrote out a pronote of rupees nine lakhs and presented it to the Maharaja. But he began to feel upset over the ways and means of its payment. On the 15th, 16th and 17th of the above-mentioned month (February 24, 25 and 26, 1831 A.D.) Holi celebrations took place with great pomp and show and all the *Vakils*, Chieftains, and Dewan Kirpa Ram were present with the Maharaja, and the lac-dye game concluded with great pleasure and merriment, and every one, great or small, was granted a reward in honour of the *Holi*. At about the third quarter of the day in the open parade grounds, the platoons stood in lines on the right and left, and the game of lac-dye was enjoyed. Permission to leave was granted to *Vakil* of Bhai Udey Singh of Kaithal. The amount of Rs. 2,100 for the *Tambol* of his (Udey Singh's), marriage was granted him to be realised from Sahnawal. Nawab Rukun-ud-Daula of Bahawalpur showed delay in sending the *Hundis*. So the platoons and troops were appointed in that direction to establish themselves firmly in the country under the sway of the said Nawab and to engage themselves in destroying the pasture lands. They were directed to return at once if the said Nawab showed anxiety to pay the sum without delay. The *Vakils* of the said Nawab showed a great deal of restlessness on hearing the news of the appointment of troops. They presented themselves before the Maharaja with the statement that the country under the sway of the Nawab was already devastated a great deal, and that in those days the Nawab had written to them that *Hundis* worth rupees one lakh had been sent and would be reaching the Maharaja in a day or two. Royal order was issued to the troops for their return, because from the very beginning of the morning of glory the Maharaja had always granted the requests of the *Vakils*. The Maharaja distributed gold utensils, *Pashmina* suits of clothes, *Doshalas*, large sums of cash, cows, certain commodities equal to his own weight and other charitable donations among Brahmins and the deserving on the eclipse day, and filled the aprons of the expectations of the poor and the needy by grant of cash and property. A royal order was issued to

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Sardar Attar Singh Sandhanwalia, who was halting on the border lands of the Nawab of Dera Ismail Khan, informing him that at that time Rs. 13,000 in cash, 50 camels and 2 horses had been fixed to be paid by the said Nawab through the intercession of Jamadar Khushal Singh, and that Ghulam Ali *Darogha* had been appointed by the court for the extortion of *Nazarana* and the like. He stated further that in case the said Nawab paid up the *Nazarana* and other dues to the said *Darogha* it would be good and well, otherwise, in case of procrastination, the troops will have to march upon the country under his sway to destroy his pasture lands, and would return only after the realisation of the *Nazarana*. [**Page 11**] A blessed letter was issued to Dewan Ajodhia Prasad that, as soon as Burnes Sahib would depart from Multan and traverse the stages of journey, he should pay him Rs. 500 by way of entertainment at every stage on behalf of the Maharaja and that he should not omit the minutest detail in showing care and vigilance to supply the requisites to the Sahib. A letter from Kanwar Sher Singh came to the Maharaja. It stated that the zamindars of the neighbourhood of Muzaffarabad had taken to kindle the fires of mischief. In reply the order was issued that he must encamp firmly near Muzaffarbad and submit a report of all the conditions prevailing in that country. *Doshalas*, *Jamawars*, and embroidered *Doshalas*, *Gulbadan*, Persian guns, saddles for the horses, and many other fine things were selected to comprise gifts for the *Lat Sahib* (the Governor-General).

Receipt of *Hundis* from Bahawalpur; an account of the appointment of Vakils to the Lord Sahib (the G. G.); visit to the camp of Raja Sangat Singh by the Maharaja; a letter from Lala Kishan Chand, and permission to the said Raja to leave; news from Kashmir and appintment of horses to go in that direction.

Hundis worth Rs. 1 lakh were received by the Maharaja from the Nawab of Bahawalpur through the *Vakils*. Great kindness was shown to those *Vakils*. The Maharaja said that Hari Singh Nalwa, Fakir Aziz-ud-Din, Gulab Singh *Karnail* and Dewan Moti Ram were appointed with 235 soldiers, decorated with golden equipment and dressed in fine garments, a special staff for flooring, four guards, five fine horses with gold-threaded saddles and well-wrought harnesses. The respectable Fakir Aziz-ud-Din was ordered to cover the stages of journey, to reach Ludhiana, to put forward before Captain Sahib (C. M. Wade) all the gifts and presents, and to submit a report of all the conditions after due consultation with the said Sahib. A pearl necklace and armlet, some bejewelled bracelets, a pair of gold bangles, a *Doshala*, a suit of clothes, some cash, two elephants with gold and silver seats, a canopy and a silk *Kanat*, along with many men to serve as in charge of floorings, and also torch-bearers were to accompany the said Fakir Aziz-ud-Din. One canopy with the above-mentioned things was granted to Gulab Singh (Colonel) with the order that he must not resort to deviation from or contradiction against the correct advice and policy of the Fakir in any case. On the 19th of *Phagan* (28th February 1831 A.D.) Raja Sangat Singh had all the fine floorings spread out according to the orders of the Maharaja, who went into his camp once again, and was presented by the said

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Raja with one suit of clothes, 21 garments, consisting of *Doshalas*, horses, redsilk, brocade, rolls of *Purbi*, articles of jewellery, like pair of gold bangles, an under-turban, a pearl necklace, one horse with a gold-threaded saddle, and one elephant with a silver seat. [**Page 12**] The said Raja gave fine garments to Raja Hira Singh, the Raja *Kalan* (Dhyan Singh) Raja Sochet Singh, Jamadarji Khushal Singh, Sardar Jawala Singh, Sardar Wasava Singh, Sardar Tej Singh, Bhai Sahibs Ram Singh and Gobind Ram of Tarn Taran, (who could intercede as redeemers in both the worlds), Sardar Jawind Singh Mokal, Allard Sahib, Ventura Sahib, Sardar Dhanna Singh Malwai, Dewan Moti Ram, Misr Beli Ram, Sardar Lehna Singh, the said Fakir (Aziz-ud-Din), Fateh Singh Man, Chajju Singh, Sham Dass, Ram Dial, Sarda Ram and others. The Maharaja said that in the near future the happy marriage of *Kanwarji* (Nau Nihal Singh) would take place, and that, on account of his old relations with him (Raja Sangat Singh), he must come to join it, as it will be a source of great pleasure to the Maharaja. The said Raja stated that as soon as the marriage ceremony of the said *Kanwarji* (Nau Nihal Singh) would start by the grace of Immortal God, and the Maharaja would remember him out of his unlimited kindness, he would traverse the stages of the journey with great pleasure and would reach there with the quickest of speed. After that the Maharaja distributed appropriate rewards to the *Khitmatyars* and to the expert riders of horses and elephants, to Dewan Singh *Vakil*, to the man-in charge of the *Deorhi* and to *Ardalis* of the said Raja ; and then went into the blessed fort. A letter from Lala Kishan Chand came to the Maharaja, stating that *Lat* Sahib (the G. G.) had reached Karnal, and had invited zamindars of that place and asked them to establish a cantonment for the British soldiers at that place in their neighbourhood. A large sum of cash would be granted to them by the court of Company Bahadur for building houses for their own residence at some other place in lieu of their houses which would have to be demolished. The zamindars had accordingly accepted large sums of money and engaged themselves in building new houses for themselves. Thus a cantonment of *Goras* (the British) became established there. He had further written that the suits of *Pashmina* clothes, handkerchiefs and under-turbans had all been delivered to the Captain Sahib (C. M. Wade), who had expressed great pleasure on that account and said that the *Lat* Sahib (the G.G.) would be coming soon to *Thana* Majra, and that appointment of some reliable persons from the Maharaja at that place must take place. The royal order was issued in reply that the *Vakils* were proceeding to Ludhiana with great haste and would be pleased to have an interview with the Captain (C. M. Wade) as soon as they arrived. At about the third quarter of the day Raja Sangat Singh presented himself before the Maharaja and was granted a set of 21 garments, articles of jewellery, 3 horses with gold-harnesses and gold-threaded saddles and one elephant with a silver seat for himself. Robes of honour, consisting of 7 garments each and of 5 garments each, were granted to 18 comrades of the said Raja. Bhai Ram Singh referred verbally to the Maharaja that the province of Kashmir had been utterly laid waste and that the *Kothis* (bungalows) of the Mughals, who were putting up in Kashmir, had been deserted by them. Some left for Hindustan on account of their misery, and

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some were getting ready to depart. A royal order was issued to Mian Samad Jee to grant them letters of consolation on behalf of the Maharaja, telling them that the Sarkar was going to pay still more kindly attention to them and that they must feel easy at heart under all circumstances, and that the Mughals, who had left those *Kothis*, must be searched out and persuaded to put up there again. [**Page 13**] An emphatic order was issued to the *Nazim* of Kashmir, asking him to carefully look after and give assurances to the people under him. *Daroghas* of the horses were ordered to proceed towards Kalanaur, Batala, and Dinanagar. The bills regarding *Nazaranas* were issued to the *Jagirdars* of Sorhiyan, Hallowal, Karyal, Kalanaur, Dinanagar and other places.

Account of the departure of Vakils towards the East; departure of Raja Sangat Singh; presentation of Fateh Din Khan of Kasur, and news of the disruption of Ahmadshah, and a letter from Fakir Shah Din, explaining the conditions under which Jacquemont Sahib carried on his journey and the way in which he stayed in Lahore :—

Fine gifts, consisting of *Doshalas*, *Pashmina* cloak, rolls of brocade and red silk were given to the Fakir (Aziz-ud-Din) for Murray Sahib, and a valuable robe of honour, consisting of *Doshala* and red silk and some valuable articles with a bill of large sum against Sahnawal and Doaba were granted to the respectable Fakir (Aziz-ud-Din). A fine suit of clothes along with 3 articles of jewellery, consisting of one pearl-necklace, one armlet and some bracelets, were granted to Dewan Moti Ram, and the *Vakils* left Amritsar on the 22nd of Phagan (March 3, 1831 A.D.). Raja Sangat Singh presented a horse to the Maharaja in the garden of Sardar Jawala Singh, and said that it was an auspicious hour for proceeding towards Amritsar and that he would depart after his meeting with the Maharaja. He remarked all the same that Sardar Wasava Singh (Sandhanwalia) was a great man, possessing very good qualifications, decorated with the or nament of intelligence and insight and was honest and clear like a mirror at heart as well as in expression. Sardar Lehna Singh (Sandhanwalia) was, he said, a cunning man, well-equipped with the trickeries of the age. He advised the Maharaja to keep in view always to guard the honour and reputation of the elder Sardar (Wasava Singh Sandhanwalia) in all the affairs, for he was worthy of being admitted to service and was true to his salt from the very core of his heart. The Maharaja gave no reply in view of his regard for the feelings of Sardar Lehna Singh (Sandhanwalia). The respectable Raja (Sangat Singh) said once again that a letter must be issued to the respectable Fakir (Aziz-ud-Din), asking himto set his heart upon the good services rendered by the said Raja, and to be a source of good services in the settlement of all the affairs that werevital and important. On account of the regard for his feelings a letterwas written to the Fakir (Aziz-ud-Din) that in matters of settlement of all the affairs which could be rendered clear by referring to the respectable Raja, he must refer them to him, thinking it to be a good service. After that the said Raja (Sangat Singh) left for Amritsar. Fateh Khan of Kasur presented himself before the Maharaja, offered four swift-footed horses worthy of special riding and received much kind

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attention in addition to Rs. 125 as presentation reward for the horses. The Maharaja said that he (Fateh Khan) had not done well in picking quarrel with his elder brother, Kutub-ud-Din Khan, and that it was better for him to square up the matter, and enquired from him something about the country of Kutub-ud-Din Khan. He stated that at that time Rs. 20,000 were obtained from the territory on one side of the river and Rs. 60,000 from the other side. A letter came to the Maharaja from Kashmir, stating that Khalifa Ahmad Shah had reached Muzaffarabad along with Zabardast Khan, [**Page 14**] and had laid waste many villages in the dependency of Kashmir and Muzaffarabad. Thereupon a letter was issued to Prince Kharak Singh, asking him to establish himself firmly in Hasanabdal and Sarai Kala, and to make his troops proceed towards Muzaffarabad. A letter reached the Maharaja from Fakir Shah Din, explaining the departure of Jacquemont Sahib from Ludhiana for an interview with the Maharaja. A bill of Rs. 7,000 was sanctioned to be realised from the *Kardars* of Sahnawal for the expenses of the said Sahib. After that a letter from Fakir (Aziz-ud-Din), telling about his arrival at Jandiala, came to the Maharaja. Rs. 500 for his entertainment, sweets and other necessary things were granted at Amritsar. And a royal order was issued to *Woodpagan* through Khalifa Nuruddin that he should provide the people of the respectable Sahib, through Fakir Shah Din, with milk, curd, lambs, cream, chicken, grass, straw, wood, and other necessary things at the village of Vanike. The said Sahib went once again to put up in the garden of Ventura Sahib, according to the orders of Maharaja. Entertainments, sweets, fruits, and other necessary things were granted to him through Khalifa Nuruddin. Fakir Shah Din presented himself before the Maharaja and explained all the circumstances about the said Sahib.

Crescent day of the month of Chet, 1888, B. E. (March 12, 1831 A.D.): Charities and Alms; interview with Jacquemont Sahib, departure of Dewan Moti Ram and appointment of Ventura Sahib towards Multan; and charities of *Amavas* day; another interview with the said Sahib and inspection of the Drill of the Platoons :—

Thousands of thanks beyond calculation were due to God, for the new year had begun with perfect happiness and joy. Under the guidance of good fortune the Maharaja made over, on the crescent day of Chet, 1888 (March 12, 1831 A.D.), to the Brahmans and the *Akalis*, elephants, horses, suits of clothes and other things like utensils of gold and silver, and had canopies and camps set up with very expensive floorings spread out by intelligent servants in charge of them at the third quarter of the day. And a royal order was issued to all the dancing girls in the town of Lahore to put on male garments, hold swords and bows in their hands and be decorated with other arms as well and then to present themselves at the *Deorhi* of the Maharaja on elephants and horses, in perfect smartness and with great grace, before the arrival of Jacquemont Sahib. After that the Maharaja rode a swift-footed horse and became the glory of the happy garden, and an intelligent and a reliable person was appointed for bringing about the presentation of the respectable

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Sahib (Jacquemont), by conducting him into the presence of the Maharaja to secure great felicity. The said Sahib felt very much pleased and happy at the sight of the bewitching and the charming phenomenon. The Maharaja, out of his large-mindedness, stood up to show him respect and went forward upto the edge of the carpet to receive him and then, taking the hand of the Sahib into his own blessed hand, uttered [**Page 15**] the word "Welcome" and, making him sit down in a chair, enquired after his health in a very pleasing and polite tone. The said Sahib mado a great effort with intelligence and insight to observe formalities purporting to cement the foundations of unity. Letters from the Sahibs from Shahjahanabad, Ludhiana and also from Murray Sahib reached the Maharaja, who felt great pleasure and happiness on hearing the contents of those letters, which sought to strengthen the foundations of unity. After that talks about various sides took place ; and the said Sahib (Jacquemont) showed great thoughtfulness and great knowledge in answering every question and, securing permission to leave, very gratefully went over to his camp. With regard to the untold kindness shown to him by the Maharaja he thanked him in the words that the Maharaja had proved a unique person in observing ceremonies of friendship, so much so that in the whole world not a single person could be quoted as an equal to him and that without doubt and without exaggeration he was one of the unique persons of the age from the viewpoint of hospitality. (Verse omitted). On the 2rd of the above-mentioned month (March 13, 1831 A.D.) a letter from Ludhiana (British Government) came to demand return of the property and things belonging to Agha Hussain, who was staying in Ludhiana since a long time. This property had been robbed by the dacoits of Jandiala. It was stated that in the near future *Parwanas* would be issued to the *Kardars* of that place to return the said property within a few days. It was remarked that the said Sahib (Jacquemont) showed all signs of intelligence and ability. Dewan Moti Ram was appointed, under orders of the Maharaja, to proceed towards the Doaba, and an emphatic order was issued to him at the time of his departure to report, according to the letter of Captain Wade Sahib, on his going to the other side of the river Sutlej. An order was issued to Dina Nath to go to the camp of the French Sahibs, to take all the requirements of the journey, like camels, horses, gun-powder, ammunition, balls and tents, and afterwards to proceed towards Bahawalpur and put up in the suburbs of Multan after covering the stages of the journey. He was further ordered that in case Nawab Rukunuddaula made the payment of stipulated large sums it would be good and proper ; otherwise he was to occupy the territories of Kachhi, Southern and Northern, and to submit a report about the same to the Maharaja. On the *Amavas* day some horses, one elephant, some cows, and some suits of clothes and large sums of cash with some other materials were distributed among the Brahmins and the deserving. After that large sums of money were sent by way of offering towards the *Gurudawaras*, especially those of Amritsar, Dera Guru Nanak, Baoli of Goindwal, Khandur, Thamb Sahib, Tarn Taran and others. On the 3rd of the said month (March 14, 1831, A.D.), under the summons of the Maharaja, Jacquemont Sahib embraced the Maharaja.

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First of all they exchanged words purporting to increase the formalities of friendship and unity, and after that the said Sahib was shown parade of the platoons and the *Ghorchara* horsemen, and the Sahib felt so much pleased with the drill that he remarked that the triumphant troops were unique in the world on account of their graceful stature, bodily form, composure, garments and arms, and that in the art of drilling they were unparalleled in the world.

[*Page 16*]. **Account of Jacquemont Sahib, and a letter of the Fakir (Aziz-ud-din), and the glorious Kanwar Sher Singh; departure of Ventura Sahib; receipt of a letter from the Civil Lord Sahib (Governor-General); departure of Jacquemont Sahib; and presentation of Sardar Hari Singh Nalwa.**

Jacquemont Sahib was one of the wisest of men, and was an expert in medicine. Since the Sarkar was a touchstone that could judge the capacities of the people, he had a talk with the Bhai Sahibs (Govind Ram and Ram Singh). As the aforesaid person (Jacquemont) was well-informed and vigilant in the art of medicine, the Maharaja asked the Bhai Sahibs to hold a discussion with him. The Bhai Sahibs said that although he (Jacquemont) was well-versed in the science of English medicine, yet he was not acquainted with the canons and findings of the Greek and Indian medicine. It became known during the conversation, that he had no mind to enter into a discussion, for he said that he was simply a tourist, and that discussion and debate required a long time, for therein *first* of all the fundamental principles of every science are judged and interpreted, and, *secondly*, their wonders are investigated and discovered by reference to the technical works. To give any weight to the discussion when the mind was not prepared would be inimical to friendship and concord. The Maharaja enquired from him what kind of patients should be experimented upon with his medicines to prove their usefulness, and the Bhai Sahibs liked this proposal. A letter from Fakirji (Aziz-ud-din) came to the Maharaja, stating that the settlement of the fort of Attock had taken place satisfactorily, and the demand for the salaries of the troops upto the end of *Phagan* (February-March) had been met, receipts of "no more claim" had been received in writing from everyone, and that the *planks* of the portals had been set right very firmly. He stated further that he was leaving for the sarai of Kala after a short time and would after that appoint his troops towards Muzaffarabad to inspire awe and terror. On the *5th of Chet* (March 16, 1831 A. D.), in reply to it, it was written out that, if by the Grace of the Immortal God, the business of Khalifa came to an end in that very month, he was to present himself before the Maharaja and secure everlasting felicity and pride by taking a sacred bath on the *Baisakhi* day at the *Durbar Sahib*, and by having a sacred view of the same. A letter from (Kanwar) Sher Singh came to the Maharaja, stating that evil-minded Khalifa was planning to set up entrenchments about the fort of Muzaffarabad. In reply to it a royal order was issued that the glorious Prince must make his troops depart in that direction, and that, under orders of the Maharaja, troops from the province of Kashmir were also going to join him, stating further that if the buisness of the evil-minded Khalifa came to an end in the month

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of *Chet* (March-April), it would be better and after that he must have the good fortune of taking a sacred bath and enjoying the sacred sight of *Durbarji*. On the *7th* of the aforesaid month (March 18, 1831 A.D.) Rs. 14,000 were granted to Ventura Sahib regarding Shahzadabad along with a robe of honour, consisting of seven garments, including *Doshala*, an overcoat and a roll of brocade. And a royal order was issued that large sums of money had to be realised from Nawab of Bahawalpur and Dewan Sawan Mall and were to be spent on the preparation of a strong fort near Dera Ghazi Khan. **[Page 17]** A letter from *Mulki* (*Civil*) *Lord* Sahib came to inform that Burnes Sahib had proceeded from the glorious Sahibs to cover such a long distance to see the Maharaja, because he wanted to hear the speech of the Maharaja and to witness his good manners, which were already well-known to the world, and to see the excessive worldly materials and great administrative machinery of the triumphant troops, to attend to the business of rendering formalities of unity, and to seek personal contact with the Maharaja and to present to him friendly gifts. It further stated that it was reported to them (Sahibs) at that time that the said Sahib was putting up in the country of Sindh and the *Nazims* of that country were creating hindrances and obstructions in the way of the necessary changes in the methods of cementing unity and friendship between the two great governments. Consequently, the Maharaja was requested to invite the said Sahib from that country in perfect safety and strict security, for it would be no doubt a source of pleasure to his friends (the British). The Maharaja investigated the situation from the *Vakils*, and they stated that nobody had arrived there (in Sindh) from that side. The Maharaja held a conference with Bhai Sahibs (Govind Ram and Ram Singh), Jamadar (Khushal Singh), Raja (Dhyan Singh), Ventura Sahib and Allard Sahib, stating that from the contents of the *Lord* Sahib's letter it was clear that he (Burnes) had reached the country of Sindh and that the *Nazims* of the place were creating hindrances, and that from the *Vakils* of that country the same thing was clear in a different way. The departure of Jacquemont Sahib took place from the Court of the Maharaja and Rs. 5,000 with a valuable robe of honour were granted to him. He requested that a reliable person from the Maharaja must be made to accompany him to see him reach safely from Lahore to Pind Dadan Khan and Kashmir. As from the very beginning of the blossoming of the garden of unity between the two great governments it had been watered by the grace of the Immortal God, requests of the Sahibs always bore colour and smell in freshness and greenness (were favourably considered), the departure of Sheikh Badar Bakhsh along with the said Sahib was decided to take place. A valuable robe of honour along with a large sum in cash was granted to the said Sheikh and bills for entertainment and material for hospitality were referred to Raja Gulab Singh at Pind Dadan Khan, as well as to the *Nazim* of Kashmir. The said Sahib passed through the town and the fort of Lahore, and departed from that place after drawing and verifying a sketch map of the fort, the octagonal tower, mausoleum of Jahangir and Shalabagh. On the *9th* of the said month (March 20, 1831 A.D.), Sardar Hari Singh Nalwa came to the Maharaja with Rs. 5,000 of Nanak Shahi currency, some strong Arab horses and

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received many favours. For the sake of his departure towards the East the royal order was issued. The aforesaid person answered that in humility and servitude he was firm and constant from the very core of his heart, and that quite willingly and gladly he would render any kind of service for which an order might issue from the Maharaja for he believed that the felicity of both the worlds and honour of both the lives (in this world and hereafter) depended upon that.

Departure of Sardar Hari Singh Nalwa, and resolve of the Maharaja to go out for hunting on the other side of the river; his return afterwards, and order for the preparation of the *Baisakhi* day celebrations; an order to the people of the office to go over to Amritsar; presentation of Sardar Jawala Singh with the New Year gifts; a letter to Fakir Aziz-ud-din and a letter to Nawab of Bahawalpur.

A robe of honour, consisting of eleven garments, like *Doshalas*, pieces of brocade and the like, a pearl-necklace, an under-turban, an armlet, some inlaid and gold bangles, one horse with a gold saddle, 2 elephants with gold and silver seats, canopies and screens of various colours with sticks of silver, and one hundred horsemen, well-armed and dressed in fine garments, were granted to Sardar Hari Singh Nalwa. **[Page 18]** At the time of his departure a royal order was issued to him not to do anything without the counsel and advice of Dewan Moti Ram and the resourceful Fakir (Aziz-ud-din), for he was appointed on account of his being a military chief, who would be wide awake and vigilant. The respectable Sardar departed towards the East on the *9th* of the aforesaid month (March 20, 1831 A.D.). On the *10th* of the said month (March 21, 1831 A.D.), the Maharaja crossed the Ravi early in the morning for hunting. On the *11th* of the said month (March 22, 1831 A.D.) 2 or 3 pigs were hunted, and on the *12th* of the said month (March 23, 1831, A.D.) he reached near the village of Mandiwala, and on the *14th* of the said month (March 25, 1831 A.D.), he hunted a big lion and two lionesses in the *Bela* of Mahadevi. After finishing with a long hunting tour, the Maharaja returned to put up at Kot Pindi Dass. A worth-obedience order was issued to Jassa Misr of *Toshakhana* to get ready things worth Rs. 25,000, consisting of suits of clothes, silver bed-steads with canopies, gold and silver utensils, etc. for his *Sankalap* on the blessed day of *Baisakhi*. A royal order was issued to the clerks of the Head Office and the other staff and establishment of the government that after a short time the Maharaja was planing to go to Amritsar for the sacred sight of *Harmandir* and to secure everlasting pride and honour, and so it was necessary for them to march from the metropolis of Lahore and to present themselves before the Maharaja at Amritsar. Sardar Jawala Singh Bharania presented himself before the Maharaja with eleven gold ducats as a New Year gift, and the Maharaja asked him the motive of his presenting those things when none of the chiefs was seeking to be by the side of his victorious stirrup. The aforesaid person stated with folded hands that out of his great kindness the Maharaja had told Jamadarji (Khushal Singh) that on such and such day and such and such night he had indulged in drinking wine and had not sought to present himself before the Maharaja and that it was a

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forecast of his evil days and his downfall and that, therefore, the fort of Haripur and other places were at once snatched from him. He stated that on account of that he had come to seek felicity by securing his (Maharaja's) pardon for his faults. A blessed letter was issued to Fakir Raza (Aziz-ud-din), stating that the march of the heaven-kissing standards had taken place to the other side of the Ravi for hunting, and that by the grace of the Immortal God a lion with two cubs had been hunted down, and that this happy news was to be broken by him in the most suitable and a very desirable expression to Captain Sahib, who was an intimate and sincere friend. A friendly letter was issued to Nawab of Bahawalpur, saying that Ventura Sahib was deputed from the court of the Maharaja at that time to proceed towards Dera Ghazi Khan. He (Nawab) should hand over to him the remaining sums of money, horses, camels, guns, rolls of *Kheses* and red-silk, according to his agreement and promise. He was told that in the case of delay, interference would start in the country entrusted to him ; and that the destruction of his country would take place.

Fall of the Raja *Kalan* (Dhyan Singh) from a horse ; and a letter from Rai Kishan Chand ; presentation of Jamadarji (Khushal Singh) ; [*Page 19*] a royal order to Raja Hira Singh and Sardar Tej Singh regarding the appointment of triumphant troops for purposes of inspiring awe and terror in the mind of the evil-minded Khalifa ; three letters to Bhai Sahibs (Ram Singh and Govind Ram) for the sacred sight and visit of their noble selves.

The Raja *Kalan* (Dhyan Singh) had great eagerness and fondness for hunting and game, and in addition to that had great experience in driving the horse at the time of hunting. On account of the revolutions of the world the foot of the horse slipped and the said Raja fell on the ground just as an auspicious star is upset. A little blood flowed out, but, by the grace of the Immortal God, no harm or injury was done to the body of that source of hopes and expectations. The Maharaja at first felt very sad on hearing this news, but was very pleased afterwards to hear of his safety, and sent a large sum of money for his *Sarwarna* and other attendants also sent him the *Sarwarna*. A letter from Lala Kishan Chand came to the Maharaja, stating that Captain Sahib (C. M. Wade) had called the great Fakir (Aziz-ud-din) inside his bungalow with a show of great respect, and, after welcoming him with great pleasure, and holding his hand, made him sit down in a chair. At first a long talk regarding the strengthening of the foundations of unity between the two great governments took place, and enquiries after the normalcy of the temperament of the Maharaja were made. After that the Captain Sahib (C. M. Wade) said that he had received authentic news that the *Nazims* of Sindh were becoming an obstruction in the way of Burnes Sahib, and that man of wisdom and intelligence was staying idle, having suspended all the work in that country, and that what the Maharaja had learnt in answer to his enquiry in the course of his friendly letters from the *Vakils* of that country and their denial of it in a very courteous manner, was not at all correct. After that he enquired from the said Fakir (Azid-ud-din) in how

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many fortresses on the other side of the river Sindh the *Thanas* of the Maharaja were established, and the Fakir answered that they were established on the other side of the river Sindh in Karank and other places. The Captain suggested, by way of strengthening the foundation of unity, that if the Maharaja had his *Thanas* established in Kot Mathan, Dera Ghazi Khan and other places, in the country of Kachhi, southern and northern, to inspire awe and terror in the minds of the Sindhis, it would be good and well and would prove a source of great benefit. The Maharaja wrote in reply that Ventura Sahib had been sent that way for control and administration and that a satisfactory settlement of that country was sure to take place. On the *17th* of the said month (March 28, 1831 A.D.), the Maharaja reached Kala Khatai. Jamadar Khushal Singh came from Amritsar to present himself before the Maharaja and submitted that he had inspected the parade of horsemen in Amritsar as well as the suits of clothes, the special Persian gun, a waist-belt, silver saddle and a horse with harness possessed by everyone of them, and had made them depart along with Sardar Hari Hingh Nalwa. The Maharaja observed that the evil-minded Khalifa had kindled the fire of fighting. It was necessary for him to make arrangements for a journey, for he (Khushal Singh) was to go with the troops of orderlies for inspiring awe and terror in the mind of that evil-minded person. After that a kind letter was issued to Allard Sahib, **[Page 20]** asking him to reach the bridge of Ghari on the bank of the river Chenab along with his 5,000 alert horsemen ; and to Gulab Singh, asking him to reach the bridge of Kukkargil along with his regular *Ghorcharas* ; in the names of camp followers and orderlies and such other persons to reach the above-mentioned bridge ; to Raja Hira Singh to stay in Lahore upto the receipt of an order, for the Maharaja proposed to go to Lahore after finishing with pastime and hunt ; to Sardar Tej Singh, asking him to take large sums from the old treasury and ducats from the bankers of Lahore and to stay in Moti Mandir with perfect care and vigilance, and to be very careful in giving nine rupees as daily allowance to the bankers. Three happy letters were issued to Bhai Sahibs (Ram Singh and Gobind Ram), stating that the Maharaja was extremely fond of having a happy interview with them and that they must give him the pleasure of enjoying their sacred sight. On the receipt of the third letter, which showed his excessive fondness for having a personal embrace and personal talk, the Bhai Sahibs (Ram Singh and Govind Ram) agreed to it, and therefore, in view of the attachment and the spirit of a disciple of that chosen one of the people, the Bhai Sahibs left Lahore on the **18th* (March 29, 1831 A.D.) of the above-mentioned month, and went over to the Bela of Kala-Khatai to pay a visit to the Maharaja.

Return of the Maharaja from hunt, his arrival at Shalabagh ; his departure afterwards towards Amritsar and his entrance into Harmandir Sahib ; a letter to Ventura Sahib and Sardar Lehna Singh Majithia ; presentation of the Vakils

*In the text the date given is 8th of *Chet*. But 18th *Chet* is the date inferred from the sequence of events. The former appears to be wrongly printed.

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of Mandi and Akora; and a letter from the news-writer from the East.

Bhai Sahibs (Ram Singh and Govind Ram) felt a great deal of pleasure on their visiting the Maharaja, who returned from his hunt to Shah Balawal on the *22nd* of the said month (April 2, 1831 A.D.) and who went over to Shalabagh on the *23rd* (April 3, 1831 A.D.). On the *24th* (April 4, 1831 A.D.) a shower from clouds of the grace of God rained over the pastures of the hopes and expectations of the people to make them fresh and green, and the Maharaja engaged himself in enjoying the music of the bards and the dancing girls and the drinking of wine and gave out large rewards. On the *25th* of the aforesaid month (April 5, 1831 A.D.) royal standards marched from Shalabagh and reached the bridge, and from that place the Maharaja went over to Rambagh on the *26th* (April 6, 1831 A.D.), and a firing of guns took place with great grandeur from the fort of Gobindgarh. On the following day (April 7, 1831 A.D.) the Maharaja had the honour of going into the *Durbar Sahib*, where he rubbed his forehead (on the blessed sill) and presented offerings. A royal order was issued to Ventura Sahib and Sardar Lehna Singh Majithia to cover the stages of journey quickly and to be established firmly in Dera Ghazi Khan, asking them further to think it good and well if the Nawab of Bahawalpur sent his reliable persons to them with large sums of money and gifts, as usual, on their arrival in the said Dera, otherwise to make use of their own wisdom and cleverness in collecting the revenue for the spring crop from that country with the declaration of peace and security, so that the people of **[Page 21]** that country might not get disheartened, and to keep in mind the prosperity of the country by taking care of the poor and the week so that the people might remain established in their houses and households and might not become wanderers in the desert of misfortune. The *Vakil* of the Raja of Mandi presented himself before the Maharaja with one horse, one *Doshala* and some pods of musk, and was granted Rs. 200 for entertainment and other requisites. The *Vakil* of Najaf Khan of Akora presented himself before the Maharaja with 5 horses, 6 mules and 4 dogs; and was granted Rs. 100 as presentation reward for the horses besides a sum for entertainment. A letter from the news-writer from Ludhiana came to the Maharaja, stating that the Captain Sahib (C. M. Wade) felt very happy on the news of the arrival of Sardar Hari Singh, came out to receive him, held him by the hand and made him sit in a chair. At first he enquired from him about the condition of the normalcy of the temperament of the Maharaja and afterwards talked about the conquest of Kashmir, Multan, Peshawar and other places. After that the said Sardar went to his own camp and stayed there. Rs. 500 in cash for entertainment and 15 maunds of sweets and other such things were sent to him by the Captain Sahib (C. M. Wade).

Attaining the honour of being in Amritsar on the day of *Baisakhi* (first of *Baisakh*), and an order to the Bhai Sahibs (Ram Singh and Gobind Ram), asking them to settle the case of Sandhanwalia Sardars, and a letter from Ventura Sahib; a letter from the Nawab of Bahawalpur, and a letter from

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Kanwar Sher Singh, a letter from Raja Gulab Singh in *Sambat* 1888 (1831 A.D.).

On the *Sankrant* day of *Baisakh* (April 11, 1831 A.D.) the Maharaja went into *Durbar Sahib* and made his offering there. Afterwards he had the good fortune of going to *Dukh Bhanjani* Sahib and spent Rs. 50,000 in alms and charities. At noon time he went to Ram Bagh and issued an order to Bhai Sahibs (Ram Singh and Gobind Ram), stating that the Sandhanwalia Sardars had kindled up fires of fighting and bloodshed between themselves and that their daily disputes were not right, they must try to pacify them and take Rs. 70,000 from them by way of *Nazarana* and send it over to the Maharaja. It was so proposed because besides the blessed Bhai Sahibs (Ram Singh and Gobind Ram), none of the Sardars could manage and control the said dispute, for the said Sardars did not consider any one better than or superior to themselves on account of their own relationship with the Maharaja. A letter from Ventura Sahib stated that, having entered Multan on the *25th of Chet* (April 5, 1831 A.D.), he had firmly decided to cross the river Tarmun very soon. A letter from Nawab of Bahawalpur came through Jamadar Khushal Singh, stating that by that time *Hundis* worth Rs. 50,000 had been given over to *Toshakhana* through the respectable Jamadarji (Khushal Singh) and that *Hundis* worth Rs. 1 lakh were being sent at that time through Jamadarji (Khushal Singh) to reach the Maharaja very soon ; and further requested that the regular troops be strictly ordered not to lay waste the farms and pastures, otherwise in the event of the destruction of the fields the payment of the stipulated instalments would be delayed. **[Page 22].** In reply to this it was written that the remaining large sums as well as the current dues must be paid to Ventura Sahib. It stated further that Ventura Sahib had been emphatically ordered not to lay waste the country under his sway, so that he might set his mind at rest. A letter was issued to *Kanwar* Sher Singh. It asked him to leave the troops of Mahan Singh, *Thanadar* of Hazara, and Fateh Singh Man in Muzaffarabad, and to march from Muzaffarabad with the glorious chieftains—Sardar Sham Singh Attariwala, Attar Singh Kaliawala, Jai Singh Attariwala, troops of Jagat Singh, son of Sardar Fateh Singh Man, Sadhu Singh, Run Singh, Gurmukh Singh Chahal, and Gurmukh Singh Lamma and troops and horsemen, and to proceed towards Baramula to engage in the settlement of the paradise-like province of Kashmir, to demand Rs. 14,700 per bill from Kashmir under orders of the Maharaja, to distribute the same among the aforesaid Sardars as directed, and to send over the receipts taken from everyone of them to the Maharaja. He should feel assured to always count upon the kind attention of the Maharaja. A letter from Raja Gulab Singh came to the Maharaja, stating that Jacquemont Sahib had been supplied with entertainment and other necessities, according to the orders of the Maharaja, and that the salt mines had been shown to him and he was proceeding to Kashmir ; and that the business at the quarters where salt was sold and bought was suspended. In reply it was written out that he must take care of the salt and should sell it in accordance with further orders.

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An order to Jamadarji (Khushal Singh) for collecting large sums of money from the mountainous regions ; news from the East ; letter to Ventura Sahib ; appointment of the staff in-charge of floorings to proceed to Batala ; and the appointment of a reliable person with a robe of honour to go to Peshawar ; and the entrance of the Maharaja in *Durbarji*.

On the *8th of Baisakh* (April 18, 1831 A.D.), a blessed order was issued to Jamadarji (Khushal Singh), stating that the Rajas of the mountainous regions were delaying the payment of *Nazarana* and had made it a habit to dilly-dally, and that he must get ready with the necessary requirements of a journey and to depart from Amritsar on the *12th* of the said month (April 22, 1831 A.D.), to collect large sums of *Nazarana* from the Rajas of the Mandi, Suket, Kulu and Chamba. Sardar Wasava Singh received an emphatic order at the same time to join Jamadarji (Khushal Singh) and to render good services to him in matters of control and administration. A letter from the news-writer of the East came to the Maharaja, stating that Raja Karam Singh of Patiala had an interview with the *Lord* Sahib (the G.-G.) in Pinjour, and, after delivering his gifts, had left. Raja Jaswant Singh of Nabha, Raja of Jind and Raja Kaithalya had presented fine gifts in Manimajra and had left. Captain Murray Sahib, Sardar Hari Singh, Fakir Aziz-ud-din, Dewan Moti Ram and Gulab Singh with all their property and material had been made to stop at Nalagarh and were asked to proceed after the arrangements were made for their reception and interview. After that, according to the wish of *Lat* Sahib (the G.-G.) they marched from Nalagarh and left for Simla *via* Sopatu (Sabathu) along with some comrades accompanying the *Vakils*. **[Page 23]** Gulab Singh (Colonel) stopped at Bahlolpur with his gifts and horsemen according to the wishes of the glorious Sahibs. Other *Vakils* of the Rajas and Sardars of the Cis-Sutlej territory, who had come along with Captain Sahib (C. M. Wade), were made to return from Nalagarh and to go to Ludhiana, according to the wishes of the glorious Sahibs conveyed to them through Captain Sahib (C. M. Wade). The Sahibs sat upon the top of the mountain with Captain Sahib (C. M. Wade) to receive them (Sikh delegates) on account of the difficult passages of the mountains. Reliable persons of the Maharaja passed through those difficult passages safely and soundly, and then reached Sopatu (Sabathu). Their reception took place with great show of respect and courtesy. After that horses, gifts, riders, soldiers, and other suitable things were taken forward according to the wishes of the *Lat* Sahib (G.-G.), and the Sahibs took to safeguard them and observed the formality of the reception in a very suitable manner. The *13th of Baisakh* (April 23, 1831 A.D.) was fixed as the date for interview. A royal order was issued to Ventura Sahib to realise the annual large sum from the Nawab of Bahawalpur and one lakh from Abdus Samad Khan, to distribute it all among the soldiers, and to invite Asad Khan from Sangar, to see his sway established within the camp of the Defender of the Faith (the Maharaja), and to have an acceptance deed of a contract of one lakh written out by him. It became clear from Dewan Sawan Mall that the said Dewan paid 14 lakhs of rupees to the Maharaja for the

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contract of Kachhi Dera Ghazi Khan. Therefore he (Ventura) was ordered to ascrtain the revenue of that country with his natural intelligence and insight, and to submit a report about the same to the Maharaja so that that country be made over to the said Dewan according to his report. An order was issued to the platoons of Court Sahib to march from Amritsar, encamp at Chawinda and afterwards to carry the camp to Kahnuwan within 4 days. Mulla, the famous man in-charge of floorings, was appointed to proceed towards Kahnuwan with the royal camp to establish it there. Ashraf, another man in-charge of floorings, was appointed to fix up the blessed tent at Batala. A royal order was issued, announcing the proposed stay near the tank of Shamasher Khan. Kazi Badar-ud-din and Amira *Darogha* were appointed to go to Sultan Mohd. Khan with a robe of honour, consising of 13 garments and some articles of jewellery ; and it was written out in the course of a letter that he was to send to the Maharaja, through a reliable person of his own, five swift-footed horses worthy of special riding, on behalf of himself, and 25 horses by way of *Nazarana* of Akora. It was written to Mehar Dil Khan that a bow and a good quiver had been received, and that he was to send one lovely horse through his reliable person to the Maharaja in addition to that, because as soon as the said horse would be liked by the *Sarkar* he would be granted a *Jagir* to meet the expenses of his maintenance. On the *12th* of the said month (April 22, 1831 A.D.) at about the 3rd quarter of the day the Maharaja had the honour of entering *Darbarji* and made an offering of Rs. 200 there, and after that he went to Ram Bagh.

Raja Hira Singh's detention in Lahore on account of his indisposition and [*Page 24*] **appointment of reliable persons for bringing about his presentation ; a letter from the glorious Prince (Sher Singh) ; conferment of a silver *Howdah* upon Sardar Tej Singh ; admission of the reliable person of Raja Bhadaurwala and his departure ; a letter from the Vakils appointed in the East ; presentation of Akbar Shah, son of Zaman Shah.**

Raja Hira Singh was staying in Lahore on account of his indisposition. Thereupon many reliable persons from the Maharaja and the Raja *Kalan* (Dhyan Singh) were appointed for bringing about his presentation before the Maharaja. During these days the said Raja came to secure everlasting felicity on the *15th of Baisakh* (April 25, 1831 A.D.), by presenting himself before the Maharaja at Amritsar. The Maharaja felt very much pleased with his affection and response and granted him Rs. 500 by way of entertainment. A letter from the glorious prince (Sher Singh), explaining his departure from Usman Khatar and his arrival at Chilu Jhangi, came to the Maharaja. In reply to it the royal order was issued that he should present himself before the Maharaja just after the establishment of control and administration of that country. During these days a silver *Howdah* was granted to Sardar Tej Singh out of great kindness and the bill was sent to be paid by Bhamnfa Singh, *Nazim* of Kashmir. Sher Singh, a reliable person from Bhadaurwala, came to the Maharaja and presented one horse. In privacy he had a long discussion and stated that the said Raja had a desire to give his

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daughter in marriage to *Kanwar* Nau Nihal Singh. The Maharaja said that the request would be granted. Gifts, like *Doshalas*, rolls of brocade, red-silk and the like, for the said Raja, and a robe of honour with large sums in cash were granted to the *Vakil* for his own self. A humble letter from the great Fakir (Aziz-ud-din) came to tell that *Lord* Sahib (the G.-G.) with some other Sahibs was arriving on the following day in the camp of the great *Vakils* for a talk in order to strengthen the foundations of unity, and that the pleasure of the Sahibs could be judged from their acceptance of the friendly gifts. It could also be a source of pleasure to the Maharaja. Twice the firing of guns took place with great grandeur. An order was issued to the news-writers of the Sahibs, informing them that the Maharaja caused the firing of the guns twice simply on hearing the contents of the letters of the *Vakils*, and, therefore, asked them to record the same in a suitable manner in the despatches. Akbar Shah, son of Zaman Shah, had the pleasure of an interview with the Maharaja and presented one horse. A letter from the Captain (C. M. Wade) came to intimate in a very friendly way the departure of the said *Shahzada*. The Maharaja felt very happy and pleased on learning the contents of the good letter, and granted him Rs. 525 as a reward for bringing the horse.

Send-off of Sardar Jawala Singh Bharania towards the mountainous regions; a letter from Ventura Sahib; departure of the Rajas of the suburbs of Kashmir; a letter from the *Vakils* of the East and royal order to the troops for the preparation of yellow garments and fine uniforms.

[Page 25] Sardar Jawala Singh Bharania was permitted to leave by the Maharaja for collecting large sums of money from the mountainous regions of Kangra, Rehlu, and other places. Rs. 7,000 were granted to him by way of a farewell robe of honour, and an order was issued to him to collect revenue from the mountainous regions as soon as he could, and always to keep in mind the prosperity of the people. A letter from Ventura Sahib came to the Maharaja, stating that the possession of Dera Ghazi Khan had taken place and Imam Shah had been appointed as *Thanadar* thereat with one hundred horsemen and some footmen. He stated further that it had been declared with the beating of drum that peace and security were established in the whole town and the people of the country had been given much consolation and assurances. He further stated that the old *Thanas* had been removed from the fortresses brought under sway and new *Thanas* had been established on behalf of the Maharaja, and that the collection of the revenue tax for the spring crop was underway. On the *24th of Baisakh* (May 4, 1831 A.D.), in reply to it, the royal order was issued that new *Kardars* be appointed in that country, who might collect the revenue tax for the spring crop and that the fortresses in Dera Ghazi Khan and in *Dera-i-Din panah*, Kot Mathan, must be well-established in strength and firmness. The Maharaja held a conference with Dewan Kirpa Ram for extinguishing the fire of fighting and bloodshed set up by the wicked Khalifa. The said Dewan, who knew all the circumstances of that country, stated that the Rajas of Khakka, Bhamba, Khatai and other places, who were staying at that time with the

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Maharaja along with the said Dewan, were to be made to depart, for in this way the control and administration of that (Khalifa's) country could be managed by itself, and the wicked Khalifa would run away from that country to hide himself in the deserts of misfortune. Out of great kindness the Maharaja accepted the proposal of the Dewan and granted robes of honour, consisting of *Doshalas*, pieces of brocade, and large sums of cash to the Rajas (of Khakka and Bhamba) and *Vakils*. And letters were issed to the *Nazim* to restore the *Jagirs* of those Rajas as before. A letter from the newswriter of the *Vakils* came to the Maharaja, stating that on the *13th of Baisakh* (April 23, 1831 A.D.) at midday, under orders of *Lord* Sahib (the G. G.), the Captain Sahib (C. M. Wade) and Murray Sahib had come to the camp of the *Vakils* and had taken them (*Vakils*) to their own (Sahibs') residence, and that upto a distance of seven paces Bensen Sahib had come out to receive them and had conducted them to the door of the house, holding them by the hand ; and that after that both the English "*Nawabs*", Civil and Military (the G.-G. and C.-in-C.), came near the door, embraced them, and, after a hand-shake, made them sit in chairs, and that after showing a great deal of respect and honour to them, enquired after the health of the Maharaja in expression of love and unity. He further stated that the respectable Fakir (Aziz-ud-din) made a *Sarwarna* of Rs. 3,100 at the time of making obeisance and handed it over to the *Khitmatgars* of the *Lat* Sahib (the G.-G.), and, according to the advice of Captain Sahib (C. M. Wade), presented them with gifts, like *Pashmina*, jewellery and 5 horses. During those days wife of the governor with other fifty European ladies came forward and began to dance and sing with instruments in such a way that the audience became spell-bound like pictures on the wall. In the meantime a company of the Gorkhas gave a salute in a very suitable manner. **[Page 26]** According to the advice of Captain Sahib (C. M. Wade) 2 horses with other gifts were left in the *Kothi* of the military *Lat* (C.-in-C.) by the reliable persons of the Maharaja. The glorious Sahibs made a *Sarwarna* of Rs. 2,500 over the reliable persons of the Maharaja and sanctioned Rs. 250 and 65 trays of sweets and other necessities as their daily allowance. On the *27th of Baisakh* (May 7, 1831 A.D.) the Sardar (Hari Singh Nalwa), the Dewan (Moti Ram), the resourceful Fakir (Aziz-ud-din), Gulab Singh, Chet Singh, and Kishan Chand were pleased to have an interview, under summons of the *Lat* Sahib (the G.-G.). In privacy talks purporting to show the intensification of friendship and unity of the Maharaja as superior to that of all other chiefs of India took place. After that inspection of drill (of troops) took place in a very suitable manner, and Rs. 1,000 were granted to the soldiers by the *Lat* Sahib (the G.-G.) and Rs. 1,000 were given to the *Ghorchara* sowars at the time of the inspection of their drill with guns. In the same way the said Sardar (Hari Singh Nalwa) gave rewards to soldiers of the Sahibs. At night a gathering of joy and merriment took place and a dance of the ladies (English) became a source of pleasure for the hearts of the audience. On the following day, the *28th* of that month (May 8, 1831 A.D.), good carpets were spread out and the *Vakils* of the Maharaja were invited and granted robes of honour. A robe of honour, consisting of 13

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garments, a plume, a pearl necklace, and a ring was granted to the said Sardar and another of 13 garments to the said Fakir (Aziz-ud-din) and the Dewan (Moti Ram), and of nine garments to Lala Kishan Chand, and 5 suits of clothes and 5 garments were given to each one of the officers of the troops, the staff in-charge of floorings, sentinels, and 4 garments and one thousand rupees were given to the soldiers of the Company by the *Civil Lord* (Governor-General). Sahib. After that the *Military Lord* (C.-in-C.) made them depart with a show of great respect to the Sikh representatives, giving one English gun and sword to the Sardar (Hari Singh Nalwa), gold chain each to the Dewan (Moti Ram), Fakir (Aziz-ud-din), and Kishan Chand, and also one sword to Gulab Singh and one to Chet Singh. He carried on conversation to strengthen the foundation of friendship. Captain Sahib (C. M. Wade) along with certain other Sahibs was appointed to accompany the *Vakils* of the Maharaja. The glorious Sahibs paid greatest attention in observing the formalities of friendship and did not omit a single detail in making a show of friendly attitude. At the time of their departure all of them came out of their bungalows and expressed great eagerness for personal embrace with the Maharaja and showed respect and honour to the *Vakils* of the Maharaja more than they did to those of any other glorious chiefs of India. The details of this reception and send-off are contained in the bigger book and a part of it is written out here with the pen of eloquence. The Maharaja felt very happy on hearing the contents of these letters and ordered a firing of guns. An order had been issued to the triumphant troops to prepare yellow suits of clothes, consisting of brocade and the like, and to be provided with gold-threaded saddles and gold and silver harnesses, and at this time a fresh order was issued for the preparation of these things and, on dressing themselves quickly in special garments, they were ordered to present themselves before the Maharaja at Dinanagar.

Appointment of Sardar Lehna Singh Sandhanwalia to go to the mountainous regions of Tira and Mandi ; a letter of Sardar Attar Singh Sandhanwalia ; appointment of Sardar Jagat Singh Attariwalia and Fakir Shah Din to receive Captain Sahib (C. M. Wade), (*Page 27*) and the proposal to provide him with entertainment at every stage up to Adinanagar ; and a royal order to the Prince (Kharak Singh), asking him to present himself at Amritsar ; inspection of the parade of the Campoo-i-Moalla.

Sardar Lehna Singh Sandhanwalia got permission to leave the Court of the Maharaja and one thousand and three hundred horses were fixed to be his retinue at his command. A *jagir* of Rs. 2,22,000 annual income was granted to him to meet the expenses of his army. Sardar Wasava Singh (Sandhanwalia) left his sword and shield in his camp and took into his hand a rosary (by way of protest) on the occurrence of this event and came to the Maharaja. At first the Maharaja regarded it as fun to see him in such a condition ; but afterwards stated with his own tongue that he must rest assured in his mind at all events, for the favours of the Maharaja upon him were always on the increase. A royal order was issued to all the

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Rajas of Mandi, Suket and Kulu to hand over the annual large sums to the aforesaid Sardar (Lehna Singh) on his arrival at Tira. They were told that, in case they delayed the payment, their countries would be laid waste. To the aforesaid Sardar the royal order was given that he was to engage himself in collecting large sums of money from the mountainous regions of Tira, and to see that, if the *vakils* of the Raja of Mandi and other places came there to Tira to pay their sums of money, it would be good and well, otherwise he was to engage himself in destroying the farms of that country. A letter from Sardar Attar Singh Sandhanwalia came to the Maharaja, stating that Rs. 13,000 in cash with fifty-one camels and four horses had been realised from the Nawab of Dera Ismail Khan. The royal order was issued in reply, asking him to leave the collection of the remainder of that country to Ventura Sahib and to hasten himself to the Maharaja. Sardar Jagat Singh Attariwala and Fakir Shah Din rode on an elephant with a silver seat, and twenty-five horsemen with Jamadarji (Khushal Singh) accompanied them to receive Captain Sahib (C. M. Wade) at Phillaur. Rs. 1,000 with a robe of honour, consisting of seven garments, a turban-gem, a plume, an armlet, and a gold necklace were granted to the said Sardar, and Rs. 500 to the Fakir (Aziz-ud-din) for his expenses. And the stages of the journey were fixed thus: *First halt* at Phillaur, where Rs. 1,100 were to be given in addition to the other things, such as lambs, milk, butter, curd, sweets, straw, wood-fuel and charpoys. *Second halt* at Phagwara in the dependency of Fateh Singh Ahluwalia. Rs. 500 were to be given there along with the above-mentioned things. *Third halt* at the Sodhis of *Kartarpur* to provide cash and kind there. *Fourth halt* at Tanda in the dependency of Sardar Ahluwalia—the same amount of cash and other requisites. *Fifth halt* at Makerian in the dependency of *Kanwar* Sher Singh—the same amount of cash and the necessities. *Sixth halt* at Talabpur—the same things. After that the Maharaja was to provide the requisites personally at Adinanagar. A royal order was issued to the glorious prince to go to Amritsar to enjoy the sacred sight of the *Sarkar*, to take a sacred bath at Amritsar, and to rub his forehead at *Harmandirji* in order to secure everlasting felicity. In the morning the Maharaja rode from Ram Bagh and went over to Guru Tala **[Page 28]** and inspected the parade of the *Campoo-i-Moalla* and ordered Sardar Tej Singh to hold the drill of the platoons in a suitable manner every day. After that a salute with the discharge of guns took place and the Maharaja returned to Ram Bagh.

Departure of the *Campoo-i-Moalla* towards Fattehgarh; presentation of Sardar Fateh Singh Ahluwalia along with the Prince (Nihal Singh, his son); a letter from Prince Kharak Singh; arrival of the *Vakil* of Bahawalpur; receipt of a letter from the *Lat* Sahib (the G.-G.)

On the *28th of Baisakh* (8th May 1831 A.D.), the *Campoo-i-Moalla* left for Fattehgarh, under orders of the Maharaja, and a royal order was issued that it had to reach Adinanagar by an incessant march, to set up the camp in a choice place and to hold drill every day. Sardar Fatteh Singh Ahluwalia reached Amritsar along with the glorious prince Nihal Singh. A royal order was

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issued to Sardar Wasava Singh to go to the camp of the respectable Sardar, to fetch him along with himself to the Maharaja. Consequently the said Sardar presented some trays of sweets and began to talk about various things. Out of his great kindness the Maharaja granted one horse to the respectable prince (Nihal Singh), made a *Sarwarna* of Rs. 525 and gave the sum to his *Khitmatgars*. The great Sardar (Fateh Singh) presented to the Maharaja one horse with a *Shakh Nabat* hoof. The Maharaja felt very much pleased at heart at the sight of the size and stature and the swiftness of the horse, and gave Rs. 100 as its presentation reward and Rs. 50 in the form of a robe of honour for the *Darogha* of the horse, and, handing over Rs. 1,100, the Maharaja remarked that the dignified Sardar (Fateh Singh) was growing very fat. This respectable Sardar (Fateh Singh) said that it was difficult for him to pay the full amount of the large sums of the contract to be collected from the *Kardars*, because in spite of his repeated demands he could not realise the money. Hence he requested the Maharaja to be pleased to interfere in the matter. The Maharaja said that he must submit the account of the *Kardars* to the chief office. Consequently, when the accounts were checked, it was discovered that Rs. 1,90,000 were still payable by the said *Kardars*. The Maharaja granted Rs. 15,000 to meet the expenses of the *Kardars* and the same sum for the jewellery of Prince Nihal Singh, and ordered for the payment of the rest, *i.e.* Rs. 1,60,000. The said Sardar replied that it was difficult for him to pay up such a large sum at once, for the country was lying waste for a long time, and that he had spent large sums of money even on the journey. The Maharaja allowed him to pay the aforesaid large sum at his own convenience. A letter came to the Maharaja from the glorious prince (Sher Singh), stating that the zamindars of Deva Vatala had raised their heads in revolt and had started plundering different estates. Therefore he (glorious prince) cut short his journey and returned to Deva Vatala, and murdered or wounded many of the zamindars and set fire to many of their villages. The Maharaja did not feel pleased to hear this news, because it was without his order that he had marched towards those lovely lands with certain horsemen and it was not liked by the wise people. Thereupon an order was issued to him to return soon to the metropolis of Lahore and to engage himself in watching and guarding that place. **[Page 29]** Chaman Lal, *Vakil* of the Nawab of Bahawalpur, presented himself to the Maharaja and brought *Hundis* of Rs. 50,000, three horses, three Persian guns, one sword, 132 rolls of *Kheses*, red-silk, and five hunting dogs; and the Maharaja issued an order that he (Chaman Lal) would have to go Ventura Sahib to pay the previous as well as the current large sums of money. He was granted Rs. 500 by the Maharaja. A letter from the *Lat* Sahib (the G.-G.) came to the Maharaja, stating, *firstly*, the great fondness of the Sahibs for securing personal embrace with the Maharaja; *secondly*, expressing sentiments purporting to maintain and increase every day the relations of unity and friendship between the two great governments; *thirdly*, stating that the Captain Sahib (C. M. Wade) was vested with authority to control the affairs of the glorious Sahibs, and that he had been made to depart in accordance with the suggestion of the reliable persons of Khalsaji (the Maharaja).

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As soon as he presented himself to the Maharaja he was to be sent back at once after the consolidation of friendship and unity between the two great governments.

Enquiry of Captain Wade Sahib from the great *vakils* regarding the composition of this holy book of history by the author; and sending of a note by Fakir Sahib (Aziz-ud-din) to the Maharaja; admittance of the author before the Maharaja; enquiries regarding the science of astronomy; the problem of the wicked Khalifa; a statement by the writer about the death of the Khalifa and the receipt of the news of victory in the near future; conferment of a robe of honour and reward upon the writer.

Captain Wade Sahib enquired from the embodiment of perfections, mental and physical, Fakir Sahib (Aziz-ud-din), that be had heard that Lala Sohan Lal Suri had composed a History of the Maharaja. The said Fakir (Aziz-ud-din), out of his old regard for me (author), stated that the said Lala Sohan Lal was adorned with the ornaments of insight and intelligence, and was a man of great capacity, and that he had written the History in a very suitable manner. The Captain Sahib (C. M. Wade) said that he would like to study that book of history at the time of his admittance into the presence of the Maharaja, for the Sahibs were greatly interested in the study of the blessed account of the Maharaja. Fakir Sahib (Aziz-ud-din) wrote all about it to the Maharaja and the Sarkar invited the writer of this history on the *29th of Baisakh* 1888 *Sambat Bikramajit* (9th May 1831 A.D.) and asked him to acquaint the Maharaja with the contents of the blessed book. He enquired as to where he waged a war for the first time. I explained that it was in the beginning of the 7th year of his life when the Maharaja invaded Kot Maharaja, where Karam Singh Duloo had his camp, and returned to Gujranwala triumphantly. Just after that the sudden death of the great Singh (Mahan Singh) took place. The Maharaja said it was quite correct, and remarked that the foundation of the History was well-set and that it was worthy of the study by the Sahibs, and then he (Maharaja) asked him (Sohan Lal) to wear fine clothes, gold bangles and take the book to Adinanagar and present himself to the Captain Sahib (C. M. Wade). **[Page 30]** After that the Maharaja, out of his great kindness, granted a salary bill of Rs. 700 on Fakir Imam-ud-din to be realised from the revenue of the *Manjha* country. And a robe of honour consisting of a *Doshala* and some fine garments was granted to Samad Joo. The salary bill of Rs. 700 could not be realised from the said Fakir (Imam-ud-din) on account of the want of his wholehearted attention. In the meantime the Maharaja enquired from Pandit Madsudan the verdict of the almanac now that the wicked Khalifa had been strictly besieged by *Kanwar* Sher Singh. The Pandit said that the horoscope told at that time the ascendancy in the zodiac sign of Virgo and Twins showed that either the Sarkar or the Khalifa would succeed. The Maharaja, who was a touchstone for every kind of science, remarked that the victory of one or of the other could mean something, but the defeat or victory of either side could not be contemplated. The Pandit said that in his understanding the zodiac Virgo had two aspects and only that could be

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the finding. The Maharaja referred the matter to *Bhai Sahib* Ram Singh Ji, who was an embodiment of all the spiritual and secular sciences, was the resort of Divine Lights and Graces of God and was a unique person of the age, asking him to appoint a judge to do justice between the Maharaja and the Pandit and to declare who was correct. The Bhai Sahib (Ram Singh) said that he had learned from the learned men of Lahore that Lala Sohan Lal Suri had great efficiency in the science of astronomy; but he (Bhai) (Ram Singh) himself did not know it. The Maharaja remarked that it was very fortunate to find *Gangaji* flowing in his own house. The Maharaja said to the Lala (Sohan Lal) that he had been frequenting the court for many years; but had never stated anything about his knowledge of astronomy, that now he must judge between him (Maharaja) and the Pandit (Madsudan). The Lala (Sohan Lal) said that from the ascendancy of the star in the Virgo, which the Pandit (Madsudan) had declared to be a sign of the Twins, victory and defeat of either side could be read, but that the remark of the Maharaja was also true that it must mean the victory of one and the defeat of the other. The Maharaja, who had a very enlightened mind and a clear understanding, said that from his (Sohan Lal's) speech it became known that the zodiac sign was a different thing (from Virgo) according to his reading of science of astronomy. The Lala (Sohan Lal) said that it was so, and further said that according to the Greek science it was clear from the hour of ascendancy of the star into Libra, supported by the signs of the seventh zodiac and the other planets, that the wicked Khalifa would march to the everlasting world and happy news of his death would reach the Maharaja very soon. The Maharaja said that that was a good finding, but that it was astonishing that no one had so far dared to come to him and make that statement so plainly. The Lala (Sohan Lal) became emphatic and said that on account of his knowledge of astronomy he had made a statement, and that within two days the news of the victory of the Maharaja over the wicked Khalifa would be heard. The Pandit (Madsudan) felt very worried on hearing this verdict of astronomy by the writer of this book (Sohan Lal).

The horoscope is as follows :— (*omitted*)

[*Page 31*] **Grant to Raja Hira Singh of various things to be given out in charity on the *Sankrant* of *Jeth* and the grant of the contract of Akalgarh and Chandniot to Wasakha Singh; a letter from Sher Singh; entrance of the Maharaja into *Harmandir Sahib* on the *Sankrant* of *Jeth*; presentation of Sardar Attar Singh Sandhanwalia and the send-off of prince Nihal Singh; the departure of the royal standards from Amritsar and their arrival at Batala; receipt of the news of the victory over the wicked Khalifa; and departure of the Maharaja for Adinanagar; conferment of robes of honour and bejewelled ornaments upon the Bhai Sahibs (Ram Singh and Govind Ram) and the glorious chieftains; receipt of news of the arrival of the Captain (C. M. Wade) from every stage.**

On the *30th of Baisakh* (May 10, 1831 A.D.) Raja Hira Singh was granted one umbrella worth Rs. 100, some gold ducats, seven

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cows, some ghee, two buffaloes, some gold and silver pitchers, sixteen suits of clothes, one horse with a gold-woven saddle and Rs. 1,000 in cash for the purposes of his *Sankalap* on the *Sankrant* of *Jeth* (12th May 1831 A.D.). Wasava Singh, a famous resident of Chandniot, presented himself before the Maharaja and the lease of Akalgarh for Rs. 15,000 and that of Chandniot for Rs. 55,000 were granted to him. A letter from Sher Singh came to the Maharaja to state that the wicked Khalifa was established at a short distance from him with all his troops and was busy in kindling the fires of fighting and murdering. In reply to it he was sent the news that the astronomers had discovered and expressed to the Maharaja that the wicked Khalifa would carry his unfortunate sack from this mortal world, and, therefore, he might feel easy at heart. On the *Sankrant* of *Jeth* (12th May 1831 A.D.) the Maharaja rode a huge elephant from Kaulsar and had the honour of entering the *Durbar Sahib*. There he took his happy seat in his *Bunga* and then, embarking on a boat, he reached the *Dukh Bhanjani Pori* (step) and took his sacred bath. He then arranged for his *Sankalap* with suits of clothes and other things and gave Rs. 5,500 to the Akalis, Rs. 800 to the *Granthis*, and Rs. 1,100 along with a horse to the Brahmans. After that he made an *Ardas* of Rs. 1,100 to *Harmandir* and remained listening to *Granth Sahib* for two hours and made an *Ardas* of Rs. 1,100 to *Akal Bunga*, Rs. 500 to *Jhanda Bunga* and Rs. 1,100 to his own *Bunga*. At noontime he went to Kaulsar, and Sardar Attar Singh Sandhanwalia presented himself with camels, horses, and the large sums as collections form Dera Ismail Khan, and explained all the circumstances prevailing in that country. He was granted Rs. 500 by way of entertainment and a special robe of honour; a *Doshala*, a piece of brocade and some articles of jewellery in addition to a horse were granted to Sardar Nihal Singh Ahluwalia. The royal order was issued that Khalsa Fateh Singh must stay with the Maharaja while he (Nihal Singh) must go to Kapurthala and engage himself in enjoyment. **[Page 32]** On the second of *Jeth* (13th May 1831 A.D.) at the time when a quarter of the day had passed, the departure of the royal standards took place from Amritsar, and they reached a place near the village of Chawinda. And a royal order was issued to all the chiefs, staff, and employees of the State and the *Vakils* to reach Adinanagar and present themselves to the Maharaja. On the third of that month (14th May 1831 A.D.) the Maharaja went to Batala, at first on a horse, and afterwards on an elephant, and showered gold among the creatures of God. After finishing his tour through the Bazar he reached the tank of Shamsher Khan and set up his camp in the newly-founded Baradari of his own. A discharge of the *Topkhana* took place with great eclat. At about the third quarter of the day the *Chaudharies* and traders of Batala presented themselves to the Maharaja and offered *Nazars*. The dancing girls, dressed in rich costumes of yellow, green, and red colours, had the pleasure of securing rewards. As the special stable, which was stationed near Batala, had laid waste the pastures of the neighbourhood, the *Daroghas* of the stable were ordered to shift the special stable under the trees in Gurdaspura. A swift-bird (messenger) came from *Kanwar* Sher Singh with a letter announcing victory over the wicked Khalifa, and all the details about that country became

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clear bit by bit. A special robe of honour was entrusted to a man with a letter of praise and appreciation for *Kanwar* Sahib (Sher Singh). And the grant of the country of Tirah was made to the said *Kanwar* (Sher Singh) and a discharge of *Topkhana* took place. Letters were issued to the *Kardars* of Lahore, Multan, Kashmir and Attock, informing them about the victory over the Khalifa, and asking them to discharge guns and make illuminations. On the fourth of the said month (15th May 1831 A.D.) all the Sardars presented themselves to the Maharaja in the garden at Batala and unanimously remarked that the good services which *Kanwar* (Sher Singh) had rendered could not be accomplished by anybody else, and all the chieftains, Raja Sahib (Dhyan Singh), Bhai Sahibs (Ram Singh and Gobind Ram), and especially Jamadar Sahib (Khushal Singh) indulged in praising the said *Kanwar* (Sher Singh). The Maharaja started his march on the fifth of the aforesaid month (16th May 1831 A.D.) *via* Kot Santokh Rai and Gurdaspura, spent the night at Manawala, and entered the town of Adinanagar on the sixth of the said month (17th May 1831 A.D.), and a discharge of the *Topkhana* took place. *Chaudharies*, *Khatris*, and other residents of that place offered *Nazars*. On the seventh of the said month (18th May 1831 A.D.) inspection of the troops of the *Ghorcharas*, *Charyaris*, and *Ardalis* took place. Raja Jodh Bir Singh presented the marriage sweets to the Maharaja and Rs. 5,100 were given to him by way of *Tambol*. It was during these days that the Maharaja granted, on the eighth of that month (19th May 1831 A.D.) two pearl necklaces worth Rs. 1,200 to Bhai Ram Singh and Bhai Govind Ram; one pair of armlets and one underturban to Sardar Attar Singh Sandhanwalia; one pearl necklace, one armlet and one turban to Sardar Desa Singh; one turban and one pearl necklace to Sardar Fateh Singh Man; one pearl necklace, one armlet, one under-turban, etc. to Jamadarji (Khushal Singh), one pearlnecklace, which the Maharaja was himself wearing, to *Sardar* Har Devi; two articles of jewellery, pearl necklaces, garlands and an under-turban, etc. to Raja Hira Singh; one pearl necklace each to the Raja *Kalan* and Misr Ram Kishan. **[Page 33]** The royal order was issued that as soon as Captain Sahib (C. M. Wade) presented himself to the Maharaja they were all to present themselves dressed in those fine garments and adorned with those ornaments so that the Captain (C. M. Wade) be pleased at heart to see them. From the letters of the resourceful Fakir (Aziz-ud-din) detailed account of the arrival of Captain Sahib (C. M. Wade), at first in the *Sarai* of Phillaur, came to be known. He was given an entertainment and a large sum in cash to defray the expenses of his necessities. *Secondly*, it stated as to how he journeyed from Kapurthala to Talibpur Pindori and became a source of happiness for the Mahararja.

Arrival of Captain Sahib (C. M. Wade) in Talibpur and appointment of glorious chieftains to receive him and the arrival of Captain Sahib (C. M. Wade) at Adinanagar and his admittance into the presence of the Maharaja.

From a letter of the respectable Fakir (Aziz-ud-din) it became known to the Maharaja that Captain Sahib (C. M. Wade) along with Doctor Sahib (Murray) had reached Talibpur on the eighth of *Jeth* (19th May 1831 A.D.), at a distance of six *kos* from Adinanagar. The

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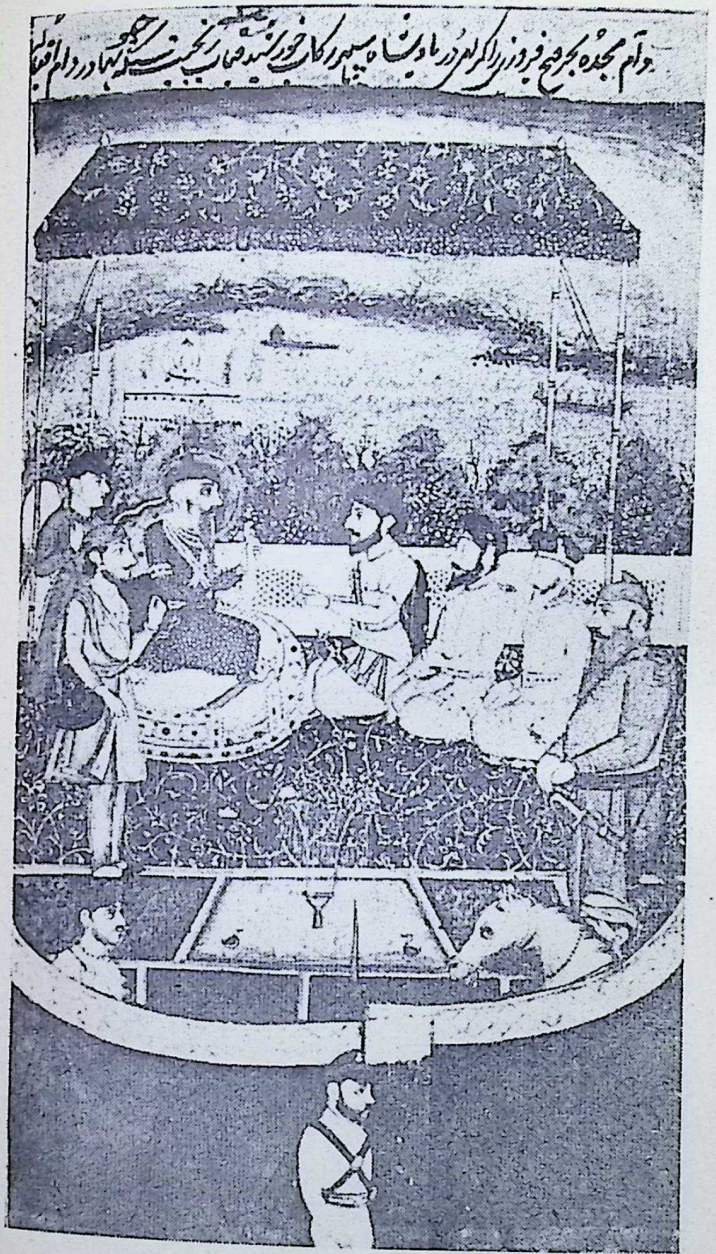

Maharaja Ranjit Singh with some principal Military Officers

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Maharaja sent him a large sum of money for a plain entertainment and some sweets and fruits from Adinanagar. The other necessary things, which were already provided there, were delivered at his camp. After that the Captain (C. M. Wade) had the pleasure of holding an interview with the Maharaja. He (Captain) showed him the letter of the Governor Sahib, which expressed all the propositions of relationship and amity in words of unity and one-mindedness, and stated that it was on account of the difficult journey through the difficult mountains that the presentation of two cannons as gift had to be postponed, and the same would be sent over to the Maharaja after the rainy season. It further stated that at that time Captain Wade Sahib had been sent to enquire after the health of Sarkar Khalsaji (the Maharaja), and also to express various degrees of friendship and unity, to strengthen the foundations of mutual sincerity all the more. The Maharaja felt unbounded joy on hearing the contents of the friendly letter, and, holding the Captain Sahib (C. M. Wade) by hand, took him inside the *Baradari* and dismissed the *Durbar* at once. Then in privacy he began to emphasise the maintenance and strengthening of their mutual relations. Captain Sahib (C. M. Wade) enquired after the condition of Burnes Sahib from the Mahararja, who said that the *Vakils* of Sindh had told him that Burnes Sahib was happily putting up in the suburbs of Hyderabad, and the *Nazims* of that place were showing utmost care in observing the formalities of entertaining a guest, keeping in view the friendship and unity between the two great governments, and were busy in supplying him all the necessary requisites besides the usual entertainment. He further stated that the said Sahib (Burnes) would reach Dera Ghazi Khan in perfect health and safety after traversing the stages of the journey from that place. Captain Sahib (C. M. Wade) felt very happy on hearing this news and after that he went to the place of his *sojourn* on obtaining due permission from the Maharaja. Rs. 500 were given to the *Khitmatgars* of the glorious Sahibs, Rs. 100 were given as horse-presentation reward, Rs. 200 were given to the Captain Sahib's man and Rs. 200 to Doctor Sahib's attendant, who had brought the pistol. **[Page 34]** A letter was issued to Misr Beli Ram to give Rs. 500 daily to Captain Sahib (C. M. Wade) and Rs. 225 to Doctor Sahib. At sunset the said Misr took the said sums of money along with trays of sweets, milk, fruit, and other necessary things to the camp of the Sahibs. Captain Sahib (C. M. Wade) refused to take the large sum of money, saying that the large sums granted to them for entertainment on the very first day were sufficient to increase the degrees of friendship and increase the formalities that would lead to unity and that this trouble of everyday entertainment was not in keeping with the best traditions of friendship. The Maharaja sent three horses with gold-threaded saddles to the camp of the glorious Sahibs, one for Dewan Moti Ram, another for Sardar Hari Singh, and the *third* for the Captain Sahib (C. M. Wade).

Presentation of Allard Sahib and a letter from the glorious Prince and the showing of the demonstration to the Captain Sahib (C. M. Wade); conferment of a large sum of money upon the Nawab of Multan, the Vakils of Hyderabad, and the *Shahzadas* of the *Valayat* (Afghanistan).

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On the eleventh of *Jeth* (22nd May 1831 A.D.) the Maharaja rode a horse and proceeded towards the East. He watched the drill of the horsemen who had guns with them. The strokes of Sardar Jawala Singh Bharania and the son of Amar Singh Majithia struck the target and the two companies carried on the drill in a very suitable manner. Allard Sahib presented five gold ducats to the Maharaja, who ordered him to set up his camp in the estate of Parmanand on the bank of the river in an extensive land, and to watch the drill of the regular troops every day. A letter came from the glorious prince (Sher Singh), stating that he had returned from the mountainous regions of Deva Vatala and was about to reach the metropolis of Lahore. In reply to it the royal order was issued that the Captain (C. M. Wade) was very much pleased with the happy interview and his departure from the Maharaja was to take place in the near future, stating further that the Sarkar would reach the metropolis of Lahore after his departure, and that in the meantime he was to guard and protect Lahore. At about the third quarter of the day special floorings were spread out very artistically and dancing girls, putting on suits of various colours like those of gold and gold-threaded, came forward in a very wonderful style dressed in manly garments, some of them holding swords, bows, guns, and spears in their hands like the soldiers, and some had tied up their hair or had let them loose in a dishevelled manner, decorated with gold ornaments and articles of jewellery, and presented themselves to the Maharaja with their crests working as spears of beauty against the buds of men's hearts. Jamadar Khushal Singh and Sardar Jawala Singh Bharania went to the camp of the glorious Sahibs in boats in order to bring about the presentation of Captain Sahib (C. M. Wade). Captain Sahib and other Sahibs came to the Maharaja and all the glorious chieftains retired to their camps under orders of the Maharaja and only Captain Sahib, Doctor Sahib, Raja Sochet Singh, and the aforesaid Jamadar (Khushal Singh) remained sitting. The dancing girls pleased the glorious Sahibs greatly with their sweet songs and tunes **[Page 35]** and such a gathering of merry-making and pleasure took place as is beyond all limits of description. At the sight of the performance of the dancing girls even Venus on the third heaven was wonder-struck. The audience stood holding its breath like pictures and the onlookers shut their mouths in silence in their enjoyment of the sight. After that a revelry of drinking took place with great glow and a great deal of pleasure found its way into the hearts of the Sahibs. Upto the expiry of four or five hours of the night the merriments continued. The glorious Sahibs, who were pleased to the extreme, stated that the *Lat* Sahibs (the G.-G. and C.-in-C.) had shown the Sirdars the dance and music of their wives, and that the Maharaja had made them see the dance of the women and the music of the dancing girls. The Maharaja opened his tongue in praise of *Lat* Sahib and the Captain Sahib (C. M. Wade), remarking that the glorious Sahibs were unique in this mortal world in observing formalities purporting to strengthen the foundations of mutual friendship and were very firm and constant like a mountain in abiding by their agreements and treaties. The Captain Sahib (C. M. Wade) said that so far as friendship and unity of the two great governments was concerned they were at one with each other, and

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the praise of the glorious Sahibs by the Maharaja was in reality the praise of the Sarkar himself, and there was no contradiction or dispute about it. Captain Sahib (C. M. Wade) said once again that the gifts and presents which the *Lat* Sahibs had proposed, out of friendship and unity for the Maharaja, would reach him after the rainy season to make the foundation of friendship and unity all the more strong. The friendship and unity of the Maharaja Bahadur was most firmly established in the heart of the glorious Sahibs in preference to their relations with all the other chiefs of India. Eleven hundred rupees were granted to the dancing girls and the Sahibs were allowed to proceed to their camps. On the twelfth of the said month (23rd May 1831 A.D.) the Maharaja watched the drill (of the platoons) of Court Sahib and felt very happy over it. He then granted him a reward of Rs. 200. A letter from Dewan Wasakha Singh came to the Maharaja to inform him about the death of the wicked Khalifa, stating how a *doshala* was spread upon his corpse and how he was shrouded and buried on his way to the everlasting world. The Maharaja ordered in reply that he (Maharaja) was very much pleased with the good services rendered by *Kanwar* Sher Singh in the course of acquiring a victory. He was, therefore, regarded as an object of unlimited kind attention of the Maharaja and was asked to present himself to him. The Maharaja granted Rs. 7,000 for Nawab Sarfaraz Khan, Rs. 50 to Mohd. Araf, *Vakil*, Rs. 6,000 to Shah Ayyub and other *Shahzadas*, Rs. 300 to Alijah Sikandar Khan, Rs. 50 to Maula Dad Khan, and Rs. 1,000 to Darvesh Mohammad and Lala Asa Nand, *Vakils*, of Sindh. **[Page 36]** At sunset Jamadar Khushal Singh, Raja Sochet Singh and Gulab Singh were ordered to equip and adorn the troops of their regular orderlies, *Charyaris*, and *Ghorcharas*, with special garments and suits of clothes, and horses with gold and silver saddles and harnesses in perfect smartness and to present them at the royal porch for inspection early in the morning before sunrise. All the *Vakils* from various sides were ordered to be present at the royal porch early in the morning. And all the triumphant troops were ordered to present Re. 1 each by way of an offering to Captain Sahib (C. M. Wade).

Demonstration of the parade of the triumphant troops before Captain Sahib (C. M. Wade); pleasure of the Sahibs at the inspection of the troops; and an account of the interview between Captain Sahib (C. M. Wade) and Fateh Singh Ahluwalia.

On the fourteenth of *Jeth* (25th May 1831 A.D.) the Maharaja held a *durbar* in the open land near the *Baradari* on the other side of the canal Shah Nehr. The staff in-charge of floorings had taken pains to decorate the place with perfect loveliness. All the *Vakils* of the various sides secured everlasting felicity by presenting themselves to the Maharaja according to his orders. After that the Maharaja appointed Fakir Raza (Aziz-ud-din) and the Jamadar (Khushal Singh) for bringing about the presentation of the Captain Sahib (C. M. Wade). The Sahibs at once came forward to visit the Maharaja, who made them sit in chairs with great show of respect, and the conversation centred round the wars of Multan and Kashmir and the arrival of General Lony Akhtar (Ochterlony). In the

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meantime the presentation of the troops took place. Captain Sahib (C. M. Wade) remarked that the troops of the Maharaja were well-equipped and seemed to be thoroughly disciplined. The Maharaja uttered in a humorous tone that among the troops of the Maharaja there was a tribe of the *Lawind*, who were notorious for their nonsensical talk and filthy expressions, enquiring further whether he (Captain) would like to see their parade. The Captain Sahib (C. M. Wade) replied very cleverly that the Maharaja had the authority over the whole affair. After this the *Akali* troops came forward, and Jaimal Singh and other *Nihangs*, who rode on elephants, began to talk in rude and meaningless terms like the idle chatterers about the conquest of Calcutta, Hindustan, etc. The Maharaja said that the number of *Lawind* tribe was very large and that at that time he had only shown them (the English) a few of them. After that the talk drifted to the subject of the victory over the wicked Khalifa. The Captain Sahib (C. M. Wade) and all the *Vakils* from various sides bore witness to the bravery and courage of *Kanwar* Sher Singh, remarking as to how great it was. A letter from Ventura Sahib came to the Maharaja in which it was stated that Burnes Sahib had reached Khairpur near Shikarpur on the *26th of Baisakh* (6th May 1831 A.D.). On hearing this news an enquiry was made regarding the condition of the said Sahib from the *Vakils* of Sindh, who stated that the *Nazims* of Hyderabad had behaved most properly in providing entertainment and other necessary requisites to him in view of the unity that subsisted between the two great governments. They stated further that they had left him in Hyderabad. Ventura Sahib wrote again that in the fort of Naushehra, near Dera Ghazi Khan, troops of the Nawab of Bahawalpur were established very firmly, **[Page 37]** and that the triumphant troops of the Maharaja had been appointed for that direction and the *Thanadars* (of that place) got ready for opposition and fighting. Many of them died and many others got seriously wounded. On hearing this news the Maharaja appointed the said person (Ventura Sahib), Sardar Lehna Singh Majithia and Mian Elahi Bakhsh with a few thousand horsemen (to proceed) to that direction. The *Thanadars* lost all sense of resourcefulness on hearing the news of the arrival of the troops of the Maharaja and became wanderers in the desert of misfortune. So the *Thana* of the Maharaja entered the fort. On the aforesaid date letters were issued to horsemen of the *Ghorcharas*, *Ardalis*, and *Charyaris* to march from Adinanagar at about the third quarter of the day and to proceed to establish their camp at Gharota, and afterwards to move to Shahpur on receiving the next order. A royal order was issued to Tej Singh to equip the *Campoo-i-Moalla* with yellow garments on the following day and to bring about the inspection of its parade by the glorious Sahibs. After that a royal order was issued to all the chieftains to put on yellow garments, be adorned with articles of jewellery and to be drawn up for parade. On the fifteenth of the aforesaid month (26th May 1831 A.D.), early in the morning, Captain Sahib (C. M. Wade) rode an elephant and turned his attention for a pastime. On the way Sardar Fateh Singh Ahluwalia came out of his camp. A *Chaprasi* was sent to express the keenness (of the Sahib) for an interview. Being without any kind of paraphernalia the respectable Sardar replied that a happy inter-

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view could take place in the proper way only at Kapurthala. The Captain Sahib (C. M. Wade) remarked that the interview was appropriate only at Adinanagar. The great Sardar (Fateh Singh) wisely stated that it was not fit and proper to hold any interview without the knowledge of the Maharaja. The Captain Sahib (C. M. Wade) replied that he (Sardar Fateh Singh) could intimate the Maharaja and get a hint in reply. Through the good offices of Bhai Ram Singh Ji the report was made to the Maharaja, who said that in view of strengthening the foundations of unity and friendship between the two great governments, it was better if the happy interview took place at Adinanagar. Out of his insight and wisdom the Captain Sahib (C. M. Wade) requested that the respectable Sardar should be the first to step into the camp of the Sahibs, and that the Sahibs would afterwards go into the camp of the great Sardar. At about the third quarter of the day the said Sardar (Fateh Singh) came to the camp of the Captain Sahib (C. M. Wade). The Captain and the Doctor came forward to receive him, took him by the hand and made him sit in a chair with a show of great respect. After that the Sahibs remarked that the garden of Kapurthala was very well-managed and was really worthy of pastime for the Sahibs. In the meantime Jamadar (Khushal Singh), Raja Dhyan Singh, Fakir Aziz-ud-din, Chet Singh *Kumedan* and Lala Kishan Chand came in boats to see the Captain Sahib (C. M. Wade), under orders of the Maharaja, and brought one artist and an album of pictures. For an hour they kept on talking in order to strengthen the foundations of unity. They also showed great eagerness of Raja Gulab Singh for an interview and stated that the said Raja was a very clever man. After that all the chieftains were permitted to leave and the Captain Sahib (C. M. Wade) continued the talks of unity with the dignified Sardar (Fateh Singh). He (Fateh Singh) stated that it was from the happy house of the great Sardar Khalsa Charat Singh that the benign son Khalsa Maha Singh Ji was born, **[Page 38]** and that it was from his blessed personality that the Maharaja Bahadur's birth took place, from the Maharaja the glorious prince Kharak Singh was born, and from the latter Kanwar Nau Nihal Singh was born. In short the conversation came to this that every one of the issues of those great personalities took his birth in auspicious hours and, discarding the darkness of night of tyranny and highhandedness, which prevailed over the people in all the countries, filled the whole world with the light of their beneficence. The dignified Sardar (Fateh Singh) was certainly a unique person in wisdom and intelligence. He (Fateh Singh) stated in a very eloquent manner that the great sun was only one body that spread out light on the page of the world and filled the whole world with the reflections of its benevolence. But that in the house of the kindly Maharaja, by the grace of the Immortal God, there were other princes as well. The Captain Sahib (C. M. Wade), who knew the rules and was acquainted with the secret of mutual friendship and sincerity, stated that the heir to the throne of kingship was only one, and that the others were only subordinate to him. After that the Captain Sahib (C. M. Wade) gave to the said Sardar (Fateh Singh) a box containing a double-barrelled Persian gun, which, he said, he had brought as a souvenir for him out of his friendship. The respectable Sardar

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took leave and went over to his own camp, and the Captain Sahib (C. M. Wade) remarked, at the time of his departure, that the Sahibs would be pleased to have an interview with him in his camp on the day after the morrow.

Demonstration of the drill of the *Gharnal* and the *Topkhana* arranged by the Maharaja for the Captain Sahib (C. M. Wade); royal order for the preparation of bungalows towards the east; and the appointment of chieftains to attend on the Captain Sahib (C. M. Wade); and inspection of the arrangements and other provisions made for a party for dinner and drinks.

On the sixteenth of *Jeth* (27th May 1831 A.D.) early in the morning, Fakir Raza (Aziz-ud-din) and the Raja *Kalan* conducted the Captain Sahib (C. M. Wade) and Murray Sahib to the presence of the Maharaja, according to the royal orders. The Maharaja turned his attention towards the East along with the glorious Sahibs and the glorious chiefs. Under orders of the Maharaja the whole of the *Topkhana* and *Gharnal* along with the *platoons* were encamped in the open land. No sooner did the Maharaja appear there than a salute took place in a very good style and manner. After that drill of the gunnery took place with great smartness after the fashion of the glorious Sahibs, and they showed such alertness and exactness in firing the guns that the onlookers were driven to hold their breath in utter astonishment like a picture on a wall. The Captain Sahib (C. M. Wade) remarked after the observation of the drill of gunnery that their drill was exactly like that of the glorious Sahibs without any difference at all, and that in their handling of the guns they excelled all the soldiers of the other countries. **[Page 39]** The unity-breeding heart of the glorious Sahibs felt very much pleased at the sight of this drill and they returned when the day had arisen one quarter. The Maharaja was in the garden. Captain Sahib (C. M. Wade) went to his camp with the permission to depart. The Maharaja issued strict orders to the *Kardars* of Adinanagar to set up special bungalows facing the east as soon as possible for the *soujourn* of Captain Sahib (C. M. Wade), Murray Sahib, the Raja *Kalan* and Raja Hira Singh, and to show no delay or carelessness in the matter. For this purpose Bhayya Ratna Pari was appointed and Rs. 25 were granted to him out of kindness. At about the 3rd quarter of the day one *Jamadar* along with some soldiers had the honour of being presented to the Maharaja by Fakir Shah Din. The Maharaja enquired from him all about the conditions of the battle of Bharatpur and the methods of the *platoons* of the Sahibs. The aforesaid person, who himself had taken part in the battle of Bharatpur, explained all the circumstances and conditions of the said disturbance. Out of great kindness the Maharaja gave him a pair of pashmina *Chadars*, a *Doshala*, and 2 Banaras *dopattas* for the *Subedar* and the two soldiers. On the *16th* of the said month (27th May 1831 A.D.) some *Singhs* presented themselves to the Maharaja and stated that Court Sahib was not giving them large sums of money of their monthly dues consistent with the alterations that had been made in the pay bills. The Maharaja ordered that the *Singhs* should present the revised entry before the

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Sarkar. When it was shown to the Maharaja he asked in a peremptory tone as to whose signatures did it bear. It was submitted to the Maharaja that the signatures were those of Amir Chand, nephew of Dewan Kirpa Ram. The Maharaja remarked that he had never passed any order regarding that change in the entry. The aforesaid person was called in and was asked as to who had given him order to make that change. He submitted that it was under orders of the Maharaja himself. Thereupon he became a target for the displeasure and anger of the King; and the royal order was issued for the cutting of his nose and ears. The Raja *Kalan* showed himself interested in seeking pardon for his offences and errors and, consequently, such reproaches and chastisement were given him that on account of the kicks of the horse-breakers of the field of mortality blood began to ooze out of his body and he was imprisoned. At about the third quarter of the day Sardar Fateh Singh Ahluwalia came to enquire from the Maharaja as to how he should act in the matter of handing over gifts and souvenirs as token of friendship on the occasion of the visit of the Captain Sahib (C. M. Wade). The Maharaja announced that he was to make over everything that was in keeping with the conventions of firm friendship and unity and that he could take anything from him if it was not available with him on his journey. In the meantime Captain Sahib (C. M. Wade) managed that he should be able to go and visit the camp of the respectable Sardar (Fateh Singh) and have interviews with him whenever he liked, when all of a sudden in the course of this arrangement Sardar Jawala Singh Bharania, Fakir Raza (Aziz-ud-din) and Lala Kishan Chand came up to bring about the presentation of Captain Sahib before the Maharaja. Captain Sahib (C. M. Wade) at once appointed Munshi Najaf Ullah to go to Sardar Fateh Singh and beg on his behalf to be excused for not being able to pay him a visit, as proposed, stating that he wanted to be excused a personal embrace on that day and assured him that on the following day a good hugging would take place in perfect happiness. **[Page 40]** After this the Sahibs presented themselves before the Maharaja. Bhai Sahibs (Ram Singh and Govind Ram), the Jamadar (Khushal Singh), the Raja *Kalan*, Sardar Jawala Singh, Desa Singh Majithia, and Dewan Moti Ram, all joined in talks purporting to enhance the formalities of friendship and unity with the Captain Sahib (C. M. Wade); and the Raja *Kalan* showed to Captain Sahib an album of pictures, according to the orders of the Maharaja. During the inspection of that album Fakir Raza (Aziz-ud-din) bore out that he could draw a picture of friendship and unity with the pen of charm in such a way as to make it look like a contribution of artists like Behzad and Mani and in such a manner that the very embodiment of friendship and unity would appear to be face to face. Captain Sahib (C. M. Wade), who was an embodiment of various arts of wisdom and intelligence, began to meditate and pause in the beginning and then remarked that the picture of friendship and unity of the Maharaja was in reality the heartfelt desire and the best corrected thing in all the pictures of friendship and sincerity. The holy person and the blessed figure of the Maharaja showed in its examination and comparison that such a picture of friendship and intimacy was unprecedented and unique in all the countries in the

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habited quarters of the globe, and even the artists and painters of China and Indo-China would find it impossible and unable to make anything like it. All the chieftains felt very happy on hearing appropriate remarks about that picture, and conveyed the same to the Maharaja himself, who felt very gratified on learning of this happy conversation, and appreciated and praised the keen insight of the Captain Sahib (C. M. Wade). After this the Maharaja brought about a show of the dance and music by the dancing girls, Dhanno and Nabbo, for the entertainment of Captain Sahib (C. M. Wade), and made him drink wine intermixed with *Bed Mushk*, which the Maharaja poured in the cup with his own hand. Captain Sahib felt very happy on that occasion and after that Allard Sahib and Court Sahib appeared on the scene, Captain Sahib (C. M. Wade) and the above-mentioned Sahibs along with other *Goras* indulged in drinking wine freely among themselves, and in eating delicious fruits. When night had passed one quarter the Captain Sahib went to his own camp and Rs. 550 were granted as a reward to the dancing girls.

Receipt of a letter from the *Lat* Sahib (the G.-G.), and the appointment of Chuni Lal for purposes of writing the news about Burnes Sahib ; an account of the acting of Halan (Harlan) Sahib as an intermediary, and the going of Captain Sahib (C. M. Wade) to the camp of Sardar Fateh Singh Ahluwalia.

A letter from the *Lat* Sahib (the G.-G.) came to the Maharaja through Captain Sahib (C. M. Wade), stating that the glorious Sahibs were very much pleased to hear of the excessive favours and observance of the formalities of friendship by the Sarkar with respect to Captain Sahib, and that his desire for a personal embrace with the Maharaja had acquired a great incentive, and that this personal embrace depended much on the lapse of time (could be possible only in the future), which was tearing off the veils of distance between them with quickness, and the eyes deprived of the sight of friends would become enlightened. The latter further asked the Maharaja to let Captain Sahib (C. M. Wade) depart from his glorious court, where he was having the pleasure of meeting the Sarkar, for there were many important affairs of administration and the like, which had to be attended to by Captain Sahib (C. M. Wade). **[Page 41]** The Maharaja decided to depart from Adinanagar and ordered Misr Beli Ram to prepare gifts and souvenirs befitting the spirit of friendship and unity. The Captain Sahib (C. M. Wade) submitted to the Maharaja through Fakir Raza (Aziz-ud-din) that since a long time the glorious Sahibs had not heard anything regarding the true condition about the health of Burnes Sahib, and, therefore, requested the Maharaja to appoint some reliable person on his own behalf to write out news regarding the camp of the said Sahib. As the Maharaja had great regard for the Captain Sahib, Chuni Lall was permitted to go and write out the news about the respectable Sahib and to meet his expenses Rs. 500, besides Rs. 100 for his suits of clothes, were granted to him. Halan Sahib, who was staying for some time with the Maharaja was granted Rs. 1,100 as his monthly allowance. This was done in accordance with the advice of the

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counsellors of the Maharaja and he was made to take oaths in the name of Hazrat Isa (Jesus Christ) according to the custom of the Sahibs. So an agreement was written by the aforesaid person that for the whole of his life he would remain in the service of the Maharaja and would render all sorts of good services to him, and that he would never turn away from the Maharaja and would not ignore his orders, but would always be at his beck and call. He stated further that if, out of kindness, he would be granted land, he would cultivate the same, and if he would be asked by the Maharaja to take part in fighting, he would fight against any tribe or nation that might offer any opposition to the Maharaja and that he would abide by all the orders of the Maharaja conveyed to him through the big and the small Rajas and the Jamadar (Khushal Singh) and that he would express his loyalty from the core of his heart. After this the aforesaid person affixed his seal upon the paper and handed it over to Lala Dina Nath, who put it before the Maharaja. On the *17th of Jeth* (28th May 1831 A.D.), at about the 3rd quarter of the day, the Captain Sahib (C. M. Wade) sent a word to Sardar Fateh Singh Ahluwalia that he must not take the trouble of sending suits of clothes and articles of jewellery, etc. because that formality was to be suspended that year. He (Captain Sahib) stated further that he would accept one horse with a sword to please him. In the meantime the Captain Sahib (C. M. Wade) went along with Fakirji (Aziz-ud-din) near the camp of the great Sardar. Dewan Sher Ali and Lala Sodagar Mall came forward to receive the Captain Sahib (C. M. Wade). After that the respectable Sardar (Fateh Singh) himself came to the edge of the flooring to welcome him, and, holding the Captain Sahib (C. M. Wade) by hand with a show of great civility, made him sit down in a chair. Then enquiries after the health of each other were made by either party. After that the talk drifted to the coming Holkar, General Lony Akhtar (Ochterlony), and Lake Sahib, who had come three times to initiate friendship and unity on the other side of the river Sutlej. After that they talked about the conquest of the fort of Naraingarh, Jagranwan, and of the old and new estates, of the account of the conquest of Sardar Jassa Singh, of the hunting in that district, and praise and appreciation of the grand building of the garden of Kapurthala, and **[Page 42]** of the Maharaja Sahib in strengthening the foundations of unity of the conditions prevailing in the country of Peshawar and want of control and administration in that country and of everyday disruption and disturbance there and the lack of any proposal for setting up a cantonment there. The said Sardar gave answer to every query in a very suitable manner, very intelligently and wisely. The Captain Sahib (C. M. Wade) felt pleased with him beyond all limit. At the time of his departure one *Samand* horse with a gold-threaded saddle was given to Captain Sahib (C. M. Wade), who left for his camp.

Appointment of *Topkhana* for Lahore and the presentation of Lala Kishan Chand with boxes from Captain Sahib (C. M. Wade); and a royal order to Ventura Sahib; and report by Sardar Attar Singh regarding the dispute between brothers.

On the *18th of Jeth* (29th May 1831 A.D.) an order was issued to Sultan Mahmud, Sheo Prasad, Mazhar Ali and Jawahar Mall to

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march from Adinanagar with the *Topkhana* and *Gharnal*, and, traversing the stages of the journey in comfort and ease, to go and set up a camp at Kalanaur, and then to march from that place in accordance with the further orders of the Maharaja to reach Lahore and to put up there in the cantonments. They were emphatically ordered to cause no inconvenience or discomfort to the people on the way; (that is to say) they should not destroy the pastures or the farms. At about the 3rd quarter of the day Lala Kishen Chand put before the Maharaja 3 boxes containing wonderful *Valayati* (imported English) things which had come from the Captain Sahib (C. M. Wade). The Maharaja felt very much pleased and satisfied at the sight of those wonderful and rare things from *Valayat* (England), and granted Rs. 200 by way of reward to the bearers of those boxes. An order was issued to Ventura Sahib, asking him to march from Rajanpur and establish himself firmly in Dera Ghazi Khan and to engage himself in the collection of the spring revenue. On the basis of the news it became known to the Maharaja that Burnes Sahib had reached Rohri. The order was issued in reply that in case Burnes Sahib moved towards those regions Dewan Ayudhia Prasad was to go out to receive him at a distance of 50 *kos* from the boundary line of the country under the possession of the Maharaja and should observe the formality of welcoming him (Burnes Sahib). After that Sardar Lehna Singh Majithia was to go to Multan and become his guide in company with Dewan Sawan Mall, and was to show greatest care in rendering suitable services in providing him with the necessaries in such a way that it would be a source of pleasure to the respectable Sahib, and that he should do all that with great wisdom.

Sardar Attar Singh Sandhanwalia stated before the Maharaja that, according to his orders, he had gone to make collections from the country of Sanghar and that of the Nawab of Dera Ismail Khan and that in his absence, when the flames of fire of fighting and bloodshed rose high between Wasava Singh and Lehna Singh (Sandhanwalias), the Maharaja to his (Attar Singh's) great sorrow took the side of Lehna Singh. He was sorry that seeking pleasure of the heart, showing consideration to and recognising the status or position of every one of the brothers was necessary. **[Page 43]** The Maharaja said that if in that dispute any one of his brothers had been killed it would have been very improper and that it was to avoid such an eventuality that the Maharaja had declared that he was with Lehna Singh. The respectable Sardar requested the Maharaja that he was at that time to be allowed to knock the brains out of the head of Lehna Singh, and to indulge in fighting and bloodshed. The Maharaja remarked humorously and out of kindness that at that time the said Sardar had gone to make collections from the country of the mountainous regions of Tira and other places under his orders and was busy in rendering suitable services. He further stated that he (Lehna Singh) would return in the month of *Asuj* and at that time perfect liberty would be given to both of them (to fight the duel). At that time the Maharaja was preoccupied with matters relating to the visit of the great Sahibs in consultation with the Bhai Sahibs (Ram Singh and Gobind Ram), the

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Raja *Kalan* and the resourceful Fakir (Aziz-ud-din). The said Sardar (Attar Singh) put his case before the Maharaja again and again, and incurred the displeasure of the Sarkar, who remarked that it was not time for making a statement and that he was to keep quiet at that time. After that the said Sardar again requested the Maharaja that he would submit his statement as soon as the Captain Sahib (C. M. Wade) would get the honour of leaving the court. The Maharaja said that it was good and well. After that the Maharaja said that that was the day for his taking a sacred bath and washing his hair, and so everyone of the associates, chieftains, and the near attendants had to retire to their own camps to present themselves at the 3rd quarter of the day, if sent for.

Inspection of the parade of the platoons by the Captain Sahib (C. M. Wade) arranged by the Maharaja; a visit to the camp of the Raja *Kalan* by the Sahibs; presentation of the *Vakil* of the Raja of Jind; send-off of Sardar Ahluwalia; adjustment of the previous accounts; going of the Maharaja for hunting a lion; an account of the visit of Captain Sahib (C. M. Wade) to the *Dera* of Jamadar Khushal Singh.

On the *19th of Jeth*, (30th May 1831 A.D.) early in the morning, the resourceful Fakir (Aziz-ud-din) and the Raja *Kalan* were appointed to bring about the presentation of the Captain Sahib (C. M. Wade), and the Captain Sahib came on an elephant and had the honour of an interview. The Maharaja turned his attention towards the other side of the canal Shah Nehar along with the Sahibs, and he showed to Captain Sahib (C. M. Wade) parade of two platoons of Amir Singh Man, which were standing there drawn in lines. The said soldiers did not omit any detail in carrying on the drill according to the style of the glorious Sahibs and in showing their skill. The Captain Sahib (C. M. Wade) felt pleased at heart at the sight of the aforesaid happy drill, and a discharge of *Topkhana* took place. At the time of his return, the Maharaja fixed up a target with his umbrella and ordered people to shoot at it for the inspection of the Captain Sahib (C. M. Wade). Raja Suchet Singh and Mian Labh Singh shot arrows which struck at the right point of the target. The Raja *Kalan* let go a ball from his Persian gun, which struck the target straight and became a source of the pleasure of the Captain Sahib (C. M. Wade). The Maharaja began to talk with the Captain Sahib (C. M. Wade) about his previous battles. After that, when the day had arisen a quarter, the return took place. **[Page 44]** The Maharaja went to Adinanagar and the Sahibs went to their own camps. At about the 3rd quarter of the day an interview was arranged between the Captain Sahib (C. M. Wade) and the Raja *Kalan*. Fakir Raza and Mian Labh Singh were appointed to go to the glorious Sahibs to fetch Captain Sahib to the camp of the Raja *Kalan*. After that Raja Suchet Singh and Mian Kaisari Singh went forward to conduct Captain Sahib (C. M. Wade) to the Dera of the Raja *Kalan*. The said Raja arranged for the reception and made him sit in the chair. For two hours they remained talking about the cementing of unity and the disturbances and disruption. At the time of their departure one horse with a gold-threaded saddle and a velvet covering for the saddle, besides an English gun

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with a silver belt, were given to the Captain Sahib (C. M. Wade) and one horse and Rs. 250 were given to Doctor Sahib. The Raja *Kalan* rubbed some scent upon the clothes of the Captain Sahib (C. M. Wade) with his own hand at the time of his departure. On the *20th* of the said month (31st May 1831 A.D.), some *Akali* Singh was reported to have attacked with sword the man of Kazi Hasan, *Vakil* of Shuja-ul-Mulk. Thereupon, under orders of the Maharaja, all the *Akalis* were rusticated from the triumphant troops, and Sardar Tej Singh was emphatically ordered to make them leave for the other side of the river. Dewan Singh, a reliable person from Raja Sangat Singh of Jind, presented himself to the Maharaja with 21 garments of suits of clothes and one horse with a gold-threaded saddle and a gold harness and presented a friendly letter assuring of loyalty, obedience and humility, and the appointment of reliable persons to the Maharaja. The Maharaja felt very happy at the sight of the said horse and granted Rs. 250 for entertainment, Rs. 100 to Natha Khan and Rs. 100 as the presentation reward for the horses. The departure of Sardar Fateh Singh Ahluwalia from the Maharaja took place. One horse, 2 bejewelled *Jeghas*, one pearl neckalce and one plume were granted him for his son, Nihal Singh, and one plume was given to Amir Singh. For the adjustment of the accounts the respectable Sardar learnt verbally from Dina Nath that, on the basis of the auditing, Rs. 82,000 were due from the respectable Sardar. The great Sardar put his seal upon a blank paper and after much discussion Rs. 80,000 were put down on the paper. After that the Captain Sahib (C. M. Wade) sent a word to the respectable Sardar (Fateh Singh) that he (Sardar Sahib) must not leave for Kapurthala without a friendly interview with him (Captain). The said Sardar sent a correct answer through his own man, saying that at the time of his departure early in the morning he would have an interview with him in the best possible style. Thereupon, early in the morning, the said Sardar (Fateh Singh) had the greatest pleasure of a very happy meeting with Captain Sahib (C. M. Wade). After that he left for Kapurthala. On the *21st* of the aforesaid month (1st June 1831 A.D.) the Maharaja turned his attention to hunting a lion. Kahan Singh Majithia stood against the lion, drew his sword from the sheath, and inflicted a serious wound upon the lion and fired a gun-shot exactly at the aim.

[Page 45] One village was granted to him as a reward for the exploit and an order was issued conferring another village upon Raja Gulab Singh. At about the 3rd quarter of the day Captain Sahib (C. M. Wade) went to the camp of Jamadar Khushal Singh along with Fakir Raza (Aziz-ud-din). Sardar Tej Singh came out for the reception and took the Captain Sahib (C. M. Wade) to his own camp with a great show of respect and humility. After that the respectable Jamadar (Khushal Singh) came forward and held the Captain Sahib by hand very respectfully and made him sit down in a chair. For 2 hours they kept talking about the various things and sought to strengthen unity between the two great governments. After that two horses, one Persian gun, one belt, 2 plumes, many utensils, and one bejewelled crystal cup, and Rs. 250 in cash were

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given to him (Captain) as a farewell gift and he went to his own camp afterwards.

Appointment of Sardar Dhanna Singh Malwai for Tira; conferment of reward in honour of victory over the wicked Khalifa (Syed Ahmed) on the reliable persons of *Kanwar* Sher Singh; appointment of Sardar Hari Singh to receive the said *Kanwar* (Sher Singh); holding of a feast; inspection of parade of the regiment and firing by the platoons by the Captain Sahib (C.M. Wade).

Sardar Dhanna Singh Malwai was appointed for making collections from the country of Tirah under orders of the Maharaja in company with Bhalla Singh, son of Jawind Singh Mokal, and Amla Singh Bistari with his own triumphant troops. They were given orders to inform the Maharaja of their arrival in the district of Bhera, and to proceed forward only on receipt of a fresh order. In the meantime the Maharaja granted Rs. 5,000 to Dewan Wasakha Singh, Rs. 200 to Warris Khan, and Rs. 50,000 were granted to *Kanwar* Sher Singh to be realised from the *Nazim* of Kashmir as a reward for their victory over the wicked Khalifa (Syed Ahmed). A royal order was issued that the said Warris Khan must go to the paradise-like Kashmir to collect large sums of salaries and to urge the *Nazim* of Kashmir to send his monthly instalment to the Maharaja as soon as possible. On the *24th* of the said month (4th June 1831 A.D.) a royal order was issued to Sardar Hari Singh that he must ride an elephant early in the morning and with 2 *Risalas* of *Rajban* must proceed to welcome *Kanwar* Sher Singh. Rs. 250 were given to the said Sardar by the Maharaja himself for his (*Kanwar's*) *Sarwarna*. Consequently, early in the morning, the said Sardar went out to receive him (Kanwar) and brought him in the presence of the Maharaja along with himself. He had the honour of presenting himself to the Maharaja while the latter was enjoying a ride. The said Kanwar (Sher Singh) presented 41 gold ducats and one horse of Attar Singh to the Maharaja and all the details of the conquest and victory and the death of the wicked Khalifa (Syed Ahmed) by the grace of his glory and the blessing of his auspicious star became known to the Maharaja.

[Page 46] The Maharaja said that it was proper that in recognition of such suitable services the *Subedari* of Kashmir be conferred upon him (*Kanwar*). Rs. 1,100 were given to the said *Kanwar* (Sher Singh), Rs. 200 to Attar Singh, Rs. 135 to Gurmukh Singh Chahal for their entertainment, besides trays of sweets and other necessary things. On the *24th* of the said month (4th June 1831 A.D.) Fakir Raza (Aziz-ud-din) and the Raja *Kalan* were appointed to bring about the presentation of the Captain Sahib (C. M. Wade). The Captain Sahib engaged himself in an interview with the Maharaja along with the persons appointed to fetch him, and in company with the Maharaja turned his attention afterwards to having a stroll. The Maharaja showed to the Captain Sahib (C. M. Wade) the drill of the regiments and of the *platoons*, and the firing performed according to the custom of the glorious Sahibs. The glorious Sahibs felt a great deal of pleasure on their observing

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the drill and the firing. After that the Maharaja related to Captain Sahib (C. M. Wade) all the details of his conquests of Multan and Kashmir and enquired from him the circumstances that prevailed at Bharatpur. The Captain Sahib (C. M. Wade) made the swift horse of his tongue gallop in the field of discussion and said that the brave men of the field and the soldiers of the disturbed atmosphere and the lions of the forest of warfare attacked 3 times the fort of Bharatpur and clung to it. But it did not avail at all. At last in the 4th attack the fort was conquered by the daring troops of the glorious Sahibs. After that the Captain Sahib (C. M. Wade) made it clear, in order to strengthen the relations of unity, that although the Maharaja Bahadur had a country yielding one crore of rupees, yet the control and administration of that was not as good as it ought to be. He (Capt. Wade) gave a detailed account of different parts of his dominions and all the glorious chiefs, and the Captain Sahib (C. M. Wade) left for his *Dera* on getting permission from the Maharaja, who himself went over to the garden.

Conferment of *Pashmina* upon the Chiefs ; and presentation of Sardar Sham Singh Attariwala and other Chieftains and the fixture of *Nazarana* upon Rudar Chand, issuing of a letter to the *Lat* Sahib (the G.-G.) ; Captain (C. M. Wade) Sahib's visit to the Camp of Sardar Hari Singh ; request of Captain Sahib (C. M. Wade) to the Maharaja through Fakir Raza (Aziz-ud-din) for the grant of permission to leave ; the grant of honour to the author of this book (Sohanlal) to be in the service of Captain Sahib (C. M. Wade), under orders of the Maharaja and Captain Sahib's visit to the camp of Sardar Desa Singh Majithia and Dewan Moti Ram.

During these days the Maharaja granted, out of great kindness, *pashmina* worth Rs. 5,000 to the Raja *Kalan*, worth Rs. 6,000 to the Jamadar (Khushal Singh) and of the same amount to Allard Sahib, the French, and then ordered them that they had to get ready *Kurtis* of *Banat* for their regular troops. **[Page 47]** *Pashmina* worth Rs. 25,000 was granted to Mian Samad Ju Kashmiri for setting up a stall, and *pashmina* worth Rs. 9,000 was given to him for the preparation of *Kurtis* and an order was issued that he was to make ready fine and special *Kurtis* in a very short time. On the *25th* of the aforesaid month (6th June 1831 A.D.), Sardar Sham Singh Attariwala along with Jai Singh and Pratap Singh presented himself to the Maharaja in union with *Kanwar* Sher Singh. He presented 15 gold ducats, nine Persian guns, axes, pistols, three flags and one elephant, which the wicked Khalifa (Syed Ahmed) used to ride. The flags were given to the Singhs of the Regiment and the elephant was given to Amar Singh. Rs. 15,000 were fixed as *Nazarana* upon Rudar Chand regarding the cnoutry of the mountainous regions, and a *Doshala*, a piece of brocade, a turban, and a piece of red silk were given him as a robe of honour. In accordance with the permission to leave he departed towards the mountainous regions. A letter from the *Lat* Sahib (the G.-G.) came to the Maharaja, stating that since long the Captain Sahib (C.-M. Wade) had been putting up with Khalsaji (Maharaja) and that his departure from the glorious court must now take place. Thereupon the Maharaja declared that they

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must now get ready to leave. On the *26th* of the said month (6th June 1831 A.D.) Captain Sahib (C. M. Wade) went to the camp of Sardar Hari Singh, who observed the formality of welcoming him and made him sit in a chair with a show of great respect and, after enquiring after his health, gave him two horses with a large sum in cash by way of farewell gifts. At sunset the Captain Sahib (C. M. Wade) sent Fakir Raza (Aziz-ud-din) Ansari to the Maharaja, stating that a long time had passed since the friends (they themselves) reached the court of the Maharaja and that on the *27th* of the same month (7th June 1831 A.D.) he must be permitted to leave the court because many civil and military affairs in Ludhiana awaited his attention. The Maharaja made the respectable Fakir (Aziz-ud-din) understand that the friendship and unity hidden in the friendly hearts needed no practical proof, but for some time they had to water the garden of friendship with the rainfall of their mutual conversation. The Captain Sahib (C. M. Wade) requested for his departure again and again and Fakir Raza (Aziz-ud-din) went this way and that way two or three times. In the end it was decided that the Sahib would be allowed to depart on the *27th* of the aforesaid month (7th June 1831 A.D.). The respectable Fakir (Aziz-ud-din) explained this to the Captain Sahib (C. M. Wade), who very intelligently made it clear that it had become impossible for him at that time to stay over there even for a day and asked him to secure permission for him to leave the court on the *27th* (7th June 1831 A.D.). The Maharaja said that it was good and well. On the *25th of Jeth Sambat* 1888 (5th June 1831 A.D.), the Captain Sahib (C.M. Wade) informed the Maharaja through Chet Singh Commandant that the glorious Sahibs were extremely eager to study the book of History of the Maharaja and that the author of the history (Sohan Lal) must present himself before the Sahibs to acquaint them with that History and to explain to them all the blessed account of the Maharaja according to the desire of the Sahibs. The Maharaja called upon the writer and ordered him, **[Page 48]** that the author of the book must go to see the Captain Sahib (C. M. Wade) along with Chet Singh and bring the book of History to his notice. Consequently the author went to the Captain Sahib (C. M. Wade), who enquired after his health in a very sweet language and with a smiling face, and ramarked that the glorious Sahibs had an indescribable eagerness to study the History of the Maharaja since they had heard of the great talent and capacity of its author. He asked the author to read out the account of the visit of Metcalfe Sahib first, and the writer made known to Captain Sahib all the details about him without any hesitation. As the account of the said Sahib was couched in very good words and in a very suitable style, seeking to strengthen the foundations of unity between the two great governments, the Captain Sahib (C. M. Wade) felt very pleased with it and remarked that the glorious Sahibs had heard the praise of that History. He had found it far better than that because the author of this History was without doubt decorated with the ornaments of perfect wisdom, and the holy book was worthy of being studied by the glorious Sahibs. He further asked him to go to Ludhiana and make the glorious Sahibs listen to that History from the beginning to the end and be a source of pleasure for them, for a great deal of reward would also be given

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to him by the Sahibs on that account. The writer said that although the Sahibs were a good touchstone for the treasures of nature and a good gauge metre of the store-house of information, yet the writer had the rope of connection with the Maharaja about his neck, and so he could only go to them for the service of reciting his book of History before them under orders of the Maharaja, for it was quite impossible for him to dare step beyond the pale of obedience and servitude of the Maharaja without his permission. He stated further that he could frequently go and come only in accordance with the order of the Maharaja. The Captain Sahib (C. M. Wade) said that he would request the Maharaja himself to secure permission for taking the writer along with himself. And he did so. The Maharaja answered that he would be allowed to leave the court after some time in the near future and would proceed towards Ludhiana ; but at that time the matter was to be dropped and postponed. On the *26th* (6th June 1831 A.D.), at about the 3rd quarter of the day, the Captain Sahib (C. M. Wade) went to the camp of Desa Singh Majithia along with Fakir Raza (Aziz-ud-din), and the said Sardar made him sit in a chair with a great show of respect, and afterwards made him depart with horses and large sums of money. After that Captain Sahib (C. M. Wade) went to the camp of Dewan Moti Ram, who also gave him horses and large sums of money as farewell gifts.

Send-off of Captain Sahib (C. M. Wade) from the court of the Maharaja and his first halt at Mukerian, and the conferment of swords and articles of jewellery upon the glorious chieftains.

[Page 49] On the *27th of Jeth* (7th June 1831 A.D.) the Captain Sahib (C.M. Wade) gave an emphatic order to his own camp to march from-Adinanagar early in the morning and to go to stay at Mukerian. After that Fakir Raza (Aziz-ud-din), under orders of the Maharaja, presented Captain Sahib (C. M. Wade) to him (the Maharaja). Guns were fired as a salute. The Maharaja took Captain Sahib (C. M. Wade) by hand in a very respectful manner and made him sit in a chair. He then carried on conversation purporting to enhance the degrees of unity and cement the foundations of intimacy. In the presence of the Maharaja *Kanwar* Sher Singh had the pleasure of seeing the Captain Sahib. The Maharaja said to the Captain Sahib (C. M. Wade) that had he decided to stay for one or two months more great pleasure and satisfaction would accrue to the friends by their mutual association, and that he would have been made to enjoy a tour through the town of Lahore and visit its happy gardens and blessed places. The Captain Sahib (C. M. Wade) stated that at that time the rainy season had set in and, therefore, his further stay was impossible. After that a friendly letter from both the Lords (Civil and Military) was handed over to Captain Sahib (C. M. Wade) and the Maharaja spoke much about mutual unity from his own blessed tongue. The Captain Sahib (C. M. Wade) stated that so far as it would lie in his power he would spare no pains in strengthening the foundations of unity. After that the Captain Sahib (C. M. Wade) requested the Maharaja that as soon as Burnes Sahib reached Multan the news might be conveyed to the Sahibs through Lala Kishan Chand on the *29th* of the aforesaid

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month (9th June 1831 A.D.). At the time of the arrival of the said Sahib from the neighbourhood of Lahore friendly letters to Lord Sahib (the G.-G.) would be written, because Burnes Sahib was quite unacquainted with the conditions of the Darbar of Khalsaji (the Maharaja), and that the Captain Sahib (C. M. Wade) himself was to be appointed to bring about his interview with a great show of respect. The Maharaja approved of it, saying that it was quite proper and good and after that he gave to the Captain Sahib (C. M. Wade), by way of farewell gifts, 22 rolls, 5 articles of jewellery, a sword with a bejewelled handle, a golden harness, a lancet with a Jasper-stone hilt, and one horse with a golden saddle. The Maharaja made the Captain Sahib (C. M. Wade) wear a diamond ring by his own hand and Rs. 500 were granted to the horsemen. A farewell-gift to Murray Sahib consisted of 11 garments, 3 articles of jewellery, one well-hammered hilt, golden harness, one horse with gold-threaded saddle and Rs. 250 in cash. The other robes of honour granted to the relatives of Munshi Najafullah consisted of 7 garments, to Ram Dial and Sahr Mall of 7 garments each, to the Vakil of Shuja-ul-Mulk of 7 garments, to *Jamadar* of *Platoons* of 5 garments, to Harjas Rai of 7 garments, to the *Subedar* of 5 garments, to the *Jamadar* of *Chaprasis* of 5 garments, to the news-writer of Ludhiana of 3 garments and to the *Darogha* of 3 garments. The robes of honour granted to the *Vakils* of the Maharaja were as follows: Lala Kishan Chand 7 garments and 3 articles, Ram Dial 5 garments, Rai Singh the same, Chet Singh *Kumedan* 7 garments. **[Page 50]** Twenty two robes of honour were granted to the *Vakils* of the Sardars, who had come along with the Captain Sahib (C. M. Wade). Sardar Fateh Singh Man, Fakir Shah Din, and Chet Singh *Kumedan* were appointed to accompany the Captain Sahib (C. M. Wade) up to the *Sarai* of Phillaur to arrange for entertainment and other necessary things from stage to stage and to return after making him reach there safely. The *first* halt came off on the *30th* of the aforesaid month (10th June 1831 A.D.) in Mukerian. The Captain Sahib (C.M. Wade) was given Rs. 500 and Doctor (Murray) Sahib Rs. 125. The *second* halt took place at Urmar Tanda under the same arrangement. The *third* halt took place at Kartarpur under the same arrangement. The *fourth* halt took place at Phagwara and the *fifth* at the *Sarai* of Philaur. For the provision of an entertainment, money and other necessary essentials at Tanda and Phagwara, the royal order had bound Sardar Fateh Singh to manage the same. Sher Singh had been ordered to make similar arrangements at Mukerian and Sodi Sahib had been fixed up for Kartarpur, whereas Fakir Shah Din had to supply the latter with large sums of cash to help in supplying the requisites. On the *32nd* (12th June 1831 A.D.) the Captain Sahib (C. M. Wade) entered Ludhiana and Sardar Fateh Sing Man took leave from Ludhiana with one horse, which was given him by way of farewell gift. A letter was sent to the Maharaja by Captain Sahib (C. M. Wade) and his company stating that they had reached Ludhiana very happily and that the reliable persons of the Maharaja had not shown the least negligence in providing him entertainment and other necessary things, and through the said Sardar they sent this detailed message to the Maharaja Bahadur that the grove of trees becomes fresh and green only by the flow of water and that the

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garden of subjects flourishes only by justice and by the safeguarding of others' rights, and that the orchard of friendship and affection can only blossom with the water of one-mindedness and by some good impression left behind by the friends. The said Sardar reproduced this happy message before the Maharaja, who felt very happy over the wisdom and insight of the message. The Captain Sahib (C. M. Wade) arranged to go to Simla by the mail-horses and reached there from Ludhiana within four days. In the meantime the Maharaja conferred upon Sham Singh Attariwala, Jai Singh, Pratab Singh, and Attar Singh one sword each out of great kindness, and granted one special robe of honour with an under-turban, a pearl necklace, an armlet, a bejewelled gold bangle and one sword to Sher Singh(*Kanwar*), and asked him to send his troops to their homes. Dewan Wasakha Singh presented one horse which was liked by the Maharaja. Rs. 300 were given to the *Darogha*, an under-turban worth Rs. 1,500 to *Kanwar* Sher Singh and a pearl necklace worth Rs. 800 and a pair of armlets worth Rs. 800 to Raja Hira Singh.

Departure of the Maharaja towards the mountainous regions of Sujanpur and afterwards to a pastime in the suburbs of Basoli, and [*Page 51*] **on his return from that place towards Amritsar; receipt of a letter from Ventura Sahib and Dewan Sawan Mall and a letter to the glorious Prince (Kharak Singh) and a royal order to the chieftains for determination towards Lahore; a royal order to Dewan Kahan Singh regarding the engagement of** *Kanwarji* **(Nau Nihal Singh), and the petition of Sardar Lehna Singh Sandhanwalia.**

After the send-off of the Captain Sahib (C. M. Wade) the Maharaja ordered the march of his royal standards towards Sujanpur and reached there on the *2nd of Har* (14th June 1831 A.D.). After that, *via* Shahpur, on this side of the Ravi, he indulged in pastime in the neighbourhood of Basoli and afterwards returned to Amritsar. A letter from Ventura Sahib came to inform that, by a guidance of the Immortal glory of the Maharaja, he had established very firmly *Thanas* in Amarkot, Kot Mathan, Noushehra and other fortresses under the sway of Nawab Rukun-ud-Daula. He further stated that Burnes Sahib had marched from Ahmadpur and reached Uchh Mubarik, where Nawab Rukun-ud-Daula went to have a happy interview with the said respectable Sahib and granted him Rs. 5,000 by way of entertainment to strengthen the foundations of friendship. He further stated that according to the orders of the Maharaja he had appointed Sardar Lehna Singh with Dewan Sawan Mall and Dewan Ajodhia Prasad for the reception of the intelligent Sahib. After that a letter from Dewan Sawan Mall came to the Maharaja, stating that Burnes Sahib had reached Kot Shujabad and that Sardar Majithia had presented to him, according to the order of the Maharaja, one bow and Rs. 250 by way of *Sarwarna*, and had taken great care to enquire after the health of the respectable Sahib. He stated further that the great Sahib (Burnes) had enquired after the normalcy of the temperament of the Maharaja and had talked much to strengthen the foundations of friendship and agreeability. As soon as the Maharaja heard

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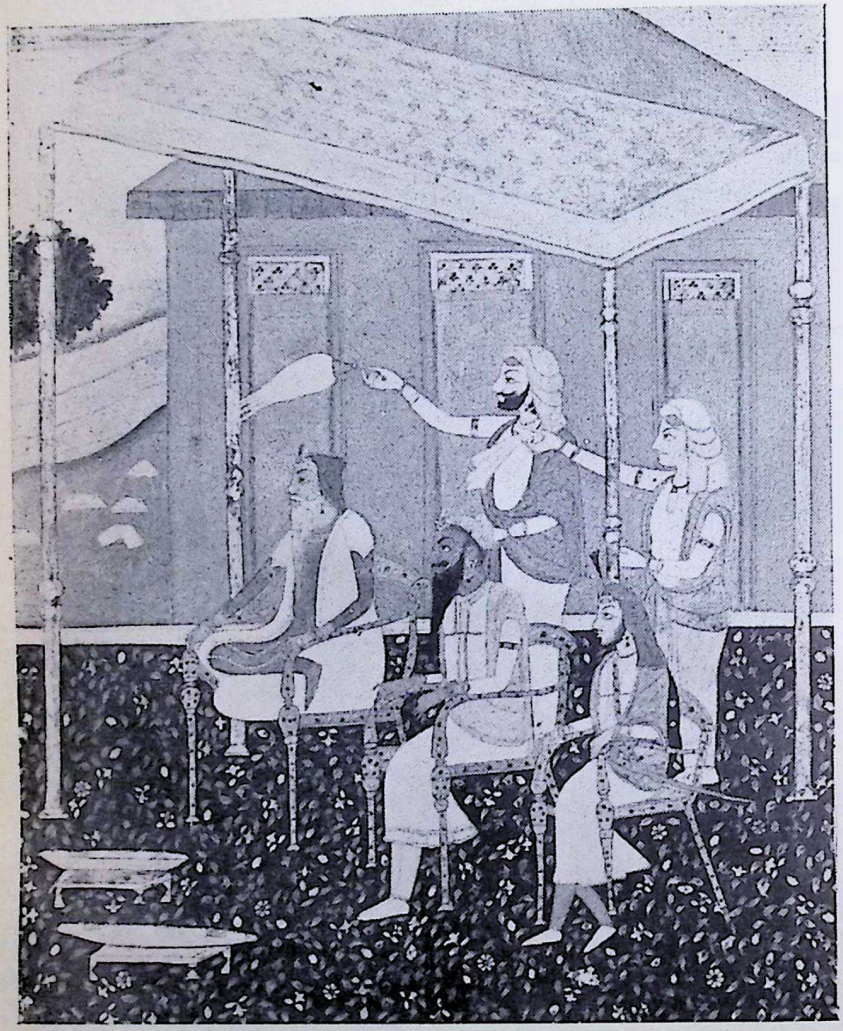

An informal painting of Maharaja Ranjit Singh, Kharak Singh and Nau Nihal Singh

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the happy contents of the letter he issued orders to Khalifa Nur-ud-din, asking him to make the *Haveli* of Sardar Fateh Singh Ahluwalia quite neat and clean for the stay of the said Sahib (Burnes), and to keep in his own charge the necessary things for the Sahib after buying them himself. A kind letter was issued to the glorious Prince (Kharak Singh) to realise Rs. 5,000 from Imam Shah, tradesman of Lahore, and to purchase necessary things and essential requisites for the glorious Sahibs through the agency of Khalifa Nur-ud-din and to keep them in his own charge, for the intelligent Sahib (Burnes) was expected to arrive in Lahore after traversing the stages of journey in a very short time. On the *3rd of Har* (15th June 1831 A.D.) all the glorious chieftains were sent a royal order to depart from Kathua on wings of swiftness and to reach the glorious Prince (Kharak Singh) after rapidly covering the stages of journey. The Maharaja himself also went to Amritsar and secured everlasting felicity by the happy visit to the *Durbar Sahib.* **[Page 52].** After that the Maharaja reached Lahore. During these days he invited Dewan Kahan Singh in privacy and ordered him to arrange for the stringing together of pearls, namely to bring about an engagement between the daughter of Gurdit Singh of Kalowali, brother of *Mussamat* Sada Kaur, with the matrimonial thread of *Kanwarji* (Nau Nihal Singh) and also to win over *Kanwar* Sher Singh to agree with this proposal wholeheartedly. The Maharaja went to Amritsar and a discharge of *Topkhana* took place with great glory, and later he secured felicity of both worlds by a sacred visit to *Harmandirji* and by making an *Ardas* there. On the *11th of Har* (23rd June 1831 A.D.) a petition came from Sardar Sandhanwalia stating that he had been appointed for collecting large sums of *Nazrana* from the mountainous regions and that he had reached the suburbs of Tirah and the Rajas of Mandi, Suket and Kulu had sent their *Vakils* over there for paying up the fixed large sums of *Nazarana*, stating further that he would very soon collect the large sums and come to the Maharaja. He added further that at that time Singhs, like Mehar Singh, son of Hukam Singh Chimni, were creating much disturbance and noise on account of being greatly excited in their demands for their salaries, and that they were planning to approach the Maharaja. He advised that in case they presented themselves in the court of the Maharaja, he should take them to task and punish them, so that it might be a lesson for others. Consequently when the above-mentioned horsemen reached Amritsar and presented themselves to the Maharaja and began to explain all the details of the disturbance at once the kingly wrath became inflamed. He seized their arms, had a gun fired and put them in prison. It was during these days that out of his kindness, the Maharaja granted a *Jagir* worth Rs. 20,000 at Chalayar to the son of Sardar Hari Singh and emphatically ordered him to be always present for service.

Appointment of the stable, *Farashkhana* and *Daftarkhana* towards Lahore; a letter to Khalifa Nur-ud-din; receipt of the *Nazrana* from Chhachah through Sardar Hari Singh; distribution of alms at Amritsar; departure of the said Sirdar; and the receipt of two friendly letters from Captain

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Sahib (C. M. Wade) by the Maharaja; appointment of Sardar Attar Singh for purposes of reception; and arrangements for entertainment and fixing of the various stages of the journey.

During these days, the special stable, the floorings department and the chief office were made to depart towards Lahore, and the royal order was issued to the *Daroghas* to stay in their own houses and to submit a statement of their own conditions to the glorious Prince (Kharak Singh), with the remark that he, too, would reach the metropolis of Lahore very soon. A blessed letter was issued to Khalifa Nur-ud-din that the gardens in the neighbourhood of Lahore should be tidied, because the Maharaja proposed to reach Lahore in the near future in an auspicious hour; **[Page 53]** and that he must collect together all the things required by the glorious Sahibs, and that by obtaining the honour of attending upon the glorious Prince (Kharak Singh) he must look to the publication of the news. Some horses, 25 camels and large sums in cash from the country of Chhachah came in through Sardar Hari Singh. An emphatic order was issued to the said Sardar to look satisfactorily to the control and administration of that country, to keep the people safe and satisfied in the cradle of peace, to realise yearly revenue in proper manner and to take care to keep always before his eyes the welfare of the poor and the weak. On account of the heat of the sun and the severity of the summer the disposition of the Maharaja got adrift from the centre of normalcy for a few days and, therefore, one fine black horse and seven thousand rupees in cash were given away in charity and a "*Sankalap*" was made and was distributed among the needy, the poor and the *Akalis* and large sums of money were distributed in various places, such as *Dharamsalas*. Sardar Hari Singh requested that he wanted permission to leave for Gujranwala, and the Maharaja remarked that that was not the time to ask permission to leave, because after a short time the Captain Sahib (C. M. Wade) was coming from Ludhiana and Burnes Sahib *via* Multan to present themselves before the Sarkar. Once again the said Sardar asked for permission to leave insistently. The Maharaja showed greatest regard for the said Sardar in comparison to all the other chieftains. Therefore he was granted leave for five days. A friendly letter from Captain Sahib (C. M. Wade) came to the Maharaja, stating that all the matters conducive to the strengthening of unity between the two great governments had been put before the '*Nawab*' Sahib (Governor-General) and the respectable *Nawab* Sahib had become eager for a meeting more than before, and that it was expected by the grace of God that the obstacle of the physical distance would soon be overcome and that he would gain fresh light very soon by seeing the face of the one-minded friend. He stated further that, under orders of "*Nawab*" Sahib, he had secured permission to depart in that direction and would soon have the honour of reaching the court of the Maharaja. On the *25th of Har* (7th July 1831 A.D.) he would march from Ludhiana and, in stages, would come to secure fresh pleasure by a visit to his friend (the Maharaja). The Maharaja felt very happy on hearing the contents of that friendly letter and

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remarked that a reply must be written in a most suitable manner, expressing, first of all, his eagerness for a visit from his sincere friends and stating that on the basis of whatever had been made clear to *Lat* Sahib (the G.-G.) by him (C. M. Wade) regarding the strengthening of the relations of unity between the two great governments, and also on the impression which he had left upon his (Maharaja's) enlightened mind (during his previous visits) with regard to certain expectations, because that sincere one (C. M. Wade) was looked upon as one of the very old and intimate friends. He dictated further that on receiving the news of the departure of that sincere friend (C. M. Wade) in that direction he had felt such a great deal of pleasure that not an iota of it could be expressed in writing or in speech, and expressed hope by the grace of God that the friendship between the two governments would prosper. In the meantime Sardar Attar Singh Kalianwala was appointed for purposes of reception and a *Risala* of one hundred horsemen was appointed to accompany him.

[Page 54] A silver *howdah* was given by Misr Beli Ram and a canopy and a tent without poles was taken from the camp of Ramzan, the floor keeper, and Rs. 125 for the purposes of *Sarwarna* and one bow and one quiver by way of *Nazar* were also put in his (Attar Singh's) charge ; and the said Sardar was ordered to go to put up at Jullundhur and to fetch along with himself the Captain Sahib (C. M. Wade) from that place after receiving him with a great show of respect and civility. Very persuasive letters were issued by the Maharaja to various places for the provision of necessary things. The march began from Ludhiana on the *25th* (7th July 1831 A.D.) of the said month. On the 1st day Sardar Sindhanwalia received a royal order to make arrangements for entertainment in the town of Talwan. On the 2nd day (8th July 1831 A.D.) the arrangements on behalf of the Sarkar were to be made in *Sarai* Dakhni. At the 3rd stage, at Kapurthala, Sardar Fateh Singh Ahluwalia was held responsible for the entertainment; and at the 4th stage, at Virowal, *Kardars* of the Maharaja had to manage things : and at the 5th stage in Jandiala it was ordered in the names of the *Kardars* of the Maharaja ; at the 6th stage, in Amritsar, the Sarkar himself ; at the 7th stage, at Waniki, and the 8th was at Shalabagh. Provisions for entertainment were got ready at every stage by orders of the Maharaja, because the Sarkar had issued a royal order to the *Kardar* of every place that in case any one of them failed to provide materials for entertainment at any stage he would become a target for royal displeasure and wrath.

A letter to Fakir Shah Din ; presentation of Sher Singh ; a reliable person from Raja Ram Saran ; receipt of a letter from Lala Asa Nand ; appointment of the *Kardars* for Jullundhar and of Chet Singh as commandant ; receipt of a letter from Burnes Sahib ; a letter from Sardar Majithia ; appointment of some reliable persons for receiving Burnes Sahib and a royal order for the arrangement of an entertainment for the said Sahib (Burnes) ; setting up of bungalows from place to place ; a royal order to Avitabile for the speedy realisation of large sums of money ; a letter to

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Sardar Hari Singh; receipt of a letter from the *Darogha* from Peshawar along with a letter from Sultan Mohammad Khan.

A letter was issued to Fakir Shah Din, stating that the Captain Sahib (C. M. Wade) was coming to the court of the Maharaja after a short time and that he must accompany him at that time, remarking that it was very emphatic. Sher Singh, a reliable person from Raja Ram Saran Bhaduria, presented himself to the Maharaja and brought special gifts and at that very moment a special robe of honour, consisting of eleven garments for the said Raja, and a large sum of money with a robe of honour for himself (Sher Singh) were granted to him. He was then given an emphatic order to depart from the court. A letter from Lala Asa Nand, *Vakil* of Mir Rustam Khan, reached the Maharaja, stating that Burnes Sahib had reached Khairpur happily and that in view of the relations of unity between the Maharaja and the glorious Sahibs, the said Mir had engaged himself in rendering all the requisite services to him in the best possible manner. **[Page 55]**. He further stated that the said Sahib (Burnes) had left that place and was about to reach Multan. In reply to it the blessed order was issued that such were really the expectations from the said Mir and that further favours and kindness would be shown towards him, and, therefore, he might rest assured. The *Kardars* of Jullundhar came to the Maharaja along with Gurmukh Singh Lammah for adjusting and verifying accounts. According to the reckoning of the head office the accounts of the *Kardars* were settled and they were honoured with robes of honour, after which they left for Jullundhar along with Gurmuk Singh Lammah. Chet Singh *Kumedan* was ordered to go to Anandpur and to bring Sodi Sahibs to Lahore with show of great respect and veneration. A letter from Burnes Sahib came to the Maharaja, stating that in accordance with the emphatic orders purporting to enhance the degrees of unity, whatever reliable persons had been appointed by the Maharaja to receive him (Burnes) had engaged themselves in providing him with entertainment and all the necessary requisites in a very good way and had taken care to make his visit very happy, and for this reason the Company Bahadur and the said Sahib (Burnes) felt very much obliged on account of this fresh favour and untold kindness shown by Khalsaji (The Maharaja) in view of friendship and unity. In reply to this the Maharaja dictated that he was eagerly looking forward to a happy interview with the wise Sahib (Burnes) and expected that the apparent veils of distance between the two would be torn off by the grace of God in a short time. After this a letter from Sardar Lehna Singh Majithia, Dewan Ajodhia Prashad and others came to the Maharaja, stating that on the *19th of the Har* (1st July 1831 A.D.) the said Sahib had arrived at a distance of 3 *kos* from Talamba and, traversing the long distance of the journey, stage by stage, was going to reach the court of the Maharaja. They further stated that entertainment and other necessary requisites had been supplied to the respectable Sahib (Burnes) at every stage with great care and effort and the great Sahib had been expressing thanks and praising a great deal the Maharaja on account of such unlimited and kind attention. In

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reply to this the blessed order was issued that the said Sahib (Burnes) was to be provided with a large sum for entertainment every day and at every stage, asking them at the same time to secure in writing that the respectable Sahib had been pleased with the things supplied, in order to prove their own loyal position afterwards. Royal orders were issued to the villages of Khatpur, Mangha and other places for the preparation of bungalows for the stay of the Sahib (Burnes). Sardar Tej Singh was given a royal order that whatever would be spent upon the bungalows was to be debited to the account of the Maharaja, stating further that a reliable person of the Maharaja had been appointed for rendering that service, while Khalifa Nur-ud-din and Sham Singh Attariwala had been appointed for purposes of reception and that Rs. 1,500 for entertainment, Rs. 250 for *Sarwarna*, and Rs. 500 were granted to the said Khalifa and 25 huge horsemen, Sodagar *Kursiwala*, and the staff in-charge of flooring with tents and canopies and the like, had been appointed to accompany the said Khalifa and the said Sardar. Rs. 200 for the expenses of the horsemen, Rs. 18 for Sodagar and Rs. 100 for the staff in-charge of floorings were sanctioned. A letter was issued to Avitabile, stating that the glorious chiefs, Raja Gulab Singh, Sardar Jawala Singh Bharania, Sardar Lehna Singh Sandhanwalia, and Ventura Sahib were entrusted with the duty of collecting large sums of revenue. **[Page 56]** It stated further that it was a great wonder that that Sahib (Avitabile) with so much wisdom and intelligence had taken so much time regarding the collection of large sums of money, remarking further that it quite became his sense of vigilance and watchfulness that he should realise Rs. 2,60,000 in the shortest possible time and make the same reach the Maharaja at once. It stated further that a *Farash* had been appointed for that very reason. Kind letters were issued to Sardar Hari Singh, asking him to realise Rs. 15,000 from the countries of Tak and Bannu and to make the same reach the Maharaja, asking him further to appoint Gurdit Singh with adequate troops to proceed towards Khairabad and to store things in the fort of Attock and other fortresses and to engage himself in the work of guarding and protecting them. A letter from the *Darogha* appointed at Peshawar came to the Maharaja simultaneously with the letter from Sardar Sultan Mohd. Khan. The said *Darogha* had submitted that the said Sardar was dilly-dallying in handing over the special horses, though he declared himself very obedient and loyal outwardly. From the aforesaid letter his perfect obedience, his steadfast loyality, his being always at service, his readiness to pay the tribute and his firm belief in loyalty were quite evident. After that the said Sardar requested the Maharaja in the course of that letter to grant him the country of Khattak, stating that those horses and the horses constituting the *Nazarana* from Peshawar would soon be sent to the Maharaja. In reply to it the royal order was issued that the country of Peshawar was in his possession in lieu of Rs. 15,00,000 and that so much delay and negligence in sending the horses, constituting *Nazrana* of Peshawar, excited great wonder. And it was strange that the wicked Khalifa (Syed Ahmed) who was a source of molestation, disturbance, revolt, and jealousy, lived in that country. By the grace of Immortal God he had at that time taken the paraphernalia

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of his misfortune to the everlasting world and the fact had become the source of great pleasure. They were all to thank God, the great Benefactor, on account of this event and had to show great enthusiasm in sending the ordinary *Nazrana* from Peshawar, and no delay or procrastination was to be shown at all. As regards the conferment of the country of Khattak, for which he had made a request, the *Darogha* was first to send the *Nazrana* horses from Peshawar to the Maharaja and after that the country of Khattak would be granted to him.

Departure of the royal standards from Amritsar to Lahore; arrival of the Captain Sahib (C. M. Wade) in Jullundur and his interview with Sardar Attar Singh Kalianwala and afterwards his arrival in Kapurthala and his happy interview with Sardar Fateh Singh, and providing of entertainment and other necessary requisites there by the said Sardar; the appointment of Sardar Desa Singh Majithia and the resourceful Fakir (Aziz-ud-din) to go forward to Jandiala to welcome him and bring him to Amritsar and afterwards by way of the bridge to Shalabagh.

On the *27th of Har* (9th July 1831 A.D.) the Maharaja enjoyed the blessed sight of the high *Durbar* and made his *Ardas* at *Harmandirji*, **[Page 57]** and, after taking permission from that blessed place (consulting it as an oracle), ordered the march of his royal standards towards Lahore. The Captain Sahib (C. M. Wade) crossed from the *Sarai* of Phillaur and happily reached Jullundur. Sardar Attar Singh Kalianwala, who was putting up at Jullundur under orders of the Maharaja for receiving the Captain Sahib there, engaged himself in a happy interview with him and presented him a with bow and, after making a *Sarwarna* of Rs. 125, delivered to him a friendly letter from the Maharaja and enquired after his health. The Captain Sahib enquired after the health of the Maharaja in a very sweet tone, and in a very interesting style. After that he went to Kapurthala and the Sardar Ahluwalia (Fateh Singh) sent forward his own reliable persons for the reception of the Captain Sahib, and he himself hastened forward to show civility and respect and secured heartfelt pleasure at the happy visit of the Captain Sahib and gave him Rs. 500 by way of entertainment along with trays of sweets and other necessary things for eating and drinking. Rs. 125 and trays of sweets and other necessary requisites were granted to Doctor (Murray) Sahib. The Captain Sahib enquired after the health of the said Sardar and his sons and talked by way of enhancing unity and intimacy, and enquired from him about the game and sport in Mellanwala on the other side of the river Sutlej. The said Sardar explained that for certain there was much game in that country and that he himself had gone out on hunting trips there many a time. After that the Captain Sahib stated clearly that the glorious Sahibs had a great eagerness for hunting in that country, and said that it would be better if in union with one another they went to hunt in that country and came round to Ludhiana *via* Jagranwan and thereafter the Sardar might return from that place. The said Sardar (Fateh Singh), who was very well decorated with the ornament of wisdom, said that it was impossible and altogether

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out of the question without the permission of the Maharaja. After that Captain Sahib gave one mare to the great Sardar (Fateh Singh) and one double-barrel English gun to Prince Nihal Singh and one English garment to Amir Singh and allowed the respectable Sardar to depart. At about the 3rd quarter of the day Captain Sahib went to the garden of the respectable Sardar and felt very much pleased at the sight of good buildings and the good organisation of the function, the adornment of floors and floorings and the illuminations. The said Sardar made the Captain Sahib observe dance and music of the dancing girls and once again the conversation devolved upon the topic of pastime and hunt on the other side of the river Sutlej, purporting to increase the degree of unity and friendship. After that the respectable Sardar (Fateh Singh) granted a robe of honour, consisting of 17 garments with 3 articles of jewellery, one horse, a sword, and one lancet to Captain Sahib, and 11 garments with one horse and 2 articles of jewellery to Doctor Murray Sahib.

[Page 58] The Captain Sahib remarked in a friendly manner that in the relations of friendship and unity it did not look nice on his part to take so much trouble and undergo such expenses ; but the said Sardar (Fateh Singh) insisted and surpassed all limit in his persistence. Therefore the Captain Sahib accepted the gifts and the Sardar gave clothes and cash to Lala Kishan Chand and Fakir Shah Din. As soon as the happy news of the arrival of Captain Sahib in Kapurthala became known to the Maharaja he appointed Sardar Desa Singh Majithia, Fakir Aziz-ud-din Raza, and Lala Kanahya Lall, brother of Dewan Shanker Dass, to go upto Jandiala to receive him; Rs. 125 for the purposes of *Sarwarna* over the Captain Sahib were given to aforesaid Sardar (Desa Singh Majithia), and 5 gold ducats were given to the resourceful Fakir (Aziz-ud-din) and 2 gold ducats to the said Lala for purposes of presenting the same to the Captain Sahib. The Captain Sahib secured great pleasure on his interview with the said Sardar at Jandiala, where the latter showed great enthusiasm in providing the former with entertainments and other necessary requisites. On the following day he came to Amritsar along with the Captain Sahib and took him to Ram Bagh, made him visit all the houses and enjoy the sight of the tank, the play of the fountains and the waterfalls, and thus took great interest in pleasing the Sahibs and supplied them with all the necessaries of entertainment in a very good way. On the *Sankrant of Sawan* (14th July 1831 A.D.) the Captain Sahib reached the bridge and on the *2nd* of the same month (15th July 1831 A.D.) entered Shalabagh, and the necessary luggage was sent to the camp of the Captain Sahib by the Maharaja through his reliable persons.

Arrival of the reliable persons before the Maharaja and then stating the news of the arrival of the Captain Sahib in Shalabagh ; appointment of reliable persons by the Maharaja to welcome him ; a royal order to the staff in-charge of floorings for setting up tents and canopies and decorating the floor and floorings in Shalabagh ; and the offer of a feast on the *3rd of Sawan* (16th July 1831 A.D.) to the reliable chieftains on account of the presentation of the Captain Sahib, and his securing admittance before the Maharaja at Shah Balawal.

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Sardar Desa Singh Majithia and others presented themselves to the Maharaja and made a statement before him regarding the details of the arrival of the Captain Sahib and at once Raja Gulab Singh, Dewan Moti Ram, and Jagat Singh Attariwala were appointed to go out and receive the Captain Sahib. Rs. 125 were given to the said Raja and Rs. 25 were given to Dewan Moti Ram and the same amount was given to the said Sardar. The staff in-charge of floorings had the honour of being appointed to set up victorious tents and happy canopies and to spread out decorations of floors and floorings in Shalabagh. **[Page 59]** The glorious chieftains gave him a happy reception, offered him their presents, and enquired after his health on behalf of the Maharaja. After that the Captain Sahib also began to show great interest in a very happy mood in enquiring after the health of the Maharaja and the glorious chiefs. The Captain Sahib felt very happy and pleased at the attractive sight of the happily laid out garden, the setting up of tents and the decorations of floors and floorings and the flow of fountains and the waterfall, which made the whole thing an enviable copy of the early spring in Persia. The said Raja secured the honour of presenting himself to the Maharaja in company with Jagat Singh Attariwala, Attar Singh Kalianwala, Fakir Raza (Aziz-ud-din), Fakir Shah Din, and Lala Kishan Chand, all of whom presented gold ducats by way of *Nazar*. At about the 3rd quarter of the day, Rs. 500 in cash, several vessels of sweetmeats, 50 *Banghis* of fine fruits and melons and other such things were granted to the Captain Sahib, and Rs. 525 in cash with many vessels of sweets and fruits were granted to the (Doctor Murray) Sahib. On *ths 3rd of Sawan* (16th July 1831 A.D.) Jamadar Khushal Singh, Raja Suchet Singh and Fakir Aziz-ud-din went to Shalabagh under orders of the Maharaja to bring about the presentation of the Captain Sahib before the Sarkar. Rs. 125 by Jamadar (Khushal Singh) and the same amount by the said (Raja Suchet Singh) were showered as *Sarwarna* over the Captain Sahib and then he was led by them into the presence of the Maharaja. As soon as the Captain Sahib reached the gate of Shah Balawal, at first a salute by the Company and a discharge of guns took place. After that Raja Dhyan Singh was appointed by the Maharaja to observe the formality of the reception, and he took him into the garden. At the time of the arrival of the Captain Sahib the Maharaja himself went up to the edge of the floor to show him respect and civility as part of reception. The Maharaja took the Captain Sahib by hand and made him sit down in a chair and enquired after his health. The Captain Sahib presented one elephant with well-wrought yellow velvet trappings and Rs. 1,100 by way of *Sarwarna* and Dr. Murray Sahib offered one *kumait* coloured horse with a gold velvet saddle and a pony with yellow *Pashmina* over it. The Captain Sahib put forward a letter from the "*Nawab*" Governor Sahib (the G.-G.) addressed to the Maharaja. Fakir Raza (Aziz-ud-din) explained in a very attractive manner the friendly contents of that letter. It stated that the kind observance of the formalities of friendship by the Maharaja and his strengthening the degrees of intimacy in his associations with Captain Wade Sahib had afforded him great pleasure and that he felt very much obliged to his friend (the Maharaja), who was all in all an embodiment of brain without a skull.

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[Page 60] It stated further that he could not find any fit description to explain with pleasure the details of the formalities purporting to strengthen the friendship and unity between the two great governments, (which was in reality very supreme in the heart of Captain Sahib) learnt verbally through the Captain Sahib. It stated furthermore that as the Maharaja had obliged him with his one-minded friendship and such favours that wherever he might be he would sing his praises like the nightingale from every branch and would speak well of the relations of friendship and the proceedings of his sincerity and would try his utmost to enhance the degrees of mutual attraction and to augment the formalities of mutual comradeship between the two great governments. He added further that, as desired by the Maharaja, he (the *Nawab* Governor) was sending once more Captain Wade Sahib to his service to arrange in the best possible way for a happy interview with him of Alexander Burnes, and to submit verbally all the special compliments of sincerity and friendship. The Maharaja felt very happy on hearing the contents of this letter and began to dwell freely and at length upon matters of friendship and unity between the two great governments. After that they rose and the Captain Sahib, according to a hint from the Maharaja, went to his own camp.

Sending of certain chiefs by the Maharaja for bringing about the presentation of the Captain; presentation of the Captain; and his return (to the court) once again at about the 3rd quarter of the day; interview of Alexander Burnes with the Maharaja; and the presentation of mares, etc.; talks about friendship and unity.

On the *5th of Sawan* (18th July 1831 A.D.) the glorious chiefs were appointed to summon the Captain Sahib. The Captain Sahib said that on day the well-wisher (Captain) was indisposed and, therefore, wanted to be excused for not being able to present himself to the Maharaja. The chiefs returned and explained the situation to the Maharaja, who ordered the *Topkhana* at once to fire a few guns and then to return to their own camps, for the regular discharge of guns was to take place on the following day. After that the Maharaja went into the blessed fort and felt very much worried on account of Captain Sahib's inability to attend his court. At noontime the Captain Sahib appointed Lala Kishan Chand to inform the Maharaja that at about the 3rd quarter of the day Burnes and John *Lackey* would present themselves to the Maharaja. The Maharaja ordered for the preparations of celebration and the holding of a happy darbar on hearing this news. Dancing girls, dressed in clothes and garments decorated and adorned with ornaments, presented themselves to the Maharaja and the floors and flooring were well decorated and adorned. The glorious chieftains had come forward to present themselves, wearing jewellery upon their persons. After that the glorious Sahibs secured the pleasure of the visit and the Maharaja welcomed them with a show of great respect and civility, made them sit in chairs and enquired after their friendly disposition. The Captain Sahib also enquired after the health of the Maharaja. For a few hours conversation continued regarding the enhancement of unity and

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friendship and the battles and wars. At sunset they returned to their camps. **[Page 61]** Two horses, 2 quivers, 2 bows, 2 guns manufactured at Lahore were granted to the glorious Sahibs. The Maharaja issued an order that early in the morning they would be pleased to meet one another and would get an opportunity to enjoy the discharge of the *Topkhana*. At sunset Burnes Sahib was supplied with an entertainment, such as trays of sweets and other necessary requisites and fruits and the like through Khalifa Nur-ud-din. On the *7th of Sawan* (20th July 1831 A.D.), on Wednesday; while it was raining, the Maharaja went to Shah Balawal early in the morning and all the special *Ghorcharas* were given a royal order to put on special yellow garments, consisting of brocade and the like, and to stand drawn in lines inside and outside the blessed fort on both sides, and that the *Topkhana* should also be ready waiting for the order of the Maharaja to perform firing with great eclat. Platoons stood drawn in appropriate lines outside the Masjid gate, towards the south of it, and the triumphant troops of horsemen and *platoons* stood drawn in appropriate lines, according to the order of the Maharaja. After that the Maharaja returned happily from the garden of Shah Balawal and entered the garden outside the fort and took his seat in the *Baradari* of Hazuri Bagh. The *Ghorcharas* secured everlasting felicity by making presents and the *Vakils* of various sides presented themselves to the Maharaja. In the meantime Fakir Shah Din came to the Maharaja and gave the happy news of the arrival of the Captain Sahib in the garden near the blessed fort. Jamadar Khushal Singh was allowed to proceed to receive the Captain Sahib. As soon as they came out of the *Roshanai* Gate the Raja *Kalan* was given the honour of going forward to show him respect and veneration. As soon as he reached near the terrace of the *Baradari* the Maharaja welcomed him with great civility and respect and made him sit down in a chair and said that the happy raining of that day was an auspicious omen of his arrival. The Captain Sahib very wisely remarked that certainly that was a very blessed day because the representative of the king of London had reached the court of the Maharaja. He stated further that nothing else could be a greater source of happiness and joy. The Maharaja said that that *Baradari* of Hazuri Bagh had been built by him and that before him, beginning from Delhi gate upto Shalabagh, the whole area was very well-populated and was covered by fine buildings; and that there were many gardens and orchards which attracted the heart and excited the envy of paradise. Captain Sahib said that by the grace of the glory of the Maharaja once again fine buildings would be set up in that area. After that the Maharaja stated that Ventura Sahib was staying at that time in the neighbourhood of Dera Ghazi Khan; and said that the Nawab of Bahawalpur had made a protest that he would not settle the revenue tax with Ventura Sahib and had sent his own vakils to Lahore to settle the same with the Maharaja. Thereupon the flames of dispute and discord had been kindled up between them. **[Page 62]** Some reliable persons, who would be dignified enough, would be deputed in that direction to effect a settlement with the Nawab and return to the Sarkar on realisation of revenue from him. Ventura Sahib wrote to the Maharaja that in case

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Bahawalpur had been on this side of the river Sutlej he would have certainly rendered meritorious services, but as a great wall was situated between them he wanted to know what should be his plans. After that the news of the arrival of Burnes Sahib became known to the Maharaja and at first a discharge of guns was fired as a salute by the company of troops at the auspicious *Deorhi*. The Maharaja appointed the Raja *Kalan* to go upto the door of the fort for the reception of the respectable Sahib. As soon as the glorious Sahibs reached near the *Baradari* the Maharaja got up from his chair to receive them and the Sahibs removed their hats from their heads, paid respects and gave salaams. The Maharaja took the Sahibs by hands and made them sit in chairs with great civility and respect, and then enquired after the health of the King of London. After that the Sahibs enquired after the health of the Maharaja on behalf of the King of London, and delivered to him a friendly letter from their King. At once a royal order was given to the Fakir (Aziz-ud-din) to acquaint the Sarkar with the friendly contents of that letter. Fakir Raza (Aziz-ud-din) explained the contents of that friendly letter in a very sweet and clear manner. At first great emphasis was laid upon increasing the bonds of unity, strengthening the formalities of friendship and to make still more sure the fundamentals of the stipulated agreements and the foundations of strong contacts between the two governments.

Every time the resourceful Fakir (Aziz-ud-din) read out the words treaty and agreement, the discharge of guns filled the ears of the audience exactly at that moment. The Maharaja remarked that it was very auspicious. The gifts, consisting of tents, *kanats*, and canopies, had been sent by the Maharaja to the glorious Sahibs, who in return brought forward four mares at that time. After that they kept on talking to strengthen the foundations of unity and friendship between the Maharaja and the glorious Sahibs regarding which it was contained in that letter that the degrees of friendship and unity and the formalities of intimacy and oneness would be developing stronger and stronger from day to day, nay from hour to hour. After that the Sahib Bahadur (Burnes) explained that those horses were of English breed and that the *Buggi* was sent by the *Wazir* or minister to the King. The Maharaja enquired much about the conditions of Hyderabad from the intelligent Sahib (Burnes). The respectable Sahib (Burnes) stated that it was better to forget all about the *Nazims* of Hyderabad. Mir Morad Ali Khan had turned away from the path of sincerity and unity and had returned and become constant and firm upon it afterwards. Mir Rustam Khan had shown great inclination for developing relations and used words purporting to bring about unity and had engaged himself very carefully in seeking the pleasure of the Sahibs. From Lala Asa Nand, who was sitting at that time face to face with him, the said Sahib enquired in a very sweet tone the news about the health of Mir Sahib and of the said Lala. After that the Sahib Bahadur (Burnes) expressed that the Mir Sahibs of Hyderabad had told him that they had 3 lakhs of warriors ready with them. **[Page 63]** The embodiment of intelligence, the Sahib (Burnes), said that the glorious Sahibs did not mind

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it at all, for they had come out to establish and strengthen friendship and agreeability with the Maharaja and asked them in what art they could claim special experience. The *Nazims* of Hyderabad stated that they were well-versed in the art of wielding the sword. The wise Sahib replied that it was the day for the guns and that the age had nothing to do with the sword. After that the Maharaja enquired from the Sahib (Burnes) where he had left the boats which he had brought with himself from Hyderabad ; and the said Sahib (Burnes) stated that at the time of his arrival in the vicinity of Bukkhar, when Mir Rustam Khan supplied him with boats, he sent back the boats of Hyderabad and he added that the boats of Mir Rustam Khan accompanied him upto Uch, and after that the boats of Nawab of Bahawalpur were supplied to him in a very friendly manner. Meanwhile the glorious Prince Khalsa Kharak Singh appeared with his chieftains clad in yellow garments and decorated with bejewelled ornaments. All the chieftains engaged themselves in showing respect and civility, and Captain Sahib and Burnes Sahib had the good fortune to receive that civility and respect. The Maharaja said that Captain Sahib should be hugged and the prince (Kharak Singh), according to the orders, embraced the Sahib, and the Captain Sahib secured everlasting felicity by enquiring after their health in a very sweet tone. After that the Maharaja said that at the time when Wazir Fateh Khan sought an interview with him on the other side of the river Jhelum he had made a request that in order to become a comrade of the said Wazir in managing the important affairs of Kashmir some such worthy chieftains deserved to be appointed as would never run away or turn from the thick of the fight. Thereupon the Maharaja appointed Dewan Mohkam Chand and Dal Singh to proceed in that direction. The said Dewan took bejewelled ornaments worth 5 lakhs of rupees from Wazir Gulam Mohd. and sent them over to the Sarkar. Once again talk about the encircling ocean and river Sindh and Kot Mathan was begun. Burnes Sahib answered every enquiry very satisfactorily. After that the Maharaja enquired from Kazi, Vakil of Shuja-ul-Mulk, all about the health and comforts of Shuja-ul-Mulk with the query as to where the respectable Shah must have gone to take refuge, in some underground cell or some such place, on account of the excessive heat of the sun. Kazi replied that the said Shah had a very extensive underground cell made for himself at Ludhiana. After that the Maharaja stated that at that time very pleasant gardens had been laid out from Delhi Gate to Shalabagh. The Captain Sahib said that the Maharaja was certainly taking special interest in the setting up of the happy gardens and that the glorious chieftains were also engaging themselves, according to the wish of the Sarkar, in the laying out of the same, and remarked that the land outside Lahore was worthy of being turned into a garden, because it was very well-watered and fertile. **[Page 64]** After that the Maharaja said that Dost Mohd. Khan had written to him that he (the Maharaja) should consider him (Dost Mohd. Khan) as his son, just as he regarded the glorious prince as his son, and remarked that this statement was a mere lie, because whatever belonged to the said prince in reality belonged to the Maharaja, whereas the condition of Dost Mohd. Khan was quite different ; what affinity can earth claim with the sacred heavens ? The Maharaja remarked once again

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that during the days of the old kings the Ravi used to flow under the very walls of the fort with great force. In the course of that letter it was submitted that the Ravi was going to have the honour of kissing the feet of the fort and that most probably the wall of the fort would come down to show respect to it (*i.e.* would fall). Hence the king was to take care to have his *Kothis* built with great security and strength. At another time the Maharaja stated that at the time when Jaswant Rai Holkar had come to Amritsar and the glorious Sahibs had reached the bank of the Beas and the said Holkar was making request to develop friendship with *Khalsaji* (Maharaja) and the glorious Sahibs had after that engaged themselves in strengthening the foundations of friendship, at that time in order to get a response to consultation he (the Maharaja) had thrown chits before *Granth Sahib*. He further stated that the chit proposing the strengthening of relations of friendship with the glorious Sahibs and prohibiting comradship with and assistance to Holkar had come out. Thereupon the Maharaja had decided to cultivate friendship with the glorious Sahibs. After that once again the Maharaja enquired after the condition of Mir Sahib of Hyderabad from Burnes Sahib, who stated that the Mir Sahib had told him that in the past none of the glorious Sahibs had gone there at all, while Burnes Sahib had observed that in "*Alamgir Nama*" it was written that in the days of Alamgir Badshah some boats of traders had reached Lahore by way of saltish waters and the ocean of Sindh. He concluded his speech with the remark that if in the past the arrival of boats by that course had taken place at that time, too, there would be no obstruction either. Captain Sahib seconded it saying that certainly it was a true remark and it was so written in the book "*Alamgiri*". After that the Mir Sahib expressed that the *Nazims* of that country had three lakhs of men. In reply the said Sahib declared that under order of the kings of London they would not hesitate to engage three lakhs of men in battle. The *Nazims* of that place began to talk of developing the relations of friendship and unity on hearing this speech. After that the said Sahib departed and the Maharaja went to take rest. Rs. 500 were granted to the people who had come up with the mares and the *phaetins*.

Arrival of the Sahibs and their inspection of the *Topkhana*; circumstances attending upon Shuja-ul-Mulk, clearing up of the account of Raja Gulab Singh; a letter to Sardar Jawala Singh; showing of the fort and other places to the glorious Sahibs.

[**Page 65**] On the 13th of *Sawan* (26th July 1831 A.D.), the Maharaja went into the *Baradari* of Hazuri Bagh, and Jamadar Khushal Singh and Fakir Aziz-ud-din, who had been appointed to bring about the presentation of the Sahibs, brought them along with themselves. The Maharaja took the Sahibs to inspect the *Topkhana* and a discharge of guns for a salute took place. The Sahibs felt very pleased at the sight of the *Topkhana* and remarked that such a huge *Topkhana* did not exist at any other place, stating that the Maharaja must have taken great pains in his effort and endeavour to collect it. After that a letter from the news-writer of *Walayat* (Afghanistan) came to inform that letters from Shuja-ul-

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Mulk had reached every Afghan chief, explaining that one Sahib had been appointed to be with the said Shah for purposes of bringing about the restoration of Afghanistan and his own installation there as Amir. It was written out to every Afghan chief by the said Shah that everyone who owed allegiance to the king must get ready to present himself in Afghanistan on the arrival of the Shah. All this was talked of before the Maharaja and Captain Sahib expressed great anger and displeasure against Kazi, Vakil of the said Shah, on hearing this news, and asked at what time such contract was made, for it was contrary to the facts, as no wise or intelligent man could do so. Kazi explained that that news was absolutely false and a lie. Thereafter the Sahibs went to their *Dera*. Raja Gulab Singh was present with the Maharaja at that time along with the *Kardars* of the salt market. The clearing up of the accounts of the aforesaid person took place after verification and comparison, and Rs. 8 lakhs were submitted to the blessed *Toshakhana* as collections of that country. The said Raja (Gulab Singh) submitted a petition to the Maharaja regarding the looking after of Chaudhari Fazal Dad, asking that a stipulated contract of Rohtas be granted to the aforesaid person. In reply it was ordered that he must produce before the Maharaja the security of a *Khatri* resident of Pind Dadar Khan, and that with such a condition the said Raja (Gulab Singh) would be allowed to give over the contract of Rohtas to the said Chaudhary after taking the same from the Maharaja for three complete years. The said Raja Gulab Singh kept quiet. A letter was-issued to Sardar Jawala Singh that at the time of his return from the mountainous regions of Nurpur, he must halt at Hajipur and collect large sums of money from Nihala, *Kardar* of that place, and hasten to present himself to the Maharaja. On the 14th of the aforesaid month (27th July 1831 A.D.) Captain Sahib presented himself to the Maharaja when the day had arisen two quarters and two hours, and expressed his heartfelt desire to see the *Musamman Burj* (Eight-sided tower) and other places in the fort. Thereupon Raja Suchet Singh and Wazir Kaisari Singh were given royal orders to accompany Captain Sahib and make him see the *Musamman Burj*, the *Takhtgah*, the *Khawabgah* and the other places. Consequently Captain Sahib felt a great deal of pleasure on seeing the buildings in the blessed fort.

Grant of some female suits of clothes to Captain Sahib and his refusal to accept them; [*Page 66*] an invitation to the glorious Sahibs by the Maharaja and their not presenting themselves; arrival of John Lacky, and the presentation of the Sahibs on the *20th of Sawan* (2nd August 1831 A.D.), and enquiries regarding the health of each other and so on; talks about "*Nawab*" Sahib (the G.-G.) and the statement of the Maharaja regarding the petition by all the Vakils requesting to visit the fort and the royal order; conferment of large sums of money on the Vakils, and conversation regarding Shuja-ul-Mulk.

On the 16th of *Sawan* (29th July 1831 A.D.), the Maharaja, out of his royal favours, granted some female suits of clothes for the family of the Captain Sahib, besides lancet sent through Fakir

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Shah Din. The Captain Sahib began to ponder over deeply at the sight of the female suits of clothes, and hung his head down, and said that the Maharaja Bahadur was to him like a father, and the acceptance of those *zenana* garments smacked of disgrace, for he said that "*Nawab*" Sahib (the G.-G.) should be surprised to hear it, for it was absolutely shameful. On the 19th of the aforesaid month (1st August 1831 A.D.) one cavalry platoon was stationed, drawn in lines for firing to be inspected by the Captain Sahib and Burnes Sahib. Raja Suchet Singh and Fakir Aziz-ud-din were appointed to go to Captain Sahib, who said that as the heat of the sun was very severe on that day he would come only on the following day. Sardar Lehna Singh Majithia, who had gone to bring about the presentation of Burnes Sahib and John Lacky, came back to the Maharaja with John Lacky and said that Burnes Sahib had an attack of dysentery on account of heat, and had sent John Lacky to the Maharaja. The Maharaja showed John Lacky the firing by the platoon and made him depart. Rs. 500 were granted to Kazi, Vakil of Shuja-ul-Mulk. On the 20th of the above-mentioned month (2nd August 1831 A.D.), the glorious Sahibs presented themselves to the Maharaja, who made them sit in chairs with a show of great respect and kindness. Prince Kharak Singh and other chiefs sat separately. The Maharaja enquired from Burnes Sahib how many motions he had, and he answered that on account of the heat his disposition had been greatly upset. The Maharaja after that asked him whether he would like to drink wine and he answered that for one day he had decided to abstain from drinking for he felt that he was dying at that time. He further remarked that the life of the Sahibs depended upon the taking of wine and that he would take it along with Captain Sahib that very day. The Captain Sahib stated that a letter in English had come from "*Nawab*" Sahib (the G.-G.) from Calcutta, stating that the Sahibs had decided to set up a bridge of iron, consisting of springs, for crossing the river. It was of such a nature that it might be lengthened at the time of crossing and be withdrawn afterwards. The Maharaja said it was very good, and further stated that the hot medicine which he had sent and had been served to a gentleman had proved very useful. After that the Maharaja enquired from the Sahibs about the circumstances on account of which they demanded *Mir Thara* in the country of Dera Ghazi Khan from the Maharaja, [**Page 67**] and talked about the payment of large sums from year to year and discussed the desire of the *nazims* of Hyderabad and Shikarpur in connection with that matter, stating that it could be given to any one of them as the Sahibs desired. The Sahibs stated that it could be entrusted to one who agreed to pay a larger sum of money. After that the talk drifted to Dewan Mohkam Chand, his faithfulness and to the accounts of the battles of Kashmir, Kulu and Multan. Captain Sahib enquired as to how far Dewan Moti Ram was a capable person. The Maharaja said that he was not like Dewan Mohkam Chand, yet he was better than others. After that the Captain Sahib asked whether Kirpa Ram was capable of doing anything and the Maharaja said that he was a Dewan for the whole as well as for every part of the affairs of the State. After that by way of talking about the news Fakirji (Aziz-ud-din)

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related the details of the desires of the people of Persia to marry their daughter in the family of the *Nazims* of Hyderabad. After that a discharge of guns by way of farewell salute for the Sahibs took place and the Sahibs went to their own camp and the Maharaja went into the fort. All the vakils requested the Captain Sahib that they wanted to see the fort of Lahore in company with the Captain Sahib. The Captain Sahib put the case before Lala Kishan Chand and he forwarded it to the Maharaja and managed to show the fort to all the vakils by making them go round. After that a sum of Rs. 100 was granted to each of the vakils of the various sides, who had accompanied the Captain Sahib. The Rajas of Patiala, Nabha, Kaithal, Jind, and *Ahluwalia* (Fateh Singh), and Fakir Aziz-ud-din and Lala Kishan Chand, submitted a note to the Maharaja, in accordance with the counsel and advice of the Captain Sahib, asking him to bring about the possession of the Shah in Kabul and Kandhar, to establish State *Thanas* in Peshawar and the Shah should have nothing to do with Tak, Multan, Mankera, and Derajat. The Maharaja enquired about the advisability and justification of this course from the Captain Sahib. The Captain Sahib stated that the proceedings of the said case had taken place at Simla before the Governor Sahib (G.-G.), and the "*Nawab*" Sahib (the G.-G.) had expressed an idea that Maharaja Bahadur was the owner of the other side of the Sutlej and had full authority over that, and that the employees of the Company had no concern to interfere with it on any pretext or ground whatsoever to avoid any breach in the foundations of unity and friendship. He further remarked that the Maharaja Bahadur was at liberty to act according to his sweet will for he had full authority to do whatever he liked, adding that the respectable Shah was staying at the house of the (East India) Company Bahadur simply as a guest. And on account of his honourable dynasty the Company Bahadur had decided to render him some service. Until "*Nawab*" Sahib (the G.-G.) would give a definite reply regarding that thing it would not be proper for him to consult him in the matter, because the Maharaja had full authority over every detail of the situation and could do whatever he liked.

A detailed account of the interview of the glorious Sahibs.

On the 25th of *Sawan* (7th August 1831 A.D.) all the vakils presented themselves to the Maharaja in company with the Captain (C. M. Wade) and received excessive kindness. **[Page 68]** On the 27th of the said month (9th August, 1831 A.D.) Burnes Sahib sent one very precious sword to the Maharaja and the Maharaja sent two English guns with butt ends and gold and silver strappings to Alexander Burnes and John Lacky through Sardar Lehna Singh Majithia. On the 28th of the above-mentioned month (10th August, 1831 A.D.), according to the summons of the Maharaja, the Captain Sahib, Dr. Murry Sahib, Burnes Sahib, and John Lacky Sahib went to see the Maharaja in *Kotha Paret Wala* (the parade ground) and the Maharaja made them sit in chairs after observing the fixed conventions of reception, and then enquired from them the details of the rains. The Sahibs submitted that on account of no rain they were

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feeling very hot, but had learnt that in the mountainous regions rains were going on. After that the Maharaja asked them whether anybody had ever ridden those horses which the Maharaja had sent to the Governor Sahib (the G.-G.). The Captain Sahib disclosed that "*Nawab*" Sahib (the G.-G.) was very fond of riding the horses, adding further that the roads from Simla were being made ready for the purpose. After that the Maharaja ordered the State *Darogha* to bring forward the horse brought by Burnes Sahib and after equipping it very well, to ride the same. At the time of riding it was found to be lacking in speed. The Maharaja asked why that horse did not pick up speed. Burnes Sahib said that it was because it had been pegged along with the mares and, therefore, could not beat quicker steps ; *secondly*, because it was hot weather. He further added that it would become so swift, if pegged away from the mares, that it would be difficult to describe it and that it would fly like wind in the winter season. After that the Maharaja asked whether the Sahibs came to that country from their home according to the charters of the (East India) Company Bahadur, or at their own pleasure. The Captain Sahib said that many Sahibs came in accordance with the Charter and took up employment by coming over to Hindustan simply to improve their status, and that many Sahibs came to that country without any such charter. After that the Maharaja enquired whether the climate of Simla suited the temperament of the "*Nawab*" Sahib (the G.-G.) and other Sahibs. The Captain Sahib said that the climate of that place was very pleasant for the "*Nawab*" Sahib, because it rained there every day. The Maharaja said that the mountainous regions were certainly the home of rain, and that on the falling of rain coolness fills up the atmosphere and the cold climate suits the temperament of the Sahibs. After that the Captain Sahib began to talk about the game and hunt of lions and pigs and the Maharaja said that in the area of Sheikhupura there was big game of lions and pigs.

After that the Captain Sahib said that on the other side of the Sutlej, in the territory of Sardar Ahluwalia also, there was big game. After that he said that the glorious Sahibs had a great desire to see Sardar Ahluwalia (Fateh Singh) on the other side of the Sutlej, and to move along with him about the bridge of Harika Malanwala, Jagranwala and Ludhiana **[Page 69]** where they had to leave the said Sardar. He said further that the said Sardar wanted permission from the Maharaja to do so. The Maharaja gave him (Captain) permission to go ahunting along with the said Sardar in the winter season, in the months of *Mangh* and *Phagan*. The meeting concluded thereafter. The Captain Sahib said that on that day it was the noon-time and he wanted to take rest in the *Haveli* of Sardar Ahluwalia. The Maharaja at once appointed *Jamadar* Sham Dass for decorating the place with floors and floorings and setting up a canopy in the *Haveli*, and the Captain Sahib entered the same, while Burnes Sahib went to his own camp. At about the 3rd quarter of the day Fakir Raza (Aziz-ud-din) went to the Captain Sahib, under orders of the Maharaja, for discussion and consultation regarding certain matters. They remained sitting together in privacy, talking together. When 4 hours of the day were left the Captain Sahib rode

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an elephant and left the *Haveli* for Shalabagh. He expressed great satisfaction at the sight of the *Haveli*.

Explanation by Lala Kishan Chand of matters relating to the case of Shuja-ul-Mulk with reference to the statement of the Captain Sahib before the Maharaja ; and the proposal for an agreement and a contract and an application by the Captain Sahib and another invitation to the author for purposes of making them hear this book of History.

On the 31st of *Sawan* (13th August, 1831 A.D.) Lala Kishan Chand presented himself to the Maharaja along with Kazi, vakil of Shuja-ul-Mulk, and stated that the countries of Shikarpur, Mankera, Multan, Peshawar, Kachhi, and Deras may belong henceforth to the Maharaja and said that though the Maharaja had shown many favours yet he had not granted him a crown upto that time. If the crown was granted to him it would make the good name of the Maharaja live for ever in the world. He must enthrone the Shah in Kabul by his royal support. He assured him further that the Shah or any of his descendants would not interfere in the country under the sway of the Maharaja. The Maharaja felt very happy and said the thing would take place as desired provided some terms be written out and be accepted by the Shah in the form of an agreement (treaty) and be presented to the Maharaja, for it was simply after that that the comradeship of the respectable Shah would take place. Details of the terms were sent to the Captain Sahib who did not look at the papers out of intelligence and returned them with the words that the "*Nawab*" Sahib (the G.-G.) had said that they had nothing to do with the affairs on the other side of the Sutlej. He stated further that the Maharaja Sahib Bahadur was an absolute monarch and had full authority and that he (Captain) had no courage to advise him in the matter. The *first* condition was that his (Shuja's) descendants, generation after generation, would never interfere with the countries of Shikarpur, Mankera, Kachhi, Multan and the Deras, for they belonged to the Maharaja Bahadur and they would have nothing to do with them. The *second* condition was that the troops which would go to help them from Maharaja Bahadur, half of their expenditure would be borne by the Maharaja and for the other half they themselves would be responsible. **[Page 70]** The *third* condition was that he would send to the Maharaja Bahadur every year one hundred and one good horses worthy of a special ride by way of *Nazrana* of the country of Kabul. The *fourth* condition was that fruit and other necessary presents and gifts would be sent year after year. The *fifth* was that he would leave one of his sons with 500 strong horsemen to remain in the service of the Maharaja Bahadur. The *sixth* condition was that he would never create loss to the oxen or the cows at any time in the country of Kabul and the like, and that whosoever did so he (Shuja) should punish the offender. The *seventh* condition was that all the *Khatris* and *Brahmans*, who were residing at Kabul, would be made to always feel pleased with him and no harm would be caused to any one of them. The *eighth* condition was that he would send to the Maharaja Sahib, by way of *Nazrana*, the horse known as Shahzada Kamarnwala. The *ninth* condition : that whatever articles of jewellery the Maharaja would

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demand from him he would supply the same without any delay. The *tenth*: the ministers who were to work in Kabul, though their maintenance was to be paid by the Maharaja Bahadur, they were to be granted separate estates as well. The *eleventh*: that he would consider friends of the Maharaja as his own friends and the enemies of the Maharaja as his own enemies. The *twelfth*: that he would never act contrary to the sweet will of the Maharaja. These conditions were written out and were handed over to Kazi, who was asked to present them to the Maharaja after having them written out like that so that the troops be appointed to help the Shah to regain his throne.

The Captain Sahib said to the Maharaja that he had a heart-felt desire to listen to the Book of History. At once the author of this book was ordered to be present and to take to reading the book. The author was summoned and was given order to remain present in the service of the Captain Sahib and he was granted due reward. Proposals regarding the send-off of the Captain Sahib from the court of the Maharaja along with Burnes Sahib, and proposal of supplying them with entertainment on bahalf of the Maharaja and also proposal of granting robes of honour to all the glorious Sahibs and of providing them with entertainment here and there were put forward at that time. Fakir Raza (Aziz-ud-din) went to the Captain Sahib and explained this matter. The Captain Sahib said that he was not prepared to accept any robe of honour at that time because he had already taken one. As to the robes of honour for the *Vakils* of the other side of the Sutlej that also deserved being post-poned, adding that if the conferment was so essential they must be granted only to those to whom they had not been granted previously. On the *Sankrant* day of *Bhadon* (15th August 1831 A.D.) their departure was prevented on account of the inauspicious character of the moment. On the 2nd of *Bhadon* (16th August 1831 A.D.) Fakir Raza went to the Captain Sahib and Sardar Lehna Singh went to Burnes Sahib to fetch them to the presence of the Maharaja. The Maharaja made them sit in chairs with a show of great respect. After that Misr Beli Ram put forward the clothes and articles to constitute farewell gift to Burnes Sahib. Clothes like brocade, *Doshala*, *Jamawar* and red silk and the like were 14 in number. Articles of jewellery, like pearl necklace, armlet, turban-jem, plume and ring were 7 in number. One horse with a golden saddle and one bejewelled lancet with a gold harness were meant for John Lacky Sahib; 3 garments, 4 articles of jewellery, one horse with saddle and one lancet with golden covering were meant for the Captain Sahib; and one horse with a golden saddle was meant for Doctor (Murray) Sahib, and one horse with a silver saddle and robes of honour **[Page 71]** for the *Munshis*. *First* Munshi, 7 garments, 1 pair of gold bangles, one *pashmina* long coat; 2nd Munshi, 7 garments; Dr. Kala, 7 garments; and attendants, Rs. 2,100. The *Vakils* of Rajas, including the vakil of the Raja of Kaithal, that of Raja of Nabha, of Faridkot, of Bahawalpur, were granted 7 garments each. Kazi, *Vakil* of Shuja-ul-Mulk, was granted Rs. 200. Lala Kishan Chand was granted one *doshala*, one horse, and a village in the province of Sahnawal after the departure of the Captain Sahib. After that conversation purporting to streng-

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then the foundation of unity continued with the glorious Sahibs and the Maharaja asked how many governors were there in the country under the protection of the Sahibs. The Captain Sahib said that there was one governor in Simla, one in Calcutta, and one in Bombay. After that the Sahibs took leave and went to their camp and the Maharaja embraced the glorious Sahibs at the time of their send-off and rubbed scent upon the garments put on by the glorious Sahibs with his own hand when they were leaving. Three letters were written out, one to Governor Sahib, one to the *Lat* Sahib (the G.G.), and one addressed to Metcalfe Sahib. At first eagerness for an interview and for strengthening the foundation of unity between the two great governments was expressed in those letters ; *secondly*, the details verbally disclosed to the Captain Sahib were referred to. The Captain Sahib put the letters upon his head and had the honour of being allowed to depart. Programme regarding the various stages was fixed as follows :—The Captain Sahib must go by mail and reach Ludhiana with the quickest speed, and Burnes Sahib must proceed in such a way as to reach the bridge on the first day, Amritsar on the 2nd, Jandiala on the 3rd, Kapurthala on the 4th, Jullundur on the 5th, Phagwara on the 6th, Sarai Phillaur on the 7th and Ludhiana on the 8th. The proposals regarding the stages, and the provision of the requisite necessities with large sums in cash were made and a letter was issued to Sardar Desa Singh that he was to make Burnes Sahib enjoy the sacred sight of *Harmandir Sahib* in his own company so that none of the *Akalis* might become a source of mischief or molestation, and to accompany him afterwards upto the village of Sultan Wind, to make him reach Jandiala safely. As regards the entertainment for Burnes Sahib at Amritsar Rs. 2,500 and at Kapurthala half of that sum was to be drawn from the Maharaja. At Jullundur Rs. 1,250 were to be spent on entertainment. The same order was issued to the *Kardar* of Phillaur. The Captain Sahib himself decided to dispense with all kinds of entertainments on the way and Sardar Lehna Singh Majithia was appointed to make him reach his destination safely.

Request of the Captain Sahib for appointment of the author of this book to proceed towards Ludhiana on the 31st of *Sawan* 1888 (13th August 1831 A.D.) ; grant of leave by the Maharaja with the conferment of a robe of honour, a horse and a large sum of money upon him ; send-off of Sikandar Khan Vakil ; alms and charities of the *Sankrant* of *Bhadon* (15th August 1831 A.D.).

[**Page 72**] At the time of his departure towards Ludhiana the Captain Sahib laid great emphasis upon the departure of the author of this history towards Ludhiana. The author said that he was living upon the victuals of the table of the excessive favours of the Maharaja and that it was impossible for him to do so without his express order. The Captain Sahib spoke to the Maharaja about the departure of the author towards Ludhiana, and, as the Maharaja had the greatest regard for the Captain Sahib, the author was given one horse worthy of special riding, Rs. 300 in cash, one tent, and Rs. 100 per mensem to be realised from the village of Sahnawal and he was allowed to depart. The send-off of Sikandar Khan Vakil from

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the Court of the Maharaja took place and a robe of honour, consisting of 7 garments and one *Doshala*, one piece of brocade, Rs. 500 in cash and a salary of Rs. 1,000 and ornaments and suits of clothes was granted to him. Eleven garments with an elephant were granted to the Nawab of Dera Ismail Khan, who was emphatically told never to omit any detail in observing loyalty, obedience, payment of revenue and faithfulness. On the *Sankrant* of *Bhadon* (15th August 1831 A.D.) the Maharaja made a *Sankalap* and distributed among the deserving and the needy suits of clothes, cows, horses, an elephant and large sums of cash for purposes of charity; and, sitting in the happy balance, had his weight taken and large sums of money were granted to the *Sadhus* of the other side of the river.

A letter from Sardar Desa Singh Majithia, explaining the arrival of the Sahibs at Amritsar and a letter from Lala Kishan Chand containing the conversation of Doctor (Murray) Sahib.

A letter from Sardar Desa Singh came to the Maharaja. It said that as soon as Burnes Sahib reached near Amritsar the said Sardar went out to receive him with great show of respect, enquired after his health, and, taking him along with himself, secured him the honour of enjoying the sacred sight of *Durbar Sahib*. On hearing the news of the glorious Sahib in *Harmandir Sahib*, ordinary folk gathered together in a huge crowd and the overcrowding of the public went to such an extent that on every roof, in every window, in every door, at every gate, in every thoroughfare, nothing could be seen but men and women. The *Akalis* also gathered together in large numbers and began to raise great hue and cry abruptly on the arrival of the Sahibs and went on knocking at the door with so much severity that the proverb "the mob are like the cattle" applied to the situation. The Sahib enquired after the nature of that situation from the said Sardar, who said that it was simply a demonstration of happiness and pleasure of the people and that it signified a welcome to the Sahibs. After that the Sahibs went to their camp and the formality of entertainment and hospitality toward the guests took place according to the emphatic orders of the Maharaja. The Maharaja felt very happy on hearing the contents of this letter. A letter from Lala Kishan Chand, Vakil came to the Maharaja, stating that Doctor (Murray) Sahib had told him that [**Page 73**] from a letter from the gracious "*Nawab*" to that well-wisher it had become known that a grand order had been issued by the said "*Nawab*" to the Commander-in-Chief of the English troops that he must instruct the *Gora* platoons very well in drilling in accordance with the best methods and should decorate and adorn them and make ready six pieces of cannon and keep ready 200 artillery men because, by the grace of the real Benefactor, his happy interview would take place with the Maharaja Bahadur at Rupar on the 11th of *Katik*, and that drilling and discharging of guns in a an adequate and appropriate manner must be shown at the occasion and that 2 cannons with English accessories and mortars must be ready because they would be presented at the happy hour of the interview. The Maharaja felt very happy on hearing the happy contents of this humble letter.

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An account of the arrival of the glorious Sahibs at Kapurthala and the hospitality offered to them by Sardar Fateh Singh Ahluwalia.

As soon as the glorious Sahibs reached near Kapurthala at the bank of the Bain stream and were about to cross it the elephant sank low on account of the great depth of the water and the Sahibs reached the bank with a show of great practical wisdom. At first Sardar Amir Singh and Lala Sodagar Mall came forward and after that Sardar Sahib Sardar Nihal Singh and Dewan Sher Ali came up to observe the formality of the reception and had their *dera* set up in a room and supplied them with Rs. 2,500, one hundred trays of sweets, many lambs, eggs, enough of straw and fuel-wood and other necesary requisites. On the following day the respectable Sardar (Fateh Singh) went to the camp of the Sahibs and talked much to strengthen the foundations of unity and gave them Rs. 1,700, many trays of sweets and several other requisites. On the 3rd day the glorious Sahibs paid a visit to the houses and garden and went to the camp of the respectable Sardar at night to watch the gathering. The said Sardar showed them in a very good way the dance, music and singing and made the light of illuminations impart light to the eyes of the onlookers and used expressions of happiness and unity and gave the following things by way of farewell gifts to the Sahibs. Burnes Sahib : One horse with a gold saddle, one sword with a gold covering, 7 suits of clothes, one pearl necklace, one turban-gem, one plume, one ring ; John Lacky Sahib : One suit of clothes, one pearl necklace, one plume, one ring, one sword with gold covering and one horse with a silver saddle. Doctor Sahib : A robe of honour, some ornaments, one sword and one horse ; Kazi, Vakil of Shuja-ul-Mulk, Rs. 200. *Vakils* and *Munshis* of various sides, and the servants of the Sahibs were also given things befitting their position and rank. Sardar Lehna Singh Majithia and Lala Kishan Chand were made to feel gratified with the farewell gifts. The Sahibs and the respectable Sardar felt very happy with the good treatment by the respectable Sardar (Fateh Singh).

Charities and alms of *Asuj* (*Bhadon*), departure towards Amritsar ; [*Page 74*] and the despatch of the stable towards Batala ; royal order for the preparation of a bridge over the Sutlej at Ropar ; appointment of Chet Singh Commandant ; presentation of Sardar Jawala Singh after his collections from the mountainous regions ; and a letter to Wasava Singh.

On the *Sankrant* of *Bhadon* (15th August 1831 A.D.) the Maharaja made a *Sankalap*, as usual, and distributed suits of clothes, horses, elephants and other charitable things to the deserving and the poor, and then, sitting in the happy balance, had himself weighed once again. On the 9th of the aforesaid month (23rd August 1831 A.D.) the Maharaja ordered the march of his royal standards from Lahore, went over to Shalabagh and arranged for a very happy and joyous sojourn in the said garden. On the 10th and 11th of the said month (24th and 25th August 1831 A.D.) he engaged himself in merriments on the way, reached Ram Bagh on the 12th (26th August 1831 A.D.) and a discharge of *Topkhana* took place in perfect

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happiness and joy. On the 13th of the said month (27th August 1831 A. D.) he went to his own *Bunga* at first and entered *Harmandir Sahib* afterwards. There he humbly offered Rs. 1,100 by way of *Ardas* and secured pride of both the worlds by listening to the hymns of the *Granth Sahib*. After that he offered *Ardas* at *Akal Bunga* and other places and went back to Ram Bagh and held there a very happy *Durbar*. The *Daroghas* of the State horses submitted that, on account of no rain in the neighbourhood of Amritsar, no straw was available and that on account of the straw not being available the horses had become very thin and lean. In reply to it the royal order was issued that the whole of the special stable must go to establish itself at Batala, because there the straw was in abundance. In the meantime the meeting of both the great governments had been firmly decided to take place at the ferry of Ropar. Therefore, according to the desire of the glorious Sahibs, the erection of a bridge at that place was commissisned. Chet Singh Commandant was appointed to perform that duty with the order that he must set up the bridge in perfect strength in a very short time at the above-mentioned ferry. Sardar Jawala Singh presented himself to the Maharaja along with the *Kardars* of Nurpur and other places on his return after the collections from the country of the mountainous regions. He explained very vividly all the details regarding his collections from that country. The Maharaja felt very pleased with him and emphasised that the meeting of the two great governments had been decided to take place in the month of *Katik* on the other side of the Sutlej at about the ferry of Ropar. He should dress all his troops in good garments, equip them with arms, and decorate and adorn his horses to accompany the stirrup of the Maharaja on the occasion. A blessed letter was issued to Sardar Wasava Singh to finish soon the control and administration of the mountainous regions and to reach Hoshiarpur with incessant march after making collections of large sums from that country, and to present himself to the Maharaja at that place. After the decoration and adornment of his troops with arms and garments he had to engage himself in showing their parade to the *Lat* Sahib (the G.-G.). Bawa Lachman Singh, *Thanadar* of Attock, presented himself to the Maharaja, who enquired after the conditions of that country from him. One *Doshala* was grented to the said Bawa and a robe of honour, consisting of 7 garments with Rs. 1,100 was conferred upon Amir Singh Man.

[*Page 75*] **Royal order to the chiefs for *Nazars* of the *Dussehra day* and a royal order to Ventura Sahib, and an emphatic order to Sardar Tej Singh; grant of horses to the troops; presentation of Sher Singh; a royal order to Avitabile Sahib; a letter to Dewan Singh Ramgarhia; a royal order to Samud Jo; issuing of letters to the glorious Sahibs; send-off of Raja Gulab Singh; presentation of Dewan Moti Ram; conferment of a country upon the *Kardars* on lease, and a robe of honour upon Rai Gobind Jas.**

During these days persuasive letters were issued to all the glorious chiefs, stating that, by the grace of Immortal God, the *Dussehra* day had drawn near and that it was necessary for all the

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chiefs, according to the old custom of their own, that every one of them must present to the Maharaja, on the blessed *Dussehra* day, one horse with a golden saddle, and some gold ducats by way of *Nazar*. It further stated that great emphasis was laid upon the observance of this formality, for any one who showed delay or procrastination in the matter would become a target for the displeasure of the Maharaja. A letter from Ventura Sahib came to the Maharaja, stating that Asad Khan Sangharwala had accepted the rope of obedience and servitude of the Maharaja and had come to him with the chord of humility round his neck. He further stated that the settlement of Dera Ghazi Khan had taken place in the best possible manner. In reply to it the royal order was issued that, if Sangharwala would present himself to the Maharaja, he would receive great royal favours and added that it was a matter of great wonder and surprise that large sums of money had not been realised from the Nawab of Bahawalpur. An emphatic order was issued to Sardar Tej Singh to inspect the parade of *Campoo-i-Moalla* every day and to keep ready all the accessories of the said camp, and he was told that the discharge of the *Topkhana* would be inspected after a few days because in a very short time drilling of the platoons and the *Topkhana* had to be shown to '*Lat*' Sahib (the G.-G.) at Ropar. Ammunition and gun-powder and other necessary things for the *Topkhana* and the platoons were granted to the said Sardar (Tej Singh). All the troops of the *Ghorcharas*, *Charyari* horse-men, and *Ardalis* were given a royal order to get ready their fine garments. Swift-footed and beautifully statured horses were distributed among the above-mentioned troops so that any one, who had no horse, might get one. Rs. 3,00,000 were granted by the Maharaja to pay up their salaries so that they might spend their days in prosperous condition without feeling the shortage of anything. Kanwar Sher Singh secured the felicity of both the worlds by presenting himself to the Maharaja and offered Rs. 125. Rs. 500 were granted to him by way of entertainment and an order was issued to him that in the near future his departure towards the province of Kashmir would take place. There he would have to carry on the control and administration with wisdom and intelligence. **[Page 76]** A kind letter was issued to Avitabile Sahib, asking him to establish *Thanas* with perfect firmness in the villages under his sway, such as Kalalwala and other places, and that if anybody approached him with a kind letter from the Maharaja he had to realise from him one horse and a large sum of money according to the order and allow him to take possession, ordering his own *Thanas* to leave that place. A royal letter was issued to Dewan Singh Ramgarhia that Mangal Singh, his son, had presented himself before the Maharaja and in compensation for his daily allowances at Kashmir the District of Qadian had been granted to him for the payment of his troops against Rs. 65,000 per annum. He ordered further that the management of Qadian had to be carried on very satisfactorily and that he had to stay along with his troops in Baramula with firmness and to seek felicity by rendering good services to the Maharaja. Emphatic orders were given to Mian Samad Jo for getting ready 17,000 *Kurties*, adding that the *Lat* Sahib (the G.-G.) was coming to Ropar in the near future. He had to make them ready as soon as he could. Letters from the

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glorious Sahibs purporting to strengthen the foundations of unity and telling of their presentation before the "*Nawab*" Sahib at Simla and explaining at length all the degrees of kindness and untold favours of the Maharaja, shown by way of conferment of robes of honour and the supplying of the necessities of entertainments and so on, came to be studied by the Maharaja. In reply it was written out that in the happy manner of keeping together the various aspects of friendship and unity the occurrence of such events, in view of service to the friends, did not mean any trouble, nor could it be counted as an extraordinary thing, because the houses of the friends could be looked upon as one's own. Raja Gulab Singh left for Jammu for getting ready the uniforms of his own troops and was given an emphatic order at the time of his departure to decorate and equip well his troops very soon, and afterwards to return to the Maharaja. A royal order was issued to Dewan Moti Ram that the untold favours of the Maharaja were directed towards him, and asked him what other country he would like to take up instead of the country of the *Doaba*. He was further told to rest assured that it would be done. The contract of the country of Dinga for Rs. 32,000 and the contract of Rohtas were granted to the Raja of that place and he was ordered to engage himself in the collection of revenue, keeping in mind the prosperity of the country and of the people. Gurmukh Singh Lamma had been dismissed from the contract. He came to the Maharaja and prayed for the grant of his due maintenance. In reply to it he was told that instead of the province of Rohtas he was going to be granted an estate in Jullundur for his maintenance. He was also given assurances to that effect. A robe of honour, consisting of 7 garments, one turban-gem, one plume and one pearl necklace was granted to Rai Gobind Jas and he was ordered to leave for Shahjahanabad with some fine gifts, purporting to strengthen unity with the glorious Sahibs. It was during those days that the one given to veil behind the screens of chastity and modesty, *Mai Sahiba Nakain*, presented to the Maharaja two horses of a very lovely stature and size and of very beautiful forms. The Maharaja felt very happy at the sight of those horses and granted her Rs. 2,000 in lieu of the same. [**Page 77**] A royal order was issued that after staying for a few days at Amritsar the Maharaja would enjoy the sacred sight of *Harmandir Sahib* and would secure the pride of both the worlds by taking a sacred bath at Amritsar.

Conferment of suits of clothes upon the *Singhs* of Upchal Nagar on the *Sankrant* of *Asuj* (15th September 1831 A.D.) and going of the Maharaja to *Harmandir Sahib*; presentation of Allard Sahib and Khalifa Nur-ud-din; a letter from the Prince (Kharak Singh) regarding the auspicious engagement of Kanwar Sahib (Nau Nihal Singh); grant of a large sum of money and a royal order for the prepararation of *Shagufa* in Lahore; and the going of the glorious Prince (Nau Nihal Singh) to the fort of Bhangis along with the Sardars, and his offering large sums of money thereat.

During these days the Maharaja granted to the *Singhs* of Upchal Nagar, out of his great kindness, suits of clothes, like

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Doshalas, pieces of brocade and gold and silver bangles. On the *Sankrant* of *Asuj* (15th September 1831 A.D.) the Maharaja first rode a horse, and afterwards got into a *Khasa*, and went from Ram Bagh to *Harmandir Sahib*. As by the grace of the Immortal God the rain had begun to fall, the Maharaja did not take the sacred bath at Amritsar and postponed his *Sankalap* and charities, returned while it was raining and entered Ram Bagh. The chieftains were allowed to go to their camps. On the 3rd (17th September 1831 A.D.) all the things worthy of being given in charity and alms were distributed among the *Akalis* and the deserving. Allard Sahib and Khalifa Nur-ud-din left Lahore and went to Amritsar and presented themselves before the Maharaja, who ordered them to equip their troops with all the necessary things, for their parade was to be observed after a short time on the occasion of the visit of the *Lat* Sahib (the G.-G.). A reliable person from the Raja of Patiala came to visit the Maharaja and presented some fine gifts in token of unity on behalf of the said Raja and was awarded Rs. 300. The Maharaja said that large sums of money were standing as balance against the province of Kashmir, and, therefore, the Maharaja wanted to appoint (Kanwar) Sher Singh as *Nazim* of that province by going himself to Mirpur Chumak, for the said prince was expected to establish satisfactory control there. A letter from the glorious prince (Kharak Singh) came to the Maharaja, stating that on the 5th of *Asuj* (19th September 1831 A.D.) the engagement gifts of *Kanwarji* (Nau Nihal Singh) would be coming from the house of Gurdit Singh and, therefore, royal order must be issued to all the chieftains for presentation and a gathering should be arranged for merry-making. The Maharaja gave Rs. 5,000 from his own pocket and ordered that the same amount should be given by the prince (Kharak Singh) as well to the one given to veil behind the screens of chastity. Rs. 100 were given to *Jamadar* Sham Dass for preparing yellow garments. Rs. 1,000 were given to *Bhayyas* for the preparation of silk garments and Rs. 700 were granted to the gardeners for preparing *Shagufas*, gardens, and orchards in the neighbourhood of Lahore. [**Page 78**] An order was issued that the gardeners were to prepare *Shagufas* of every kind as in the former year, for they would be granted handsome rewards by the Maharaja on the 4th of that month (18th September 1831 A.D.). The glorious prince showered gold all over the town and went into the fort of the *Bhangis* along with his respected mother. A royal order was issued to all the chieftans, employees, clerks, and *Vakils* for their presentation before the *Kanwar Sahib* (Nau Nihal Singh) and offering gifts to him. On the 5th of the said month (19th September 1831 A.D.) all the glorious chieftains went into the fort of *Bhangis* in the presence of *Kanwarji* (Nau Nihal Singh) and, on making offers of their gifts, received thousand kinds of favours and kind attention. Reliable persons of *Kanwarji* (Nau Nihal Singh) sent 51 trays of lump sugar and fruits by way of *Shagan*. Rs. 425 were given by way of reward and the *Vakils* were made to depart with 5 pairs of *Doshalas*, 5 sovereigns, and Rs. 500 in cash under orders of the Maharaja. A letter from Sardar Fateh Singh Ahluwalia, containing congratulations regarding the engagement with Rs. 250 by way of *Nazar* came to the Maharaja. In reply to it thousand kinds of congratulations were written out to

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him. Sardar Tej Singh was given a royal order to receive 1,400 *Kurties* from Samad Jo Kashmiri.

Receipt of a letter from Captain Wade Sahib, and appointment of Fakir Aziz-ud-din Raza Ansari for his reception, and the issue of letters, arranging for entertainments of the glorious Sahibs from Jandiala to Sarai Phillaur, and the conferment of tents and canopies upon the glorious Prince (Sher Singh) and the other glorious chiefs; grant of large sums of cash to the chiefs for the preparation of uniforms and a huge canopy; presentation of Dewan Kirpa Ram, and sudden demise of Sardar Partap Singh Attariwala.

A letter from Captain Sahib came to the Maharaja stating that the relations of friendship and unity between the two great governments were becoming more and more cemented and firm and steps towards intensifying friendship were increasing from day to day. He further stated that the order of "*Nawab*" Sahib (the G. G.) had been issued in his own name and, therefore, he had to come forward upto Amritsar for receiving the Maharaja and asked him what other reliable person should be appointed to accompany him so that it might become the source of increasing the friendship. The Maharaja felt very happy on hearing the contents of that letter and appointed Fakir Aziz-ud-din with a regiment of horsemen for the purposes of reception with the emphatic order that he had to show great care and watchfulness on the way and had to supply all the necessary essentials and the desired requisites. From Jandiala upto Sarai Phillaur persuasive letters were issued to all the employees to provide the Captain Sahib, Doctor (Murray) Sahib and Lala Kishan Chand with entertainment and other necessary things according to the custom and the old convention. [**Page 79**] He further stated that at the time of taking of accounts they would be paid for the things provided by them according to the receipts of the glorious Sahibs. A letter was issued to Sardar Fateh Singh Ahluwalia for rendering service to the glorious Sahibs with the emphatic order to supply them essentials and the desired requisites according to the established custom with the words that he must not leave out even the minutest details in showing care and watchfulness, vigilance and alertness to the best of his abilities in rendering services to them. It was during these days that *Banat* tents with *kanats* and *chholdaris* were granted to the glorious prince Sher Singh. In the same way *banat* tents were granted to Sardar Jawala Singh Gulbahar, Sardar Tej Singh, Sardar Jawind Singh Mokal, Sultan Mahmud and others, so that on the occasion of the visit of *Lat* Sahib (the G.-G.) they might be able to set up their camps at Ropar with perfect decorations and adornments. Large sums of cash were given to Samad Jo for the preparation of uniforms for the *Campoo-i-Moalla*, regiments and other troops, and Rs. 20,000 for *Campoo-i-Moalla* and rupees one lakh for the glorious French Sahibs and other chieftains were granted; and an emphatic order was issued that the uniforms must be of first class make, and it should not be minded at the time of purchasing *Banat* that its previous rate of Rs. 2-8 had arisen to Rs. 4 a yard at that time. A huge *Banat* canopy with a varandah was prepared in perfect beauty and loveliness, and it was proposed to be

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fixed up on the blessed *Dushehra day*. Dewan Kirpa Ram came from the country of the *Doaba* and presented himself to the Maharaja. He explained all the conditions prevailing in that country. The royal order was issued that he was to rest assured because in the near future some very fertile territory would be entrusted to him. Sardar Pratap Singh Attariwala betook himself from this mortal world to the Everlasting Universe. He was a big chieftain. Therefore his death became a source of grief to the Maharaja.

Appointment of *Khidmatgars* for the preparation of necessary requisites of entertainment and sweetmeats in the country of the *Doaba*; an account of the crossing of the Sutlej by the glorious Sahibs and their reaching Kapurthala after traversing a few stages of the journey; entertainment with essentials by Sardar Fateh Singh Ahluwalia, their arrival at Jandiala, and the arrival of Sardars on behalf of the Maharaja in company with one another for purposes of reception in the *Baradari* of Kaulsar, and the supply of entertainment and other necessary things and after that their interview with the Maharaja at about the 3rd quarter of the day and conversation purporting to strengthen the foundation of unity and friendship, and handing over of the letter of "*Nawab*" Governor Sahib (the G.-G.) Bahadur.

The *Khidmatgars* of the Maharaja were appointed to proceed to the country of the *Doaba* for purposes of preparing the necessities of entertainment and sweets. An order was issued to Dewan Sher Ali (of Kapurthala) *Kardars* of Jullundur and other protected countries with great emphasis that [**Page 80**] they must get ready all the desired necessaries and sweets very soon because they would be badly needed at the time of the arrival of the Maharaja in those regions. On the 25th of *Asuj* (9th October 1831 A.D.), Captain Sahib moved from Ludhiana, crossed the Sutlej and went to put up in the Sarai of Phillaur and Bean Sahib came to join the Captain Sahib from the "*Nawab*" Sahib (the G.-G.). The Maharaja secured a letter of satisfaction from the Sahibs with respect to the provision of entertainment and large sums of cash. On the 26th of the said month (10th October 1831 A.D.) they arrived at Phagwara, on the 27th (11th October 1831 A.D.) at Jullundur and on the 28th (12th October 1831 A.D.) *near* Kapurthala, where Sardar Nihal Singh and Dewan Sher Ali observed the formality of reception and had their camp set up in a room. After that Sardar Fateh Singh went to visit the Sahibs and uttered the words of welcome and bravo in a very sweet tongue in order to strengthen the foundations of friendship. At about the 3rd quarter of the day the glorious Sahibs went into the happy garden and felt very much pleased with the merriments, the jovial gatherings, the illuminations, the dancing and music of the dancing girls. He gave them Rs. 1,200 by way of entertainment and other necessary essentials. On the 29th (13th October 1831 A.D.) of the said month, the Sahibs reached near Jandiala and Raja Gulab Singh and Sardar Jawala Singh Bharania went forward to observe the formality of reception under orders of the Maharaja, made a *Sarwarna* of Rs. 250 over the Captain Sahib and, moving along with them, had their camps set up in the *Baradari* of Kaulsar,

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and sent an intimation of their arrival to the Maharaja. At about the 3rd quarter of the day 500 gold ducats and 125 trays of sweets were given to the Captain and Rs. 500 and 25 trays of sweets to the Doctor (Murray) Sahib, and the same amount of cash and trays of sweets were given to Jacquemont Sahib and Bean Sahib with fruits and currants. The glorious Sahibs felt extremely happy and pleased with the hospitality of the Maharaja and with the supply of the necessities of entertainment made to them. On the *30th* (14th October 1831 A.D.) of the above-mentioned month, the physical embrace with the glorious Sahibs was fixed and the *Baradari* of Ram Bagh was decorated with floors and floorings of yellow colour, consisting of pieces of brocade, satin, and silk. After that Raja Suchet Singh was appointed to bring about the presentation of the Sahibs, under orders of the Maharaja, and a company with cannons was made to stand outside the portico for purposes of firing (the salute). As soon as the glorious Sahibs reached outside the portico, at first a salute by the company was fired; after that as soon as they reached the edge of the floor the Maharaja got up from his chair, welcomed them with a great show of respect, took them by hand, embraced them and made them sit in chairs. After that he enquired after the health of the "*Nawab*" Sahib (the G.-G.) in the most pleasant way. The Captain Sahib also enquired after the health of the Maharaja on behalf of "*Nawab*" Sahib (the G.-G.) with a smiling face and in a sweet tone.

[Page 81] He delivered the letter of the "*Nawab*" Sahib (the G.-G.) after that and the well-known Fakir (Aziz-ud-din) explained in the best possible style the happy contents of the same. It stated that the strengthening of the foundation of unity and friendship was making progress every day and the garden of friendship and affection was being very well watered by the raining of clouds of communion and added that the eagerness for seeing the Maharaja had reached such a pitch that its description had made the tongue of pen red (verses omitted). It further stated that by the grace of God in the near future the screens of physical distance would be torn asunder and the eyes of the friends deprived of a sight would soon be enlightened by seeing the friend (the Maharaja). After that the Maharaja eloquently praised the mares and said that they were very swift-footed, beautiful in form and worthy of the kings and the monarchs. After that the Maharaja enquired from the Captain Sahib the details of the dispute between Daulat Ram and the Gorkhas. The Captain Sahib related the whole story bit by bit in a very suitable manner and presented to the Maharaja two horses with velvet saddles and five hunting dogs. After that the dispersal of the *Darbar* took place and the Captain Sahib went to his own *Dera*, under orders of the Maharaja, who followed him in order to watch the speed of the horses and felt very happy.

Going of the Maharaja to *Harmandirji* and a royal order to the chieftains, demanding their presentation with gifts and offers on the day of *Dussehra*, and the demonstration and inspection of the parade on the day following the *Dussehra* celebrations; presentation of the Captain Sahib and a royal

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order to Sher Singh, asking him to prepare entertainment at Chawinda.

On the *Sankrant* day of the blessed *Katik* (15th October 1831 A.D.) the Maharaja visited *Harmandirji* and secured everlasting pride by the sacred sight of the *Granth Sahib* and obtained everlasting felicity by a happy listening to its hymns and, after making an *Ardas*, went over to Ram Bagh. A royal order was issued to all the glorious chieftains that, as it was going to be *Dussehra* on the following day, they must equip and decorate all their troops for showing a parade to the Maharaja and must present before him on the same day all their horses, well-equipped with gold saddles along with their offers of ducats. On the *2nd* of *Katik* (16th October 1831 A.D.) the Maharaja worshipped the horse and the sword and rode from Ram Bagh and went to the blessed *Kothah*. All the chiefs were emphatically ordered to present themselves with horses and gold saddles by way of *Nazrana* for the Captain Sahib on the *Dussehra* day. They were asked to bring large sums of money in their bags. At about the 3rd quarter of the day Raja Sochet Singh brought Captain Sahib to the presence of Maharaja along with himself according to the royal orders. **[Page 82]** The Maharaja made Captain Sahib and other Sahibs sit in chairs with a great show of respect and civility, as usual, and began to enquire after their health. After that the chieftains presented themselves with offers and gifts. Sardar Fateh Singh Ahluwalia came first with two horses, one having a golden saddle and the other a silver one. After that Rajaji (Dhyan Singh) came up with one horse with a golden saddle and Rs. 10,000, Jamadar (Khushal Singh) with Rs. 8,000 and one horse, etc. Sardar Attar Singh Majithia, Sardar Attar Singh Sandhanwalia and Sardar Jawala Singh Bharania presented in the same way large sums of money and a horse each. After that all the chieftains presented *nazars* one by one at their turn. The *Campoo-i-Moalla*, *Topkhana* and the troops of horsemen stood drawn in the line upto half a *kos* from the *Kotha of Dussehra*. A royal order was issued to Bugsheo Sharan for a discharge of guns, which took place with such grandeur and eclat that the Captain Sahib enjoyed its sight to the utmost. After that all the chieftains went to their camps and Prince Kharak Singh, Raja Hira Singh, Sardar Nihal Singh Ahluwalia and (*Kanwar*) Sher Singh remained sitting in their chairs. The Maharaja turned his attention to inspect the *Campoo-i-Moalla* and the troops of horsemen in company with the Captain Sahib and glorious Sahibs praised the State troops beyond all limits, remarking that they consisted of very worthy young men of good stature and very fine garments. At sunset the glorious Sahibs left for their *Dera* and the Maharaja made a sojourn in the *Kotha*. An order was issued to *Khalsa* Sher Singh that he was to arrange for the entertainment and hospitality of the glorious Sahibs at Chawinda, because by the grace of Immortal God the departure of the royal standards from Amritsar towards the *Doaba* had been fixed for the following day. He was further asked to take great care and show great vigilance in keeping collected and ready all the things needed by the Sahibs for their being used at the time of need. He was further asked to establish himself firmly in Amritsar and to

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remain busy in keeping a watch and guard over it and in looking carefully after the condition of the people upto the time of the Maharaja's return from the interview with the *"Nawab"* Sahib (the G.-G.).

Departure of the royal standards from Amritsar and the appointment of Jamadarji (Khushal Singh) for Ropar in company with Bean Sahib and a royal order to the glorious Prince (Kharak Singh) and the glorious chieftains, demanding their presentation besides the victorious stirrup of the Maharaja; departure of Jacquemont Sahib towards Kulu and Mandi and the conferment of a robe of honour and an order upon the Raja of Mandi; arrival of the Maharaja in Kanahgarh and the appointment of Raja Dhyan Singh for the fixture of the camp of the Maharaja. And a royal order to [*Page 83*] **Jamadarji (Khushal Singh) for drawing up of the lines of the platoons and regiments; arrival of glorious Sahibs for the purposes of receiving the Maharaja and the return of Captain Sahib and other Sahibs to the Maharaja.**

On the 3rd of *Katik* (17th October 1831 A.D.) the departure of the royal standards took place from Amritsar to a plain and level ground for purposes of the parade of the *platoons* at a distance of two *kos* from the camp of the chiefs. On the first day the Maharaja set up his camp in Muniwal along with the Captain Sahib. On the above-mentioned date Jamadar Khushal Singh was appointed to proceed towards *Sapatu* (ਸਬਥੂ). Horsemen dressed in special garments, fine floorings, elephants with gold seats and the staff-in-charge of floorings and sentinels departed in company with the respectable Jamadar (Khushal Singh), with a robe of honour consisting of seven garments and Rs. 500. Bean Sahib was asked to leave along with the Jamadar to suggest on behalf of the Maharaja the setting up of a camp suited to the taste of the *Lat* Sahib (the G.-G.) and to return to the court of the Maharaja afterwards in the town of Ropar. An emphatic order was issued to the glorious Prince (Kharak Singh) and the glorious chiefs to cover the long stages of the journey at once in order to accompany the victorious stirrup of the Maharaja. On the 4th of the above-mentioned month (18th October 1831 A.D.), the Maharaja reached Maniwal in Sri Hargobindpura, on the *5th* (19th October 1831 A.D.) at Urmar (Tanda); on the *6th* (20th October 1831 A.D.) at Hariana and on the *7th* (21st October 1831 A.D.) at Hoshiarpur. The Captain Sahib brought to the notice of the Maharaja the fact that Jacquemont Sahib was a tourist and determined to visit the mountainous regions in the suburbs of Kulu and, therefore, he deserved the grant of leave to do so from the court of the Maharaja. He further stated that letters should be written to the Rajas of that place to look to the safety of the said Sahib and to show him respect and civility and to provide him with things necessary, for it was supposed to be a very good cause for pleasure of his friends. Thereupon a robe of honour, consisting of seven garments, and Rs. 500 in cash were granted to him by way of farewell gift and letters were issued to the Rajas of Mandi and Kulu to interfere in no way with the said Sahib out of

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regard for the unity between the two great governments. They were asked to show him great kindness and respect and to make him see their country along with them and to supply him with all the necessary things desired by the Sahib and afterwards to make him cross the Sutlej in perfect safety and protection. On the *8th* of the said month (22nd October 1831 A.D.) the Maharaja arrived at the village of Mahalpur; on the *9th* (23rd October 1831 A.D.) at Garh Shankar and on the *10th* (24th October 1831 A.D.) at Kanhgarh, where Tara Singh Khangarhia presented the Maharaja with one elephant, Rs. 1,100 in cash and large quantities of grain and eatables by way of entertainment and secured pride of both the worlds. At sunset it was proclaimed in the victorious camp by drum-beat that none of the horsemen or the footmen was to march before the Maharaja. A royal order was issued to Raja Dhyan Singh that **[Page 84]** when the night be left four hours, he must depart for the setting up of a camp for the Maharaja in an extensive maidan. Consequently the said Raja departed first of all, under orders of the Maharaja. When the day had arisen four hours the Maharaja ordered the departure of his heaven-kissing standards from Kanahgarh and the glorious Prince (Kharak Singh) with his *Zambarukkhana* was ordered to follow and the respectable Jamadar (Khushal Singh) was given an order to establish rows of platoons and regiments on the sides of the road in a very attractive manner. As soon as the Maharaja came at a distance of three miles from Ropar he took his dinner. After that Sardar Fateh Singh Ahluwalia presented himself to the Maharaja along with Prince Nihal Singh and the respected Jamadar (Khushal Singh) and explained that the troops had been drawn in lines in a very good manner. The Maharaja rode an elephant, went through the troops and covered the distance. On his way one *Sahib Loh* met him along with Allard Sahib on behalf of "*Nawab*" Sahib (the G.-G.) and enquired after his health on behalf of the respectable "*Nawab*". After that Captain Sahib, Doctor Sahib and Bean Sahib, Fakir Aziz-ud-din Raza Ansari and Lala Kishan Chand rode on elephant and came to enquire after the health of the Maharaja on behalf of the "*Nawab*" Sahib (the G.-G.). As soon as the Maharaja reached near his victorious camp discharge of *Top-khana* by way of salute took place. Captain Sahib said that General Sahib Bahadur, brother of the Military *Lat* Sahib Bahadur, (the C-in-C.), and other associates of "*Nawab*" Sahib (the G.-G.) enquired after the health of the Maharaja. According to the wish of the Captain Sahib a robe of honour was proposed for the Sahibs.

Appointment of the glorious Prince (Kharak Singh) along with some other chiefs for purposes of going and enquiring after the health of *Lat* Sahib (the G.-G.) on the other side; arrival of the Sahib at the court of the Maharaja and a happy discussion with the Sahibs.

The Maharaja, through his wisdom, sent the glorious Prince (Kharak Singh) along with Raja Gulab Singh, Sardar Hari Singh, Raja Sangat Singh, Sardar Attar Singh Sandhanwalia and Sham Singh Attariwala to present four horses, 7 suits of clothes, two bows and Rs. 11,000 in cash contained in a bag of brocade to the *Lat* Sahib

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and told the said Prince (Kharak Singh) that he must enquire after the health of *Lat* Sahib (the G.-G.) on his behalf and should impress upon him in a very suitable manner the idea of strengthening the unity between the two great governments. **[Page 85]** Accordingly the Prince (Kharak Singh) got ready with the above-mentioned things and took them to the *Lat* Sahib (the G.-G.) and other Sahibs, where he enquired after the health of the glorious Sahibs. After that horses, suits of clothes, bows and Rs. 11,000 were sent to the Maharaja by the *Lat* Sahib (the G.-G.) through General Ramsay Sahib and other Sahibs. The Maharaja appointed Sardar Fateh Singh Ahluwalia with Sardar Nihal Singh and Attar Singh Kalianwala for the reception of the Sahibs immediately after hearing this news. The Sahibs showed great respect and veneration to the said Sardar and removed their hats from over their heads. As soon as they reached the edge of the floor the Maharaja welcomed them and made them sit in chairs very courteously and firing of a salute took place. Five Sahibs sat on one side and the Maharaja, Raja Hira Singh and Sardar Nihal Singh sat in the chairs on the other side. The Sahibs enquired after the health of the Maharaja on behalf of *Lat* Sahib (the G.-G.) and with Rs. 15,000, in eleven bags of brocade, made a *Sarwarna* and put before his eyes the above-mentioned things and, out of compliment to the Sarkar Maharaja Bahadur, removed their hats from over their heads. The Maharaja Bahadur ordered that they must put on their hats and the Sahibs kept quiet. It was at this time that the Sardar said that the removal of the hat from head was meant to show respect to the Maharaja according to the custom prevailing in the country of the Sahibs. After that the Maharaja enquired from the Sahibs as to what difference they found in the parade of the platoons of the Maharaja, which they had seen; whether it was as good as that of their own. The Sahibs said that there was a little difference, although to all other intents and purposes they were equal. After that the Maharaja asked where the *Lat* Sahib (the G.-G.) was putting up and the General, brother of *Lat* Sahib (the G.-G.), answered that although he had a great eagerness to see the Maharaja yet on account of managing some important business he had left for Calcutta; and that he himself (General) was present before the Maharaja. After that the Maharaja enquired whether the glorious Sahibs were all equal in wisdom and intelligence or there was any difference among them. The Sahibs stated that all the glorious Sahibs were equal and on a par; but the conferment of position upon them depended upon their wisdom and intelligence. The Maharaja said, "Yes, it is so, because the five fingers of a hand are not equal in length." After that the Maharaja asked how long they took in raising and training a platoon. The Sahibs submitted that a platoon could be well-equipped in six months. After that the Maharaja asked in what work *Lat* Sahib (the G.-G.) was engaged at that time. The Sahibs stated that he was spending his time in writing and drafting. After that they said that the camp of glory and prosperity had taken six days to move from Amritsar to Ropar. The Sahibs stated that the length of stages caused loss of men, camels, elephants and horses. Therefore they did not make a stage of journey extend beyond a few *kos* and that only at the time of emergency they decided to cover longer distances.

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[Page 86] The Maharaja said that his troops covered 20 miles in a stage of journey and that the Maharaja himself personally had developed a habit of covering longer stages since the beginning of the youth of his kingship. After that the Maharaja enquired whether they could make the shot of cannon strike the target aright. The Sahibs stated that it was the work of soldiers and the artillerymen. After that the Maharaja said that by the grace of immortal God the Maharaja could make the shot of his gun strike on the right point and added that he had a great desire to see the glorious Sahibs, and thanked God that he secured great pleasure by the sight of the face of his friends. After that the Sahibs requested that if any *Sahib Lok* desired to visit the camp of the Maharaja perhaps no interference or hindrance would be caused. The Maharaja said that without doubt it could be possible if it would strengthen their unity. After that the Sahibs stated that a royal order must be issued to all the victorious troops that none of them should come to talk with the Sahibs in any other way. *Bhaya* Sham Dass was at once ordered to intimate this royal order to all the victorious troops that none of the men from among the army should go to talk with the Sahibs in any other way, and that if any *Sahib Lok* presented himself at the portico for an interview with the Maharaja, according to his request, he must be allowed to have the interview. After that the Maharaja began to talk about the drinking of wine. In the course of his talk he stated that the Lahore wine was of a very special quality and would be served to the Sahibs at the meeting. The Maharaja said that he had a *Zenana* platoon with himself, whose parade he wanted to show to the "*Nawab*" Sahib (the G.-G.). The Sahibs asked whether they could carry on the drill well. The Maharaja said that every one of those soldiers carried a bow and an arrow in hand and hung a sword by her waist at the time of the drill. After that the Sahibs said that a *Zenana* platoon carried on very interesting drill in the house of the *Nawab* of Lucknow. At noon the Sahibs left and they were granted farewell gifts by the Maharaja as follows :—

General	...	17 garments, 7 articles
Bean Sahib	...	9 garments, 3 articles
Burnes Sahib	...	11 garments, 5 articles
Ramsay Sahib	...	3 garments
Prinsep Sahib	...	garments and ornament as above.

The Sahibs felt very happy at the kindly attention of the Maharaja.

Going of the Maharaja to the other side of the river to seek a happy interview with the *Lat* Sahib (the G.-G.)

On the 11th of *Katik* (25th October 1831 A.D.) at night the *Lat* Sahib (the G.-G.) made all his staff and assistants, staff in-charge of camels, staff in-charge of elephants, and the large crowd of people, who were putting up near about his camp, march away during the night time, stating that on the following morning interview between the friends would take place and the crowds of the people would not be proper. In the morning, under orders of the Maharaja, the platoons and regiments were standing drawn in lines from the tent

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of the Maharaja upto the bridge. **[Page 87]** Early in the morning the associates of *Lat* Sahib (the G.-G.) came out for the reception of the Maharaja on behalf of the *Lat* (the G.-G.) Sahib. The Maharaja felt great pleasure at the idea of visiting the *Lat* Sahib (the G.-G.) and went to the other side of the river along with those Sahibs *via* the bridge in company with the glorious chiefs, *Risala* and regiment of Allard Sahib, clad in yellow clothes. On the other side, beginning with the camp of the "*Nawab*" (the G.-G.) and extending upto half a *kos*, on both sides of the road troops of the glorious Sahibs were standing. At first came the horsemen of the regiment of this country. After that the platoons of the *Purbeas*, after that the white men and after that a regiment of the *Goras*, after that *Topkhana* and just close to the camp of the "*Nawab*" Sahib (the G.-G.) a platoon of the Talangas. As soon as the Maharaja approached the troops the regiment and the platoons fired a salute. The "*Nawab*" Sahib (the G.-G.) came to receive the Maharaja along with associates up to the bridge and as soon as he drew near the Maharaja be removed his hat from over his head out of respect and courtesy and a happy meeting of the friends took place while they were riding. The Maharaja stood up on his elephant and went over to the elephant of the "*Nawab*" Sahib. It could be said that a union took place of two auspicious stars in the Zodiac sign of Pisces. They carried on talk of friendship and unity with each other and reached the glorious tent. They got down from the elephant and entered the huge canopy. There the Lady Sahiba, the Begum and other English ladies were sitting in chairs. All of them stood up to show respect to the Maharaja and enquired after his health and talked much to increase the degrees of unity and to strengthen the relations of friendship. After that the Begum Sahiba entered the camp and the other English ladies went to their own tents and the Maharaja entered the camp of *Lat* Sahib, where the *Lat* Sahib (the G.-G.) made a show of courtesy and civility as is shown to kings. He made the Maharaja sit in the chair. The chieftains accompanying the Maharaja were offered chairs in the following order :—Kanwar Kharak Singh, Sardar Fateh Singh Ahluwalia, Raja Sochet Singh, Raja Gulab Singh, Bhai Ram Singh, Bhai Gobind Ram, Raja Sangat Singh, Raja Ladowala, Jamadar Khushal Singh and Sardar Jawala Singh. Sardar Wasava Singh stood behind the chair of the Maharaja. Wazir Kaisari Singh stood before the Maharaja. On behalf of the *Lat* Sahib General, Colonel, and Captain Alexander Sahib along with some eight other Sahib *Loks*, sat in the chairs, removed their hats from their heads and put them just before their chairs. According to the order other Sardars were made to sit separately in another tent, and some 50 Sahibs stood or sat by the Sardars with their hats removed from their heads. The "*Nawab*" Sahib (the G.-G.) and the Maharaja carried on conversation to strengthen the foundations of unity. The Maharaja was not acquainted with the English language, while the *Lat* Sahib (the G.-G.) had no great experience in the Hindi Language. **[Page 88]** The Maharaja made Fakirji (Aziz-ud-din) understand the whole thing and the Fakir Sahib explained the same to the Captain Sahib, who as a candle of the night chamber of friendship and a rose of the garden of unity, put the whole thing in the best possible style before the *Lat* Sahib (the G.-G.) to strengthen the foundations of unity so that the

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relations depending upon gracious services became more intensified. The Maharaja enquired about many matters regarding the platoons, fondness for riding horses and drinking of wine from the *Lat* Sahib. The Captain Sahib and Prinsep Sahib made all that understood by *Lat* Sahib (the G.-G.) in the English language and gave answer to every query in a very appropriate manner. After that the Maharaja made a *Sarwarna* of 1,100 gold ducats over the "*Nawab*" Sahib (the G.-G.) and the "*Nawab*" Sahib (the G.-G.) made a *Sarwarna* of the same amount over the Maharaja. The Maharaja mentioned the name of every Sardar and introduced every one of them to the *Lat* Sahib (the G.-G.) and talked much about mutual attraction, agreeability and mutual sincerity with perfect eloquence and indescribable elegance and praised Captain Wade Sahib on account of his bringing about the relations of mutual unity and sincerity and intensifying the conventions of mutual affection and special attention and on account of his most civilised manners, his uniqueness in the world, his being decorated with the ornament of good characteristics and lovely habits. After that, according to the wishes of the *Lat* Sahib (the G.-G.), good singers and musicians with ambergris hair, including some English ladies, started a gathering of merriment and enjoyment. Robes of honour for the Maharaja were brought from the "*Nawab*" Sahib (the G.-G.) in trays. They comprised 51 garments, three ornaments, two horses with gold saddles and one elephant with well-wrought red velvet trappings. The "*Nawab*" Sahib (the G.-G.) put all these before the Maharaja and, taking him by hand, led him to the camp where the charming singers were producing music and they engaged themselves in enjoying the music and the dance by seating themselves in chairs. Rs. 1,000 were granted to them by the Maharaja and the clever singers made it clear in their most pleasant mood that they could make the audience like pictures on the wall by making them listen with one slowly developing, charming tune of theirs and could lay open the doors of happiness, success and pleasure. The dust of ill-will and tiresomeness and the rust of worry and anxiety got erased from the hearts of the world and its people with the eraser of excessive music. The combination of Jupiter and Venus took place in the Zodiacal sign of Pisces and fruits of happiness were put forth in the garden of joy (2 lines of verse omitted).

[Page 89] After that the "*Nawab*" Sahib (the G.-G.) came out to see off the Maharaja and the Maharaja summoned his own horses and showed their speed to the *Lat* Sahib and, making over to him one horse of a very fine stature and of uniform pace, himself turned back. According to the previous custom a discharge of salute was made by the platoons, regiment and *Topkhana* and the Maharaja got into a canopied boat and crossed the river Sutlej.

Sending of robes of honour by the *Lat* Sahib to the glorious Prince (Kharak Singh) and emphatic order by the Maharaja to the Raja *Kalan* and other chieftains for arranging all the materials for a meeting with the *Lat* Sahib Bahadur.

On the 11th of *Katik* (25th October 1831 A.D.), at about the 3rd quarter of the day, at the time of the departure of the glorious Prince (Kharak Singh) the "*Nawab*" Sahib (the G.-G.) had suggested to

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offer him a suit of clothes and so on. Therefore a reliable person from *Lat* Sahib (the G.-G.) came to the Maharaja, asked for a reliable person of the Maharaja to go with him to receive the robes of honour. *Shahzada* Kharak Singh was given 17 garments and 7 ornaments and Raja Sangat Singh, Hari Singh, Raja Gulab Singh, Attar Singh Sandhanwalia, Jamadar (Khushal Singh), Raja Dhyan Singh, Raja Hira Singh, Raja Sochet Singh and Sardar Jawala Singh were each granted robes of honour consisting of 7 garments, 3 articles of jewellery, one turban-gem, one pearl necklace and one plume. At about the 3rd quarter of the day the Maharaja said to the Raja (*Kalan*) that on the following day the *Lat* Sahib (the G.-G.) would come to the camp of the Maharaja and, therefore, he had to look to the decoration of the camp with tents, well-wrought and made of velvet and brocade, and to see them well adorned with floors and floorings in a very lovely manner and asked him to see that water was sprinkled all over the passage upto the bridge. An emphatic order was issued to Misr Beli Ram to keep ready fine gifts and rare things with 71 garments for the *Lat* Sahib bound in *Pashmina* wrappers. A royal order was issued to the glorious chiefs to present themselves to the Maharaja dressed in brocade suits and decorated with ornaments and the platoons, the regiments and the troops of horsemen were ordered to put on brocade garments in a very lovely style and to stand in a row from the portico to the bridge for firing a salute at the time of the arrival of the *Lat* Sahib (the G.-G.). Big *Ghorcharas* were ordered to stand drawn in rows round about inside the *Kanat* and young Sardars and officers of the triumphant troops dressed in brocade suits with articles of jewellery were to stand just beside the tent of the Maharaja and the other chiefs could secure the felicity of both the worlds by standing or sitting under the canopy according to their ranks and position. He further ordered that huge canopies of brocade, satin, gold-threaded cloth and *Tas* had to be set up. **[Page 90]** Such a decoration and loveliness should prevail in the gathering that it should become a source of pleasure for the heart of the onlookers and its account should become a topic of the day all over the country. Begam Samru, who had come out to see the Maharaja without any hint from the "*Nawab*" Sahib (the G.-G.), was asked to stay behind the camp of the "*Nawab*" Sahib (the G.-G.) under his own orders at a distance of 12 *kos* from his *Dera* with the remark that after due consultation and conference she would be allowed to have an interview with the Maharaja.

Appointment of the glorious Prince (Kharak Singh) and his associates for the purposes of receiving the "*Nawab*" Sahib (the G.-G.) and his arrival in the camp of the Maharaja along with the said prince ; presentation of friendly gifts by the Maharaja to *Lat* Sahib (the G.-G.) and conversation purporting to strengthen unity.

According to the order of the Maharaja the Raja *Kalan* took great care to set up the camp and decorate it with fine floorings a day earlier in such a way that it became a cause of surprise for the onlookers. After that *Shahzada* Kharak Singh, Sardar Hari Singh and Raja Gulab Singh were appointed to observe the formality of reception on the occasion of the arrival of the *Lat* Sahib (the G.-G.).

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On the arrival of the *Shahzada* (Kharak Singh) in the camp of the Sahibs a salute was fired and the "*Nawab*" Sahib (the G.-G.) rode from his own camp to accompany the *Shahzada* and other Sardars to strengthen the foundation of unity and the relationship of the one soul in two bodies. At the time of riding a salute was again fired and one regiment of the *Goras* accompanied the happy stirrup upto the end of the bridge. No sooner did the Maharaja hear this happy news than he came out with his glorious Sardars to observe the formality of reception and, after meeting the Sahibs in a very respectful manner, led them happily into his own tent and, uttering the words of welcome and bravo, made them sit in chairs. The Maharaja had a salute fired at first when the *Lat* Sahib (the G.-G.) reached the bridge and *secondly*, when he entered the blessed tent of the Maharaja. The glorious Sahibs felt very happy at this event. Details of the chairs occupied by the party of the Maharaja are as follows :—

Shahzada Kharak Singh, Raja Hira Singh, Sardar Fateh Singh (Ahluwalia) along with Sardar Nihal Singh, Raja Sangat Singh, Raja Ladowala, Bhai Ram Singh, Bhai Gobind Ram, Bhai Sadhu Singh, Sardar Jawala Singh and Sardar Attar Singh Sandhanwalia sat in chairs. Raja Dhayan Singh, Jamadar Khushal Singh and Raja Sochet Singh stood beside the chair of the Mabaraja. On the other hand there were the "*Nawab*" Sahib Governor (the G.-G.), "*Nawab*" Sahib General (C.-in-C.), Adam Sahib General, Ramsay Sahib, Prinsep Sahib, Burnes Sahib, *Kankawi* Sahib (Conolly), **[Page 91]** Alexander Sahib, Alexander Burnes Sahib, Captain Wade Sahib, Dr. Murray, Connor Sahib, John Lackey Sahib, Captain Bean Sahib and other Sahibs to the number of 60 persons in all with two *Khidmatgars* of the "*Nawab*" Sahib (the G.-G.), who stood behind the chair of the "*Nawab*" Sahib (the G.-G.) with pieces of paper in their hands. A gathering for making merriment was well arranged in the best possible way. The singers stood in front of the camp as well as behind it, and engaged in singing in such a way as to please the hearts of the audience. The "*Nawab*" Sahib (the G.-G.) happily ordered Prinsep Sahib to take each of the Sahibs by hand and present him before the Maharaja, announcing his name and designation. The aforesaid person explained the name and rank of every one according to the order of the "*Nawab*" Sahib (the G.-G.). After that a royal order was issued to the respectable Jamadar (Khushal Singh) and the Raja *Kalan* to Present the *Dewans, Daftris* and important *Vakils* to the "*Nawab*" Sahib (the G.-G.) so that they might offer their gifts. The said Jamadar (Khushal Singh) presented Dewan Sher Ali, Dewan Bhawani Dass, Lala Karam Chand, Lala Nanak Chand and other and every one of them offered five ducats each by way of *Nazar* to the Maharaja and the "*Nawab*" Sahib (the G.-G.). The Maharaja himself declared the names .and positions of every one. Afterwards the *Munshis* in personal attendance secured the everlasting felicity by offering *Nazars* to the Maharaja and the *Lat* Sahib. After that the Sardars—Sandhanwalia, Attariwala, Kalianwala and Jallahwala, presented themselves and the Maharaja announced their names and ranks and remarked that all the three Sandhanwalia Sardars were among the relations of the Maharaja. After that the

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younger Sardars, the *Ghorcharas*, the *Jagirdars* and the officers of the *Campoo-i-Moalla* with General Tej Singh, Colonel Gulab Singh Pohowindia, Amir Singh and Sultan Mohammad offered their presents and became a source of happiness for the Maharaja. After that the *Vakils* of the Raja of Nabha, Raja of Kaithal, Sanha Mall and Kanahya Lall, vakils of Sardar Ahluwalia, presented Rs. 200 each by way of *Nazar* to the Maharaja and the *Lat* Sahib (the G.-G.). After that the officers of the troops came forward and submitted their presents. The Maharaja himself made clear the name and rank of every one. After that an order was given for the dispersal of the *Darbar* and every Sardar went to his own *dera*, according to the order, and the "*Nawab*" Governor Sahib and the Maharaja got busy in talks about the manners of the troops of horsemen and platoons and in statements purporting to strengthen the foundations of unity. Munshi Sahib said that the parade of the *Zenana* platoon must also be inspected. The Maharaja, who had made all the dancing girls dress in special garments and had made them sit in a tent, called them into his presence and Bhai Sahibs, Bhai Ram Singh and Gobind Ram, and other Sardars got up at that time under orders of the Maharaja and went into the huge canopy, **[Page 92]** and the dancing girls presented themselves decorated with clothes and ornaments, moving with a show of attractive coquetry and blandishments. The Maharaja said, pointing out to them, that there stood the commandant, there stood the *Subedar*, and *Jamadar* and the *Chobdar*. After that the royal order was given to them to produce tunes ripe with the spirit of exciting joy, delivered in a coquettish way. The dancing girls sang in a very delicate and low tone the poem having the burden "Motian Wala Banna" (*Hail, pearl bedecked bridegroom*). Rs. 1,000 were granted to them by way of reward by the "*Nawab*" Sahib (the G.-G.). The "*Nawab*" Sahib (the G.-G.) offered to show the drill of the English troops first and remarked that, on account of the coolness of the weather, up to two hours in the morning the *Goras* could show the drill, and after that they could not carry on the drill on account of the heat in the atmosphere. He added that the 3rd quarter of the day should be fixed as the proper time for the inspection of the drill. After that arrangements began to be made for a robe of honour on behalf of the Maharaja. Forty-three garments, 7 articles of jewellery, one *Kalabutuni Gatra*, two Afghan bejewelled swords, some Persian guns with golden carvings, two shields, one gold-woven quiver, one bow, one *Pashmina* quilt, one *Pashmina* mattress, one *Pashmina* bed cover, one *Kalabutuni Sej Band*, three crystal utensils, some glasses for drinking water, some cups made of *Yasham* stone for drinking wine, two horses, one *Nila* with a golden saddle and the other *Kumait* with a silver saddle, and one elephant with a silver seat upon it. The Maharaja put a pearl necklace around the neck of the "*Nawab*" Sahib (the G.-G.) with his own blessed hand and delivered very carefully into the hands of the "*Nawab*" Sahib (the G.-G.) articles of jewellery and the fine *Doshala* seats. A royal order was issued to Misr Beli Ram to take down the number of all the things and hand them over to the secretaries of the "*Nawab*" Sahib (the G.-G.) and said that robes of honour for his associates would be sent to their camps at about the 3rd quarter of the day. After that the Maharaja took the "*Nawab*" Sahib (the

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G.-G.) by hand and led him into the camp and showed him the canopy and the well-wrought tent without poles. At the time of his exit from the camp horses worthy of a special ride, which were decorated with bejewelled saddles, were shown to him by the Maharaja. When the day had arisen a quarter and four hours the departure of the Sahibs took place and, riding on elephants, they went to their own camp. The Sardars also took leave and the Maharaja went to take rest.

Order of the Maharaja for the setting up of a silver bungalow in the open land for the parade and the sending of garments and articles to the camp of the *Lat* Sahib (the G.-G.) and the going of the Maharaja to the bank of the river and the coming of dancing girls from the camp of the "*Nawab*" Sahib (the G.-G.) and grant of rewards.

At about the 3rd quarter of the day the Maharaja secured the pride of both the worlds by listening to the *Granth Sahib* and ordered the Raja *Kalan* to remove the silver bungalow from over the top of the hillock and to get it set up on the extensive and flat field for the parade of the platoons, for he (Maharaja) wanted to watch along with the "*Nawab*" Sahib the parade of the platoons and the regiments and the discharge of the *Topkhana* from there. After that, under summons of the Maharaja, Fakir Raza (Aziz-ud-din) and Lala Kishan Chand secured everlasting felicity by presenting themselves to the Maharaja. **[Page 93]** Some rolls of *Doshalas*, pieces of brocade, *Jamavar*, handkerchiefs, turbans, red silk *Dopattas*, Multan *Kheses*, rolls of white cloth, articles of jewellery, pearl necklace, pearl crest, turban gem, gold-threaded quiver, two bows, one sword, one *Kirch* with gold covering, were included in the robes of honour which were sent to the "*Nawab*" Sahib. The Maharaja went to the bank of the Sutlej, sat under a tent without poles and intended to take a stroll on the bank of the river. In the meantime Hindustani dancing girls from the troops of the "*Nawab*" Sahib (the G.-G.) came up for presenting themselves to the Maharaja. The Maharaja, out of great kindness, called those dancing girls before himself and gave them Rs. 200 by way of reward. After that the Maharaja rode a horse and went to inspect the open land for the parade of the platoons and visited the camps of the triumphant troops, which were stationed there, and gave them a royal order to march off with their camp from that place and came back happily at sunset.

Going of the Maharaja to survey the open land for the parade and watching the drill of the Regiment of Allard Sahib at about the 3rd quarter of day and his going to the other side of the river for observing the parade of the *platoon* of the glorious Sahibs.

On the 14th of *Katik* (28th October 1831 A.D.), early in the morning, the Maharaja rode a horse and went out to inspect the open land for the parade of the *platoons* and ordered sappers for making the field clean and the ground level. A worth-obedience order was issued to Rajaji (Dhyan Singh) for setting up the silver bungalow in some good and lonely place and after that the Maharaja had the pleasure of taking his meals. After that Allard Sahib presented himself and submitted that the horsemen of the regiment

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were ready, standing drawn in lines, and requested the Maharaja to observe their parade. In the meantime, out of the adversity of his days and the evil character of his stuff, one *Akali* drew his sword out of his sheath and rushed towards the Maharaja. The orderlies and State servants gathered together on the spot, held that *Akali* in the clutches of interference and molestation and brought him before the Maharaja. According to the order of the Maharaja he was tortured to the utmost and was beaten black and blue and put in the custody of a platoon. After that the Maharaja rode an elephant and turned his attention to watching the parade of regiment of Allard Sahib. After that the *Darbar* was dispersed and the Sardars went to their own camps. At about the 3rd quarter of the day Captain Wade Sahib came to make a statement on behalf of the *Lat* Sahib (the G.-G.) that the Maharaja must go to the other side of the river for observing the parade of the platoons with the request that no great crowd of people should accompany him. Only one hundred men were to cross and the Captain had come to inform of this fact, stating that the associates of *Lat* Sahib would come forward to receive the Maharaja. He requested further that the Maharaja must make haste to arrange for the conveyance and he would go to his camp for the time being. After that Sardar Fateh Singh Ahluwalia, Jamadar Khushal Singh and the Raja *Kalan* presented themselves to the Maharaja. **[Page 94]** The Maharaja ordered the Raja *Kalan* to go and sit at the bridge and make the chiefs cross the bridge according to the following order and let no other person cross the river at all. First, five elephants, five horses of the State, after that the four Raja Sahibs and Jamadar (Khushal Singh) and Raja Hira Singh and Sardar Fateh Singh with Sardar Nihal Singh, Sandhanwalia Sardars, Jawind Singh Mokal, Sardar Desa Singh with his sons, Fakir Aziz-ud-din and Sarda Ram. He ordered him not to interfere with or check anybody who came along with the Captain Sahib. Orderlies of both the camps numbered 25. Fateh Singh Sarhaliwala, Jamiat Singh, Misr Beli Ram along with cash, Raja Sangat Singh, Raja Ladowala, Allard Sahib, *Shahzada* Kharak Singh along with Mangal Singh and Fateh Singh Man. The details were drawn up and given to Munshi Kahan Chand, who was ordered by the Maharaja to stand at the bridge and to allow every chief to cross the river by referring to that list alone and to allow no umbrella-bearer to go with any Sardar. Rajaji (Dhyan Singh) went to the bridge according to the order of the Maharaja and saw every Sardar cross in accordance with the above directions. In the meantime one prostitute, aged 15 years, came from the camp of the glorious Sahibs to the Maharaja and the prostitute accompanying her stated that she was the daughter of an Englishman. The Maharaja made her sit before himself out of great kindness and very carefully and critically watched her face, form and eyes and, by making his blessed hands move upon her cheeks, said to Sardar Fateh Singh that certainly she appeared to be the daughter of an Englishman. After that the Maharaja enquired from her as to which Englishman her birth could be attributed. The prostitute stated that she was the daughter of Bach (Birch) Sahib, an Englishman. The Maharaja agreed to it and confirmed it for he said he had already heard that her mother used to live with him. It was stated that she (mother) was at that time sitting outside. She

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was, therefore, called in under order of the Maharaja. The Maharaja ordered her to accompany him upto Lahore along with her daughter from where she would be allowed to go. Rs. 100 were given to her for her expenses and Rs. 25 were given to the prostitute who accompanied her. After that an order was given for her departure towards Lahore. Gulab Noinawala was ordered to get her carefully encamped in the *Farrash Khana* and to set up a separate tent for her residence away from the *Farrash Khana*. After that one Hindustani painter sent by the "*Nawab*" Sahib presented himself to the Maharaja for purposes of making a faithful picture of the Maharaja and presented to the Maharaja some pictures of the English ladies. After that the State painters came forward according to the orders of the Maharaja and the latter handed over to the said painter one picture of the horse "*Nila*" and one picture of the younger days of Raja Sochet Singh and asked him to take them to the "*Nawab*" Sahib (the G.-G.) on behalf of the Maharaja. After that the Maharaja said that the "*Nawab*" Sahib (the G.-G.) had remarked that he had not given any of his pictures to any one. But since his relations with the Maharaja were going to strengthen the relations of friendship and unity he would send his own picture through that painter so that it might be a cause of reminding them of their friendship, [**Page 95**] because every one of the glorious Sahibs who would even think of doing anything unlawful in the country of the Maharaja he would feel ashamed of his unseemly action on viewing the picture. The Maharaja asked him whether he had brought that picture or not. The said painter stated that the "*Nawab*" Sahib (the G.-G.) had told him that his picture was being made very slowly and that it would be sent to the Maharaja well-set with gold and jewellery, remarking that it was not going to be ready soon. The Maharaja said that certainly it was right and correct. After that the Maharaja asked him whether the treaty between the two great governments, that had already been decided, had been ratified with signatures and whether at that time the "*Nawab*" Sahib (the G.-G.) would send on his behalf a token for remembrance in honour of the interview that took place between the two great governments so that the strengthening of the foundations of unity be arranged so well as to serve as a memorial upto the end of the world. After that the Maharaja said that the Captain Sahib had told him that the painter was not a a servant of the king, but was putting up with the troops of the "*Nawab*" Sahib (the G.-G.) of his own accord. The painter said that it was correct. After that the Maharaja asked him to accompany the victorious stirrup upto Lahore and he said that, as he was cherishing a very humble desire of presenting himself to the Maharaja since a very long time, he would deem it a source of felicity to do as the Maharaja asked him to do with respect to his departure towards Lahore. After that the said painter took out a sheet of paper and drew an outline of the picture of the Maharaja. It was at this time that Dewan Sher Ali came to present himself to the Maharaja and said to Jamadar (Khushal Singh) that if the picture of the Maharaja be taken in the posture of his aiming the gun at a game it would be good and well. The Jamadar spoke about it to the said painter, who did not agree to the proposal and drew a front view picture of the Maharaja. Rs. 100 were granted to the painter. After that the

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Maharaja ordered Topi *Mashki* to make two horses of the respectable Sardar (Fateh Singh) and one riding elephant for Dewan Sher Ali and Kanhaya Lal, Vakil to cross the bridge so that the sight of the parade be enjoyed fully well. The said Sardar (Fateh Singh) crossed by boat along with his prince and the Maharaja. When six hours of the day were left Prinsep Sahib and Bean Sahib, associates of the *Lat* Sahib (the G.-G.), came forward to receive the Maharaja in the parade grounds. The parade of the *platoons*, regiments and *Topkhana* took place in the vast level and open field. The Maharaja at once crossed the river along with the above-mentioned Sahibs in the canopied boat. Then, riding on horses, they all went to the camp of the *Lat* Sahib (the G.-G.). All the chiefs and chieftains were decorated with four pieces, coats of mail and iron helmets and other armours, and they accompanied the stirrup of the Maharaja on horsebacks. As soon as the Maharaja reached near the open space of the parade ground the "*Nawab*" Sahib (the G.-G.) came forward to welcome him and, taking him along with himself to the open field, showed him first of all the regiments, the *platoons* and the *Topkhana*, which were standing drawn in lines. **[Page 96]** Afterwards they walked round the troops and stopped in the field and guards were set up all about the open space of the parade ground to disallow every one of the horsemen or the footmen from entering into the open land of the parade ground. After that the "*Nawab*" Sahib (the G.-G.) ordered two platoons, one of *Goras* and the other of *Purbias*, with 16 cannons to start drill and after that enjoyed the sight of the drill of one regiment and eight *Risalas* and 800 horsemen of the regiment of Alexander Sahib, which comprised Indians putting on coats of mail and some Sikh horsemen. In every *Risala* there was one drum. The infantry and cavalry showed their parade in a commendable manner. After that the "*Nawab*" Sahib (the G.-G.) said that a volley should be fired by the gunners in the manner of actual fighting. Under orders of the "*Nawab*" Sahib (the G.-G.) the parade took place in the said style. Eight cannons were fixed in between both the platoons as well as in the rear of those two regiments. Out of both the platoons one company came forward and began to march out, of which again half the number loaded the matchlocks, went forward and fired. The other half of the soldiers stood behind with their guns quite ready. As soon as the soldiers in front fired their guns and retired the other half of the soldiers, who were standing behind, went forward and let off their guns. After that the cannons on both the sides were fired and the soldiers of the company, who had gone forward, let off the guns and engaged in war, stepped back a few paces and joined the platoon. After that once again both the platoons fired their guns in a volley and four times discharge of volleys in this fashion was observed by the Maharaja. In the meantime it grew dark and the Maharaja asked Misr Ram Kishen to give away Rs. 1,5000 as reward to the platoons and the artillery men. The Captain Sahib said that giving away such a large sum was not advisable and so it had to be distributed according to the established custom. At last, according to the wish of the Captain Sahib, Rs. 11,000 were given to the reliable persons of the "*Nawab*" Sahib (the G.-G.) and the Maharaja returned. The "*Nawab*" Sahib (the G.-G.) came out a few steps along

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with the Maharaja to observe the custom of seeing him off and went back to his own camp afterwards. The Captain Sahib and one other Sahib *Lok* accompanied the Maharaja upto the bank of the river and then returned. The Maharaja stopped at the bridge and, after making all the chiefs cross the river, himself went into his happy camp. The following day, *Saturday*, the 15th of *Katik* (29th October, 1831 A.D.), was fixed for showing the drill of the platoons of the Maharaja to the "*Nawab*" Sahib (the G.-G.).

Arrival of the *Lat* Sahib (the G.-G.) with some other glorious Sahibs at the *Dera* of the Maharaja and inspection of the parade of the *platoons*, regiments and the *Topkhana*.

On the 15th of *Katik* (29th October 1831 A.D.), early in the morning, the "*Nawab*" Sahib (the G. G.), General Adam Sahib, General Ramsay Sahib, Bean Sahib and Prinsep Sahib came to the Maharaja with many other Sahibs for a happy meeting along with chiefs and associates. **[Page 97]** The Maharaja rode on horseback along with his chiefs and associates and went with them to the parade ground along with the Sahibs. Jamadar Khushal Singh had made the *platoons*, the regiments *Zambur Khana*, the troops of the chiefs and the *Ghorcharas* stand in line on both sides of the road, according to the order of the Maharaja. The Sahibs got down in between the lines and, going round the camp and inspecting all the troops, went into the silver *Bangla*. As the staff-in-charge of floorings had spread out floors and placed chairs opposite to one another under royal orders, the "*Nawab*" Sahib (the G.-G.) with other Sardars and associates of the Maharaja were made to sit in chairs while the other Sardars went into the *Bangla* and the *platoons* began their drill. Four *platoons* and ten cannons came forward for showing the parade. The Raja *Kalan*, the respectable Jamadar (Khushal Singh) and Raja Sochet Singh were standing just before the Maharaja on their horses and they had the parade performed according to the royal orders. After that the Maharaja took the "*Nawab*" Sahib (the G.-G.) by hand and took him to the upper storey of the silver bungalow along with some of his associates. The Raja *Kalan* and the Jamadar (Khushal Singh) were ordered to perform a gun fire as it took place in wars when a fort was besieged. The soldiers of the *platoons* showed a performance of the discharge of a volley exactly in the style of actual warfare according to the instructions of their officers and made such a good demonstration that the *Lat* Sahib (the G.-G.) and other Sahibs exclaimed "well done", bravo and felt very much pleased. The mass firing took place thence. In the meantime the day arose a quarter and five hours and the heat of the sun surpassed all limit. On account of the severity of the sun the "*Nawab*" Sahib (the G.-G.) wanted to go back to his camp. The Maharaja said that he must watch the drill of the regiments and the troops of the *Ghorcharas*. But the "*Nawab*" Sahib (the G.-G.) said that all that time he could not stay on at all. The Maharaja had a great regard for the "*Nawab*" Sahib (the G.-G.) and so let him go, with a remark that he must come there at about the 3rd quarter of the day, when two hours of the day would be left, for he would be shown at that time a good gathering and illuminations. The "*Nawab*" Sahib (the G.-G.) put the finger of acceptance on his eyes

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and returned to his camp. After that Rajaji (Dhyan Singh) and Jamadarji (Khushal Singh) stated that the troops, the regiments, the *Ghorcharas*, the troops of the Sardars, the *Zamburak Khana* and the *Topkhana* were ready for showing the parade and told the Maharaja that they were ready to act according to his orders. In answer to it the royal order was issued that all the troops of horsemen should present themselves before the bungalow and, after their presence there, would go to their camp. After that Raja Ajit Singh Ladowala, Raja Sangat Singh, Sardar Fateh Singh Ahluwalia, Bhai Ram Singh and Bhai Gobind Ram were allowed to go to their camp under order of the Maharaja. After that the roll was taken of all the troops. At first came up the regiment of Allard Sahib, the *Dera* of Jamadarji (Khushal Singh), the *Ghorcharas*, the parade troops of the *Dera* of *Charyari* under Raja Sochet Singh, glorious Prince (Kharak Singh) and Raja Gulab Singh. Exactly at the time of their roll call troops of Chavan Sahib and Alexander Sahib happened to pass that way on a pleasure trip. **[Page 98]** The Maharaja invited those Sahibs, showed them to the troops, felt very much pleased with them and allowed them to go to their own camps. After that four other Sahibs went that way while taking a stroll and the Maharaja invited them into his presence and let them go after a little talk relating to the strengthening of unity. Rs. 50 were granted to the *Khidmatgars* of the glorious Sahibs and at noon once again he rose from the Darbar. The Maharaja told the Raja *Kalan* and the Jamadar (Khushal Singh) that the troops of horsemen were certainly to be shown to the "*Nawab*" Sahib (the G.-G.). Jawind Singh Mokal said that the glorious Sahibs had already been struck with wonder on seeing the drill of the *platoons* and the *Topkhana* and that it was simply because they could not tolerate the sight of the troops of horsemen that they got up and went away. After that the Maharaja rode an elaphant, went to his own tent and decided to take rest.

Order of the Maharaja to the Raja *Kalan* for the preparation of a gathering and the decoration of floors and floorings and the setting up of tents, canopies and tents without poles ; arrival of the "*Nawab*" Sahib (the G.-G.) with some other Sahibs and their watching the gathering and the dance and music of the dancing girls and grant by the Maharaja of fine gifts and articles of jewellery to the "Begum" of the *Lat* Sahib (wife of G.-G.) and afterwards departure of the Sahibs.

The Maharaja ordered the Raja *Kalan* to decorate and adorn the place in the best possible way and to make arrangements for the illuminations and the fireworks. At first a huge and high camp was to be set up and inside the same one vialvet tent without poles with well-wrought velvet *Kanats* must be fixed up and under it a gold canopied *charpai* with three big gold-woven and brocade carpets with gold and silver edgings must be spread out and be placed under the wooden feet of the small stools and before the huge tent a flooring of *Artash*, brocade, gold-woven, gold-threaded cloth and five *pashmina*, *Atlas* and *Kimkhab* tents must be set up. And one bejewelled huge canopy was to be set up and silver and gold utensils

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were to be displayed and such a gathering should be arranged that the onlookers be amazed to see it. Again at about the 3rd quarter of the day Fakir Azizuddin and Lala Kishen Chand were appointed for bringing the *Lat* Sahib (the G.-G.). It was arranged that only 25 Sahibs and three European ladies could accompany the "*Nawab*" Sahib (the G.-G.). On this side only big Sardars would be present in the gathering. When two hours of the day were left the "*Nawab*" Sahib (the G.-G.) was made to ride in the canopied boat. "*Begum*" *Lady Sahiba* (wife of G.-G.) and other English ladies arrived in a carriage. At first the Maharaja took the "*Nawab*" Sahib (the G.-G.) by hand and made him see the tent and the floors and floorings. After that wick-holders of gold and silver were shown to him and fireworks began to be displayed. After that the Maharaja, the "*Nawab*" Sahib (the G.-G.) the "*Begum*" *Sahiba* (wife of G.-G.) were seated in chairs. On the side of the Maharaja were *Shahzada* Kharak Singh, Raja Hira Singh, Sardar Ahluwalia, Raja Ladowalia, **[Page 99]** Raja Sangat Singh, Raja Gulab Singh, Sardar Wasawa Singh, Sardar Desa Singh, Dewan Moti Ram, Sardar Jawala Singh, Sardar Sham Singh Attariwala, Sardar Attar Singh and Raja Dhyan Singh. After that the royal order was issued to the dancing girls to present themselves in very fine suits of clothes and to begin dance and to indulge in drinking wine. The royal order was issued to Topi *Sakka* to make the glorious Sahibs drink wine and to supply them with requisite eatables. Misr Beli Ram presented the preparation of the lac dye under orders of the Maharaja. The dancing girls began to sing and the Maharaja sprinkled the lac dye on the face of the *Lat* Sahib and other glorious Sahibs. After that he threw it upon the face of the dancing girls and the glorious Sahibs also began to enjoy the happy playing with that colour which they now threw upon the face of the Maharaja and other glorious chiefs. Afterwards it was thrown upon the face of the other glorious Sahibs and the English ladies. After that the *Vakils* of Lattiwala and the author of this history secured the felicity of both the worlds by presenting themselves to the Maharaja. When the night had passed four hours the jovial party dispersed and all the Sardars departed towards their own camps. The Maharaja, the Lord Sahib, the Jamadar (Khushal Singh), the Raja *Kalan* and some other Sahibs and English ladies continued to see the dance, listen to the music and drink wine. After that the Maharaja gave a suit of clothes and some articles of jewellery for *Begum* "*Nawab*" *Sahiba* (wife of G.-G.) and himself went to put a pearl necklace about her neck and also gave one to the "*Nawab*" Sahib (the G.-G.). He gave to "*Begum*" *Lady Sahiba* (wife of G.-G.) 26 garments, consisting of *Doshalas*, pieces of brocade, red silk, handkerchief, *Jamawar*, *Chuni* and other garments with female ornaments : *Arsi*, pearl necklace, bejewelled *Jugni*, *Pohnchis*, installation mark and pearl earrings. To the daughter of the "*Nawab*" Sahib and other English ladies, one *Doshala* each. To the "*Nawab*" Sahib one *Pesh Qabaz*, one turban-gem, some golden *pashmina lungis*, some spears and five *Kirches*. Afterwards "*Nawab*" Sahib (the G.-G.) and the Maharaja carried on some conversation in privacy. Sardar Jawind Singh began to talk about the sacred bath at *Gangaji* and said that half of the way had been traversed and half of it yet remained to be traversed,

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remarking that, if the sacred bath at *Gangaji* took place, it would be good and well. The "*Nawab*" Sahib (the G.-G.) said that there was no harm in it in view of the friendly relations between the two great governments. The Maharaja maintained silence. At the occasion of throwing of the painted and printed cloth by the Lord Sahib upon the face of Khairan, Prinsep Sahib, who had put a new life in "*Nawab*" Sahib (the G.-G.) on account of the favours of Maharaja Bahadur, laughed loudly. As soon as the *Darbar* dispersed *Lat* Sahib said to the Maharaja that on the following day a gathering would be arranged at the camp of the Sahibs and the Maharaja Bahadur was requested to attend the same. The Maharaja said that it was quite appropriate. When night had passed by six hours the Sahibs departed.

[*Page 100*] **Maharaja's invitation to the Bhai Sahibs (Ram Singh and Gobind Ram), and an account given to them of the happenings of the night by the Maharaja. Another visit of the Sahibs to the court of the Maharaja and the conferment of robes of honour and receipt of robes of honour in return from the "*Nawab*" Sahib for Jamadarji (Khushal Singh) and Sardar Tej Singh.**

On the morning of the 16th (30th Oct. 1831 A.D.) the Maharaja invited Bhai Sahibs (Bhai Ram Singh and Bhai Gobind Ram), and explained to them the happenings of the night, stating that the friendly gathering had taken place in perfect happiness and had become a source of pleasure for the hearts of all the friends. After that the Maharaja stated that as soon as the *Begum Lady Sahiba* (wife of G.-G.) crossed the river by a boat, the "*Nawab*" Sahib (the G.-G.) personally went forward to receive her and, taking her by hand, made her sit in a chair in such a way that it indicated his heartfelt affection and deep love between the "*Nawab*" Sahib (the G.-G.) and the *Begum Sahiba* (wife of G.-G.). The Maharaja said that at that moment he was put in mind of his connection with *Biwi* Moran, for he said that he had exactly the same kind of love and unity with her and could not prepare his mind to accept separation from her even for a moment and every moment they remained fully aware of each other's doings. After that the *darbar* was arranged and all the associates and Sardars presented themselves. When only one quarter of the day was left Colonel Hetfield vested with authority over the cantonment of Ludhiana, and Captain Bean Sahib with one other Sahib *Lok* came to the Maharaja. The Maharaja granted 12 garments, 3 articles of jewellery, one horse with a silver saddle to the Colonel Sahib and similar things to the other Sahibs. At about the 3rd quarter of the day, two robes of honour, one for Jamadarji (Khushal Singh) and one for Sardar Tej Singh, sent by the "*Nawab*" Sahib (the G.-G.) through Lala Kishen Chand, were received in the court of the Maharaja. For Jamadarji (Khushal Singh) there were 12 garments, some articles of jewellery, one pearl necklace, one turban-gem and one plume ; for Sardar Tej Singh also similar articles. After that Chuni Lall, treasurer of Colonel Sahib, offered the Maharaja one box of English wine and was granted one *Doshala* and Rs. 50 in cash. After that five elephants were shown to the Maharaja by the traders. The Maharaja purchased two female elephants and gave

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them Rs. 2,500 as their price. After that Fakir Aziz-ud-din Raza Ansari and Lala Kishen Chand informed the Maharaja on behalf of the "*Nawab*" Sahib (the G.-G.) that on account of its being the last Sunday of the English month, and it being a holiday, the arrangements of the gathering would have to be postponed, stating further that on the first of November, on Tuesday (1831 A.D.) the gathering of the glorious Sahibs was decided to take place.

Going of the Maharaja to the other side of the river for seeing drill of the cannons and afterwards going of the chiefs to show a drill to the Lord Sahib; grant of two cannons by the "*Nawab*" Sahib (the G.-G.) to the Maharaja and the arrival of the Ruparia Sardar before the Maharaja.

[Page 101] On the *17th of Katik* (31st October 1831 A.D.), when two hours of the night still remained, Fakir Raza (Aziz-ud-din) and Lala Kishen Chand were given a royal order to go and inform the "*Nawab*" Sahib (the G.-G.) that the Maharaja would be coming to watch the demonstration of the cannons of the English. The above-mentioned appointed persons went to the *Lat* Sahib (the G.-G.) and explained the same. The "*Nawab*" Sahib (the G.-G.) at once appointed his associates for receiving the Maharaja and the Maharaja crossed the river in a boat along with Raja (Dhyan Singhji) and Jamadarji (Khushal Singh) before sunrise and, turning his attention towards the other side of the river, entered the open land of the parade grounds. The "*Nawab*" Sahib (the G.-G.) came out to receive the Maharaja and, agreeing in spirit and expression, they watched the parade of the cannons. After that all the chiefs and the associates presented themselves to the Maharaja. Under orders of the "*Nawab*" Sahib (the G.-G.) one *Kanat* was fixed to serve as a target and bullets and balls were shot at it and thus the firing began. *Gora* gunners of the cannons driven by horses showed a drill. They made the ball strike the target and the Maharaja saw the shots and the polished bullets and all kinds of instruments of warfare. The Maharaja felt very happy on watching the demonstration. After that the Maharaja fixed up an umbrella to serve as a target and Raja Dhayan Singh took the aim and fired a gun. The other Sardars also shot bullets like that. After that a drill of the spears took place. A wooden peg was fixed in the earth and was removed from the ground according to the method of the game. After that the drilling of the soldiers with Persian guns took place. The Raja *Kalan*, the Jamadar (Khushal Singh) and Sardar Hari Singh showed drill of the lancet and afterwards they shot at the aim, took off the brass barrel and showed sword-play. The Maharaja also took part in the sword-play, under the guidance of his wide-awake fortune. Twice the Maharaja ran his horse and struck the point in the barrel. The "*Nawab*" Sahib (the G.-G.) and the other Sahibs watched the drill of Persian guns and swords and felt very happy. One quarter and four hours of the day had passed when the "*Nawab*" Sahib (the G.-G.) called in for two cannons of the English make with horses, belts and other necessary things, and presented them to the Maharaja, who went at that time to his own victorious camp. Sardar Tej Singh and Colonel Sultan Mohammad brought these two cannons with all their accessories with them and presented the same to the Maharaja. The Maharaja looked

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carefully at the cannons and the other materials and enquired about all the things relating to them from the commandant of *Topkhana*, who had come with those cannons. They brought with them two English cannons with two English ammunition boxes and two cases, six horses for each cannon, 12 all told, besides two horses for the riding of the commandants and 2,500 iron balls, small shots, polished bullets, and other material. Both the cannons were put under the charge of Sultan Mohammad and great emphasis was laid upon the looking after of the horses. At noontime Sardar Bhoop Singh of Ropar came to present himself to the Maharaja under order of the *Lat* Sahib. (the G.-G.). **[Page 102]** One horse was presented to the Maharaja and conversation about different topics continued for about two hours, after which a robe of honour, consisting of nine garments with some other articles of jewellery, was granted to him and he was allowed to go.

Royal order to the Sardars for putting on yellow garments with gold ornaments ; presentation of Sardar Fateh Singh Ahluwalia and conversation with him regarding the Maharaja's visit to Kapurthala ; arrival of the glorious Sahibs for the reception of the Maharaja and his going across the river for purposes of watching the revelry, giving of tokens of friendship and giving of gifts by the "*Nawab*" Sahib (G.-G.) to the Maharaja and the return of the Maharaja to his own victorious camp.

At about the third quarter of the day all the glorious Sardars were given a royal order to put on fine yellow brocade suits of clothes with bejewelled ornaments and to present themselves to the Maharaja, for he was going to the other side of the river for enjoying the revelry of the gathering and especially of the English women. All the chieftains at once presented themselves, clad in special garments. After that Sardar Fateh Singh Ahluwalia with *Khalsa* Nihal Singh and Dewan Sher Ali presented themselves to the Maharaja. The said Dewan submitted that the Maharaja had come to the country of the *Doaba* after so long a time. It would be an act of great kindness and favour if he would agree to spend three or four days at Kapurthala. The Maharaja said at first that he would come at same other time ; but when the said Sardar insisted the Maharaja answered that he would follow whatever would be the desire of the respectable *Bhai*. After that the said Dewan submitted that he wanted permission to prepare necessary things and the Maharaja answered that those necessary things were to be made ready on Maharaja's arrival at Phagwara, when *Bhai* Sahib (Fateh Singh) would be made to depart from camp at Kanagarh. After that Captain Wade and Dr. Murray Sahib came to the Maharaja and talked in order to strengthen unity. After that the associates of the *Lat* Sahib came out for receiving the Maharaja, who went to the camp of the "*Nawab* " Sahib (the G.-G.) in company with his chief Sardars. The "*Nawab*" Sahib (the G.-G.) had made very good preparations for the reveleries, illuminations and the fireworks. As soon as the Maharaja reached the camp of the "*Nawab*" Sahib (the G.-G.), *Begum Lady Sahiba* (wife of G.-G.) with nine other English ladies and some Sahibs sat in the chairs. On this side chairs were occupied by the Maharaja, Raja Hira Singh,

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Sardar Fateh Singh with prince Nihal Singh, Raja Sangat Singh, Raja Ajit Singh Ladowala and Bhai Ram Singhji. [**Page 103**] All the other Sardars remained standing. After that the drinking of the wine began and *Begum Lady Sahiba* (wife of G.-G.) offered the cup to the Maharaja with her own blessed hand and made him eat requisite refreshment of the occasion with her own hand. Captain Wade Sahib remarked that the *Begum Sahiba* (wife of G.-G.) had prapared that wine with her own blessed hand for the Maharaja. After that a memorial (document) was presented by the "*Nawab*" Sahib (the G.-G.). Fakirji (Aziz-ud-din) read it out and stated that the friendship between the two great governments was quite firm and was becoming stronger and stronger every day and no slackness was feared. He further stated that what had been written out in the previous agreement had been re-written in that memorial (document) to strengthen the foundations of unity between the two great governments wherein no difference had taken place. He further stated that according to the previous agreement the maintenance of confidence and firmness on both sides would continue. There were many other pieces of compositions in different styles, which the respectable "*Nawab*" Sahib (the G.-G.) handed over to the Maharaja with his own hand at that auspicious moment. The Maharaja placed it upon his head and engaged himself in listening to the English music. When the night had passed six hours the meeting dispersed. The "*Nawab*" Sahib (the G.-G.) presented to the Maharaja 4 rolls of Dacca muslin and one English garment along with a map of the bridge that had been set up between Simla and Sopathu (Sabathu). After that the "*Nawab*" Sahib (the G.-G.) came out to see off the Maharaja and returned to his camp when the Maharaja had ridden his special horse. The Maharaja went back to his own camp.

Return of the Maharaja from Ropar towards Kanagarh and of the "*Nawab*" Sahib (the G.-G.) from that place towards Patiala; passing of the Dewali day in the Shehr-i-Nau and the *Sankalap* and the like on the *Amavas* day.

On the *18th* of *Katik* (1st November 1831 A.D.) early in the morning, the royal standards of the Maharaja departed from the ferry of Ropar towards Amritsar. Captain Sahib, Doctor Sahib and one other *Sahib* accompanied the Maharaja on behalf of the *Lat* Sahib (the G.-G.). The "*Nawab*" Sahib (the G.-G.) also departed from the ferry of Ropar on the same date and went towards Patiala. Sardar Fateh Singh went, according to the order, to the town of Kanagarh in the direction of Kapurthala for making preparations of an entertainment for the Maharaja and it rained very heavily on the day. On the *19th* of the said month (2nd November 1831 A.D.), while it was still raining, the Maharaja ordered the departure of his heaven-kissing standards from Kanagarh and went over to Shehr-i-Nau, near the fort and had to put up in the *Baradari* in the garden, while the rest of the camp of the triumphant troops, on account of rain, either lagged behind on the way or remained established at Khangarh. **[Page 104]** On the *20th of Katik* (3rd November 1831 A.D.), the Maharaja made a halt at Shehr-i-Nau on account of the illuminations of the blessed day and brought about the control and administration of the country of Dewan Moti Ram with the help of

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his *Kardar* through Sheik Ghulam Mohayyuddin, also fixed up the contracts of the stipulated districts of Fatteh Ke, belonging to the respectable Sardar (Fateh Singh) in the name of the Zamindars of the district after making due reductions. Three lakhs and twelve thousand rupees were fixed upon the country of Dewan Moti Ram and one lakh and nine thousand were settled for the *Taluqas* of Fatteh Ke along with Urmar Tanda and Dasuya and documents to that effect were written by the Zamindars. The *Kardars* of Shehr-i-Nau were ordered by the Maharaja to supply one lakh earthen lamps, three maunds of oil, a large number of cotton wicks and sweetmeats. At sunset the lamps were lit up in great loveliness and all the camps were ordered to put up at Gunachaur in the territory of Kahan Singh Vedi. On the *21st* of *Katik* (4th November 1831 A.D.), which was *Amavas*, the Dewali day, the Maharaja listened to recitations from the *Granth Sahib*, made his *Ardas*, and performed *Sankalap* and gave away one elephant, two horses, ten cows, some buffaloes, some sheep, some *Sehja* and some suits of clothes. At about the 3rd quarter of the day the Maharaja marched from that place and went over to Gunachaur. At night illuminations took place there with great glory and decorations and fireworks were displayed. When the night had passed four hours the Maharaja ordered both the platoons to set up guard upon the farms so that nobody from among the royal troops might indulge in destroying the pastures and one platoon was sent over to Phagwara for the protection of the farms and fields there and not to allow anybody to lay his hand upon the pastures at that place. All the Sardars were ordered to make a halt in the village of Kotam, which was in the *Jagir* of Kahran.

Arrival of the Maharaja at Phagwara and send-off of the Captain Sahib and other Sahibs.

On the *22nd of Katik* (5th November 1831 A.D.), early in the morning, the Maharaja ordered the departure of his standards from Gunachaur and reached the town of Phagwara at the time when the day had arisen one and a half quarters and set up his camp about the tank of Achhru Mal *Bania*. Dewan Sher Ali had gone over to Kapurthala for making arrangements for the entertainment. Dewan Jawahar Singh, Lala Sodagar Mall and Lala Kanahya Lal Vakil had gone there before the arrival of the Maharaja to arrange for the necessary requisites for the glorious Sahibs. At the time of the *Darbar* they presented themselves to the Maharaja and stated that they had supplied to the glorious Sahibs all the necessary things. The Maharaja said that they had done well. At about the 3rd quarter of the day the Maharaja rode a horse and went out for a pleasure trip to Phagwara. He entered the town through Delhi Gate and showered gold and stopped in the bazar to enquire about the shops of Pheloo Shah. Bala Sood stated that the shops of the aforesaid person were still ahead and the Maharaja asked him to accompany his stirrup. **[Page 105]** He enquired about the name of every big shop from him. When they reached near the *Haveli* of Pheloo Shah the aforesaid person pointed out that that was the *Haveli* of Pheloo Shah and Ram Dial and that those were his shops. The Maharaja enquired whether anyone was there and the aforesaid

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person said that none was present there. After that the Maharaja went to the garden of Pheloo Shah through the Hadiabad Gate, and, after visiting the *Baradari*, went to his own tent. Sardar Attar Singh Sandhanwalia presented Rs. 1,100 for entertainment on behalf of his territory. After that Kanahya Lall, *Vakil* of Sardar Ahluwalia, presented Rs. 1,100 in cash, 52 trays of sweets, two small boxes containing currants and pomegranates, sugar and ornaments and several other things, which he had brought with himself. Rs. 500 for entertainment with 31 trays of sweets were sent to the camp of the Captain Sahib. The said Sahib accepted those trays and returned the amount in cash. Again the large sums for entertainment were sent to the camp of the Raja Sahibs, who accepted the same. Rs. 250 were granted under order of the Maharaja to Raja Hira Singh for purposes of entertainment. On the *23rd* of the above-mentioned month (6th November 1831 A.D.), a royal order was given to the camp to stop in the town of Jullundur and to station the *Charyari* camp near Dokaha. On the said date (6th November 1831 A.D.), when four hours of the day had passed, Fakir Aziz-ud-din was appointed to go to the Captain Sahib. The Captain Sahib, Dr. Murray Sahib, Captain Bean Sahib, one other *Sahib* and the *Vakils* came in his company to present themselves to the Maharaja, who received them with a great show of respect and, making them sit in chairs, enquired after their health. After that the Maharaja took the Captain Sahib by hand and led him into the tent without poles and carried on conversation with a view to strengthen the foundations of unity. At that time Fakir Raza was with the Maharaja. After that they came out of the tent without poles and one horse with a gold saddle and a *Valayti* sword with bejewelled covering were given to the Captain Sahib. Captain Bean Sahib was granted a robe of honour consisting of 7 garments and a horse. Dr. Murray Sahib was granted one horse and a sword with a gold covering ; the other *Sahib Lok* was given a robe of honour consisting of 6 garments. The *Vakil* of Kotalawala, 6 garments, *Vakil* of the Raja of Patiala the same and a *Vakil* of Zaman Shah the same. Sardar Desa Singh was given a royal order to accompany the Captain Sahib upto Sarai Philour. Captain Sahib entered Ludhiana in a day and the Maharaja marched on the back of a special horse from Phagwara, reached Jhangi and entered the town of Jullundur when the day had arisen four hours and set up his camp near the tank. On that very day Dewan Sher Ali came to the Maharaja from Kapurthala to request him to go there. **[Page 106]** At night an order was issued to the platoons that one half must look to the protection of the pastures of Kapurthala and the other half should go to protect the fields at Kartarpur. On the *24th* of the said month (7th November 1831 A.D.) a conference took place at Jullundur. At the time of the *Darbar* the above-mentioned Dewan requested that the Maharaja might first go to Kapurthala because Sardar Ahluwalia (Fateh Singh) desired it very much. The Maharaja said that he would go to Kapurthala after visiting Kartarpur on the way and that he should go at once to Kapurthala to make preparations for entertainment and other essentials. Kanahya Lall was to accompany the stirrup of the Maharaja. After that the regulations about Jullundur were set right in consultation with the *Kardars*. After that Misr Beli Ram

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was ordered to produce the paper containing agreement which the "*Nawab*" Sahib (the G.-G.) had written out only recently. Fakirji (Aziz-ud-din) explained the contents in a very attractive manner and the contents smacking of unity bade fair that according to the previous agreement friendship between the two great governments would remain firm from generation to generation and that every one of the English Sahibs would carry on friendship with the family of Maharaja Bahadur according to the new and old agreements, remarking that no default of any kind would be allowed to take place. The Maharaja felt very happy on hearing these contents and made over that paper to Misr Beli Ram.

Going of the Maharaja to Jullundur and showering gold there and afterwards to Kartarpur and Kapurthala and entertainment and hospitality offered by Sardar Ahluwalia.

At about the 3rd quarter of the day, the Maharaja went out to have a pastime and to enjoy a visit to the city of Jullundur and, after showering gold, went into the fort and going to the upper flat of the Musmann Burj, looked at the town and its gardens through a telescope. After that he went riding back to his own camp. In the morning departure of Lala Kishen Chand took place. He was granted a robe of honour consisting of 7 garments with three articles of jewellery at that time. On the *26th* (9th November 1831 A.D.) of the said month at about the 3rd quarter of the day, the Maharaja ordered the march of his heaven-kissing standards from Jullundur and went over to Kartarpur. Sodhi Sadhu Singh had come out half a *Kos* to receive the Maharaja and arranged for his sojourn in the *Baradari* in the garden. In the evening he sent Rs. 2,100 in cash and 51 trays of sweets to the camp of the Maharaja, who distributed the sweets at once and refused to take the large sum of money. After that the Sodi Sahib sent large sums of money to the camps of the Sardars, but none of them agreed to take anything. On the *26th* of the above-mentioned month (9th November 1831 A.D.), Sardar Nihal Singh and Sodagar Mall came for the reception of the Maharaja, who made the respectable Sardar sit upon a cushion and began to talk with him in a jovial mood regarding pleasure and merriment, asking him whether he had taken wine upto that time or not. He stated that by the grace of God up to that time he had saved himself from it. The Maharaja said that in his life he had been making so much of merriment and pleasure that it could not be described in words for he said that it was only the period of youth which was meant for merry-making **[Page 107]** and said to him that he would be made to drink wine in the camp at Kapurthala right in his presence. After that the Maharaja asked him which of the dancing girls in Kapurthala was most beautiful. The respectable Sardar kept quiet. The Maharaja said that *Bhai Sahib* (Feteh Singh) had given up such indulgence. Therefore, no dancing girls must be putting up there. In merry-making at Kapurthala in the first instance his own dancing girls would be present with him in perfect decoration and the dancing girls of Kapurthala would also be present. Thus there would be a lot of fun. After that the Maharaja asked the State dancing girls to present themselves to make the lovely

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boy Nihal Singh enjoy music and dance. The dancing girls in the service of the Sarkar presented themselves and gave a performance of music and dance. After that the Maharaja asked which suitable house had been proposed for the *Dera* of the Maharaja. He stated that there was a very fine and worthy room fit for the camping of the Maharaja, stating further that the *Baradari* in the garden was also a suitable place and, if the Maharaja ordered, canopies and tents without poles would be fixed up there. The Maharaja said that the State staff for floorings must set up tents without poles in the room while on the following day the gathering for merry-making would take place in the garden. After that the said Sardar stated that the Singh Sahib (Fateh Singh) was waiting in the way for the reception of the Maharaja. The Maharaja said that he would order the departure of his royal standards at about the 3rd quarter of the day, because at that time *Bhai Sahib* (Fateh Singh) had gone to take rest in Kapurthala and would be coming back at about the 3rd quarter of the day. The said Sardar (Nihal Singh) sent back a horseman to give that information to the respectable Sardar (Fateh Singh). After that the Maharaja took his meals and also made the said Sardar take it. After that a reliable person was sent to Sodhi Sahib to intimate that the Maharaja would go at the 3rd quarter of the day to see him. After that they talked about the revenue of the *Doaba*. Dancing girls from Kartarpur came and the Maharaja enjoyed the music and the dance and gave them Rs. 100 by way of reward. At about the 3rd quarter of the day the Maharaja got ready to go to see Sodhi Sahib (Sadhu Singh). At first he enjoyed the sacred sight of the Shakarganj well, made an *Ardas* of Rs. 100 there, ordered for and drank water from that well and refreshed his taste and sweetened his mouth. He entered the gate of the town and showered gold. At the time of his entering the fort the firing of a salute took place. The Maharaja made an offering of Rs. 1,100 in cash, some *pashmina* suits of clothes and some *Doshalas* to Sodhi Sahib (Sadhu Singh). After that all the glorious chiefs presented their offerings to Sodhi Sahib and Sardar Nihal Singh made an *Ardas* of Rs. 100. Sodhi Sahib granted a robe of honour to the Maharaja and also to the other Sardars. The Maharaja was given 11 garments, one sword, one bow, one quiver, one dagger and one horse with a gold-threaded saddle. Seven garments were given to each of the Rajas—Hira Singh and Gulab Singh and to the Bhai Sahibs (Ram Singh and Gobind Ram) and Raja Sangat Singh. Jamadarji (Khushal Singh) was given the same. **[Page 108]** Raja Sochet Singh, Bhai Gurmukh Singh, Sardar Wasava Singh and Sardar Nihal Singh with three other robes of honour for Raja Ladwowalia, Fakir Aziz-ud-din and the *Munshis* completed the number. He (Sodhi) praised the horse which he gave to the Maharaja to a great degree and said it was a horse from the Deccan and the swift-footed Multani was no match for it. He began to praise the Maharaja and was given Rs. 50 by him. After that Rs. 500 were given by way of *Nazar* to the *Thamb Sahib* and the other Sardars also gave their presents. After that he had the honour of taking permission to leave from the Sodhi Sahib (Sadhu Singh) and went to Kapurthala. On his way he ordered the jockey to show him the speed of the horse. It turned out to be worthless and the Maharaja asked the keeper

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of the horse to say where from he had got that horse. He said that that colt was an offspring of the mare of the Sodhi Sahib. The Maharaja said that the Sodhi Sahib was certainly a man who always talked contrary to facts and the respectable Jamadar (Khushal Singh) seconded him, saying that the Sodhi Sahib was a great liar since early times. After that Sardar Fateh Singh presented himself before the Maharaja near Wain (Bain stream) and the Maharaja, spreading a carpet, took his seat upon it while the respectable Sardar put before him sugar-cakes and made a *Sarwarna* of Rs. 500. For an hour they carried on a happy talk and after that they turned their attention towards Kapurthala. On the arrival of the Maharaja at the tank of Devi a discharge of *Topkhana* took place and the Maharaja gave a reward of Rs. 125. The Maharaja took the respectable Sardar (Fateh Singh) by hand and went to have a stroll in the garden, where he was so much pleased to see its good setting and lay out. He gave an order that a gardener from among them must be made to accompany the Maharaja so that he might go Lahore and might set and lay out the orchards of the Maharaja with the same kind of beauty and art and remarked that he would be given his due reward. After that a *Darbar* was held in the wooden bungalow and the Maharaja ordered Lala Kanahya Lall, Vakil to take Rs. 500 from the *Tosha Khana* for the purposes of *Sarwarna* over Nihal Singh and Rs. 125 for purposes of rewarding the gardener and Rs. 100 for his own self in lieu of his allowance. After that, according to the orders of the Maharaja, the respectable Sardar (Fateh Singh) took leave and went into his own *Haveli* and sent to the Maharaja, through Lala Kanahya Lall, Rs. 5,100 sewn in eleven brocade bags and 100 trays of sweets and fruits. The money was made over to the *Tosha Khana* and the sweets were distributed. After that the respectable Sardar gave something to every Sardar by way of entertainment. Raja Hira Singh and Raja Sanghat Singh were given Rs. 250 each. The Raja *Kalan*, Raja Sochet Singh, Bhai Ram Singh, and Jamadarji (Kushal Singh) were given Rs. 200 each. Raja Ladowala was given the same sum. *Shahzada* Kharak Singh was given Rs. 1,100; **[Page 109]** Jawind Singh Mokal was given Rs. 51; Gurmukh Singh the same sum; Amir Singh Jallawalia, Rs. 31; Mian Labh Singh, Rs. 21; Wazir Kaisari Singh, Rs. 21. In addition to it all the near attendants of the court were granted entertainment by the respectable Sardar (Fateh Singh) and their detailed account is contained in the Big Book. On the *27th* (10th November 1831 A.D.) of the above-mentioned month, the camp of the Maharaja left for Kakkariwal. The respectable Sardar went to meet the Maharaja. Lala Kanahya Lall stated that some falcons from the mountainous regions be granted, as of old. The Maharaja asked him to give the details so that Lala Sarda Ram be able to write letters accordingly. The aforesaid person stated that Mian Rudar Chand, Jodh Bir Singh, Mandi, Kulu, Sucket, Haripur, Jaswan, Nurpur, Bisoli, Jasrota and Chamba one each and similarly one each from Raja of Kashmir and one from Rajauri. The said Lala wrote out letters according to the orders of the Maharaja and gave them to Sardarji (Fateh Singh). After that the Maharaja fixed Rs. 11,000 as remuneration for Sardarji (Fateh Singh), to be realized from Kashmir in the form of articles requisitioned by him. After that the great Sardar (Fateh

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Singh) said that a gathering for merry-making would be arranged in the garden and asked the Maharaja what time would suit him to join it. The Maharaja said that he would be in the garden at about the 3rd quarter of the day. After that the Maharaja said that Fakir Raza (Aziz-ud-din) must be made to understand certain things and be appointed to make representation regarding them, so that due response be made to every one of the requests. The said Sardar (Fateh Singh) took leave from the Maharaja and went over to the *Dewan Khana* and made the respectable Fakir (Aziz-ud-din) present himself before the Maharaja, according to his orders. The Fakir Sahib (Aziz-ud-din) explained all the matters and the respectable Sardar (Fateh Singh) gave an explanation to every one of the queries in the best possible manner. Fakirji (Aziz-ud-din) said that the horses which he set apart for offering to the Maharaja must be submitted for inspection before their delivery and that the robes of honour which he proposed to give to the chiefs he must make a list of them and give it to the Maharaja. Just as he had arranged for a gathering for merry-making and the illuminations and had shown the same to the Maharaja he must write out a detailed account of it and submit it to the Maharaja. Dewan Sher Ali prepared a draft of all the affairs and gave it to Fakirji (Aziz-ud-din) and Lala Kanahya Lall went along with the Fakir to the garden and showed him all the decorations and equipments of the gathering for revelry. The great Fakir (Aziz-ud-din) took down all the details of the arrangement of the said gathering on a paper and submitted the same to the Maharaja. Lala Sarda Ram stated that the Maharaja had remarked that only 11 robes of honour would look proper ; so, if the *Bhai Sahib* (Fateh Singh) wished, some robes of honour could be cancelled out of the draft. He (Fateh Singh) further stated that the Maharaja had asked for a huge elephant instead of a female one. At the time of his arrival in the garden the Maharaja was known to have decided to shower gold and the *Bhai Sahib* (Fateh Singh) was requested not to do so, for it was not good that both parties should spend and said that after having taken the entertainment on the first day it was not proper to do it again.

[Page 110] When the day had arisen one and a half quarters the respectable Sardar sent to the Maharaja through Kanhaya Lall Rs. 5,100 in cash, many trays of sweets and many trays of fruits, just as he had done on the first day. The Maharaja said to the *Vakil* that he must go to the garden along with that entertainment for watching the revelry of the gathering was essential, remarking at the same time that it was not good to accept entertainment every day and so he would only take a little simply to please the heart of the *Bhai Sahib* (Fateh Singh). The respectable Sardar (Fateh Singh) presented himself to the Maharaja in company with Prince Nihal Singh and explained all the details of the battle of Kasur. After that the Maharaja rode an elephant, showered gold, went to the garden and entered the *Baradari*. On behalf of the respectable Sardar (Fateh Singh) it was Dewan Sher Ali who showered gold. Sardar Amir Singh presented himself, as ordered, and offered to the Maharaja Rs. 1,100 and one horse with a golden saddle. The Maharaja made a *Sarwarna* of Rs. 1,100 over his head and after that

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the State dancing girls of Kapurthala came forward and began to sing and dance. Such a happy revelry took place that it became an envy of paradise and the illuminations all over the city shone so well that they inspired happiness in the hearts of the onlookers and the display of fireworks set fire to the heaps of sorrow of the sorrowful. The Maharaja felt very happy and the drinking of wine began. The respectable Sardar (Fateh Singh) made the Maharaja drink wine with his own hands. The respectable Sardar (Fateh Singh) gave many garments and clothes to the Maharaja as a present and the Maharaja examined very carefully the 31 suits of clothes, the gold bangles, the emerald armlet, the turban-gem, the plume, the pearl necklace, the two horses with gold harness, the English gun with gold strappings and the female elephant with a silver seat upon it and handed them over to the charge of Misr Ram Kishen. After that the robe of honour for Raja Hira Singh, which consisted of 11 garments, one turban-gem, one pearl necklace, one armlet and one horse, was made over by the Maharaja to the servants of said Raja (Hira Singh). After that the Maharaja once again engaged in merry-making with Sardarji (Fateh Singh) and remarked that all the dust of disgust and ill-will had been removed from the heart of the Sardar and whatever ominous days had set in had come to an end, and kindness and favourable attitude was expected to increase every day. Sardarji (Fateh Singh) folded his hands and said that he was a faithful servant from the core of his heart. The Maharaja said that his heart had been pleased very much at the sight of the appropriate setting of the buildings and on his visit to various houses. The respectable Sardar (Fateh Singh) said that it was only due to the grace of his blessed stepping into those houses which had become clean and neat and good fortune had attended upon him on account of the arrival of the Maharaja in those places. After that they went into the *Baradari* and the light of the lamps and the crystal candle stands produced such a good scene that the place could be called another *Toor* at the time of the visit of Moses. The Maharaja felt very happy with this sight. Once again singing and drinking started. The Maharaja repeated again and again that between them complete reconciliation had taken place and, therefore, the said Sardar (Fateh Singh) must be at ease. **[Page 111]** But a sort of writing would be held binding upon them on oath to assure that his good and evil circumstances would always be connected with good and evil of the Maharaja. The Maharaja took leave from the respectable Sardar (Fateh Singh), came over to his own camp and after that reached Amritsar with an incessant march. There discharge of guns took place with great glory and Rs. 500 were granted by way of reward to the gunners.

Distribution of charities and alms on the *Sankrant* of Manghar (14th November 1831 A.D.); and the arrival of the Maharaja at *Darbar Sahib*; departure of Sher Singh towards Kashmir and the arrival of the Maharaja in Lahore; appointment of Dewan Wasakha Singh for Kashmir; grant of monthly allowance to Shah Ayyub and Nawab of Multan; appointment of Chet Singh commandant and Kutbuddin for making collections on the other side of the Sutlej; send-off

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of the *Vakil* of Mir Thara, proposal for the appointment of prince Kharak Singh towards Multan and the conferment of that country on Sham Singh Attariwala.

On the *Sankrant* of *Manghar* (14th November 1831 A.D.) the Maharaja secured felicity of both the worlds by the sacred sight of the *Darbar* of *Harmandirji* and secured everlasting pride by making an *Ardas* of Rs. 1,100 at *Darbar Sahib* and by listening to some hymns of Sri *Granth* by ramaining sitting there for about an hour. After that he made an *Ardas* of a similar amount at *Akal Bunga*, *Jhunda Bunga* and *Gharyali Bunga* and went away to Ram Bagh. *Khalsa* Sher Singh presented himself to the Maharaja, who conferred upon him the robe of honour to serve as an honourable insignia of the conferment of *Nizamat* of Kashmir upon him. After giving the bright robe of honour to him the Maharaja emphatically asked him to take care, protect that place very satisfactorily and to keep the control and administration of revenue in his own hands. Bhama Singh was emphatically told to render good services with the remark that if he did prove constant and firm in traversing the path of obedience and loyalty, making collections from the country and in the matters of revenue, it would be good and well otherwise a report against him must be made to the Maharaja, who would invite him to Lahore. After the lapse of a few days the Maharaja ordered the march of his royal standards from Amritsar by way of the ferry of Kukkargil and reached Lahore on the *22nd of Manghar* (5th December 1831 A.D.), on Monday, when one hour of the day was left and illuminations and discharge of guns took place with great glory. Shah Ayyub and Nawab Sarfraz Khan made presents to the Maharaja on his arrival in Lahore and Rs. 10,000 were granted to each of them. Dewan Wasakha Singh presented himself to the Maharaja on the *23rd* of the aforesaid month (6th December 1831 A.D.) and offered Rs. 25,000 by way of *Nazar*. **[Page 112]** The Maharaja made him receive untold favours and granted him one *Doshala* with the royal order that the old country of Zira would be at his disposal to meet the expenses of the new *platoons*, uniforms. arms and other accessories for he was expected to show great effort in the equipment of the said *platoons*. An allowance of Rs. 15,000 was granted to the said Dewan (Wasakha Singh) from the court of the Maharaja and one horse with gold-threaded saddle and Rs. 1,050 were given him for *Khalsa* Sher Singh. Rs. 10,000 by way of monthly allowance for the respectable *Khalsa* (Sher Singh), Rs. 1,000 for the said *Dewan* and Rs. 300 as monthly allowance for Warris Khan were fixed by the Maharaja for their making collections of large sums of money from the country on the other side of the Sutlej—Dhanni, Mari, Chur Chak, etc. They were emphatically told to make collections subject to the condition that the country should progress and prosper. In the meantime send-off of the *Vakils* of Thara took place from the court of the Maharaja and gifts like *Doshala*, brocade, red silk, satin, rolls of white cloth, quiver, bow, shields, special Persian guns, falcon, lamp and one elephant with a silver seat on it were given him for the said Mir. A suit of clothes, consisting of 7 garments and a pair of gold bangles were granted to the said *Vakil* and an allowance of

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Rs.1,100 with some other robes of honour were given him for the other men and *Khidmatgars* of the said Mir, because the encircling ocean of the bounty of the Maharaja reached all the people. The Maharaja held a conference with his associates and counsellors regarding the appointment of the glorious prince (Kharak Singh) for making collections from the southern countries. A list detailing the various collections was written out like this :—From Dewan Sawan Mall, Rs. 3 lakhs ; from Ventura Sahib, Rs. 10 lakhs for the country of Kachhi and Dera Ghazi Khan with a conferment of one elephant with a silver seat upon it on the said Sahib (Ventura) from the *Kardars* of the dependency of the defender of the faith, Harind and Dajil, Rs. 50,000 with five horses, 50 camels, and a sum of one lakh ; and Rs. 25,000 in cash ; Asad Khan, one lakh and ten thousand rupees and 125 camels and 5 horses ; Nawab of Dera Ismail Khan, one lakh of rupees, 160 camels, and 5 horses. For Kanwar Sahib (Kharak Singh) Rs. 40,000 were sanctioned as per following details : From Shah Billaur, Rs. 20,000 ; from Sanghar, Rs. 3,000 ; from Harind and Dajil, Rs. 2,000 ; from Tak, Rs. 3,000 ; from Dera Ismail Khan, Rs. 10,000 ; from Dewan Sawan Mall, Rs. 5,000 and from Kalabagh, Rs. 1,000. The paper detailing the collections was handed over to the respectable Prince. The dependency of Chutala was leased out for Rs. 8,000 and Khem Karn for Rs. 5,000 to Sardar Sham Singh Attariwala to meet the expenses of arms, ammunitions and gun powder ; and he was emphatically told to pay up the sum in cash every year to the Maharaja.

Distribution of alms and charities on the *Sankrant* of *Poh* and the appointment of the glorious Prince (Kharak Singh) in the south ; [*Page 113*] **grant of a robe of honour and a country to Dewan Kirpa Ram in recognition of his services and of the dependency of Kunjah to Dewan Moti Ram and the arrival of the Maharaja in the *Haveli* of Raja Sangat Singh.**

On the blessed *Sankrant* day of *Poh* (14th December 1831 A.D.) the Maharaja performed a *Sankalap*, according to his old custom. The glorious Prince (Kharak Singh) presented himself to the Maharaja and was granted one horse with a gold saddle, one sword and one *Doshala* and was appointed for collecting large sums of money from the country of Bahawalpur, Multan and other places. Ganda Singh Bistari was appointed to accompany the great Prince (Kharak Singh) upto some stages of the journey and then to return to the Maharaja. The two cannons given by the *Lat* Sahib (the G.-G.) were put in the blessed fort and an estate for the maintenance of 700 soldiers with their brothers and nephews in service and for keeping ready 25 swivels and two cannons was granted to Dewan Kirpa Ram. Dewan Moti Ram was given the dependency of Kunjah and a royal order was issued that he must always be ready to render suitable services to the Maharaja on his orders. Details of the estates are as follows :—

1. Haveli and Kabula, Rs. 5,000 ; Pakka Sudda, Rs. 40,000 ; Maroof, Rs. 40,000 ; Pak Pattan, Rs. 13,000 ; Jaithpur, Rs. 15,000 ; Mari Anandpur, Rs. 21,000 ; Baloch estate, Rs. 21,000 ; Centre of the Defender of the Faith, Rs. 5,000 ; Thuthawala, Rs. 11,000 ;

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Harind and Dajal, Rs. 40,000 ; Chutala, Rs. 10,000 ; Estate of Amar Singh, *Thanadar* of Anandpur in the Doaba, Rs. 7,000 ; Parmanand, Rs. 40,000. Rs. 3,07,000 was the total. On the *7th* (20th December 1831 A.D.) of the said month, at about the 3rd quarter of the day, the Maharaja went to the *Haveli* of Sardar Fateh Singh Ahluwalia to see Raja Sangat Singh. The said Raja presented to the Maharaja one garment, one elephant with a seat of mixed matter, three articles of jewellery and one horse with a gold saddle ; and robes of honour consisting of nine garments each were granted severally to Raja Sochet Singh, Jamadarji (Khushal Singh), Sardar Wasava Singh, Bhai Ram Singh, Bhai Gobind Ram, Sardar Attar Singh, Sardar Lehna Singh, Allard Sahib, Raja Hira Singh, Udham Singh, Jawind Singh Mokal, Dewan Moti Ram, Sardar Jawala Singh Bharania and Sardar Tej Singh. The glorious Prince (Kharak Singh) was given 11 garments and two articles of jewellery, the Raja *Kalan*, ten garments and two articles of jewellery, Misr Beli Ram, 7 garments, Fakir Aziz-ud-din and Bhai Gurmukh Singh the same, Rattan Singh Gadwai, Wazir Kaisari Singh, Sham Dass, Kahan Singh *Gadwai*, Sarda Ram and Fateh Singh Man, five garments each. The others are mentioned in the Big Book.

Conferment of a robe of honour upon Sardar Hari Singh Nalwa upon his appointment to Peshawar ; letter from the Captain Sahib ; [*Page 114*] appointment of Dewan Kirpa Ram to accompany the stirrup of the Prince (Kharak Singh) ; appointment of Sardar Attar Singh Sandhanwalia for collection of large sums of money from Tak, Sangar, Bannu and other places ; departure of the Raja *Kalan* to Jammu and send-off of Vakil of Nabha Raja and a petition by *Musmmat* Sada Kaur and others for the daily allowance for *Khalsa* Gurdit Singh and grant of the allowance.

During these days the Maharaja granted a valuable robe of honour with one horse and a *Kirch* to Sardar Hari Singh Nalwa and ordered him to cross the Ravi on wings of swiftness to cover the stages of journey in great haste and to engage himself in the control and administration of the country of Rawalpindi. Furthermore he was ordered to cross the river Attock and to manage the affairs of Peshawar. A letter from the Captain Sahib came to strengthen the foundation of unity along with two books of English ; and a reply strengthening the foundation of unity was written out. Dewan Kripa Ram was granted a valuable robe of honour, consisting of *Doshala*, a sword and a special horse besides two newly-built cannons and he was given a royal order to accompany the stirrup of the glorious Prince (Kharak Singh) to manage every affair of the *Darbar*, to collect large sums of money from the country in a very careful and vigilant manner and to save the pastures and the fields from destruction in view of the prosperity of the subjects. Sardar Attar Singh Sandhanwalia was granted a *Doshala* and a horse and was appointed for collecting large sums of money from Sanghar, Bannu, Tak, Kalabagh and other places. A letter was issued to the Pindiwala horsemen to accompany the said Sardar and render good services to him. On the *16th of Poh* (29th December 1831 A.D.) the Raja *Kalan* was permitted to leave for Jammu and to return to the court of the Maharaja after a

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few days. Fateh Singh, Vakil of Raja Jaswant Singh of Nabha, was allowed to leave the court with 16 garments, consisting of *Doshala*, brocade, red silk and the like with one horse having a gold saddle for the said Raja; seven garments and Rs. 300 for himself and Rs. 100 for Rai Hazara Singh. A petition by *Musammat* Sada Kaur with an application of *Khalsa* Sher Singh came to tell the Maharaja that *Khalsa* Gurdit Singh of Kallowali was feeling hard-pressed for want of necessary maintenance and requested for a grant of maintenance from the court for him. Out of regard for the said *Musammat* Rs. 11 per day were granted to him to be realised from the *Nazim* of Kashmir.

Appointment of Sardar Amir Singh Sandhanwalia to administer justice in Lahore and going of the Maharaja on a visit to the *Chobara* of Chajju Bhagat and presentation of the Vakils of Raja Ladowala; [*Page 115*] appointment of Sardar Lehna Singh Sandhanwalia to proceed to attend the marriage of the son of Raja Ajit Singh Ladowala; send-off of the Vakils; appointment of the Attariwala Sardar (Sham Singh); departure of prince Kharak Singh and a letter to Ventura Sahib, asking him to present himself to the glorious Prince.

During these days Sardar Amir Singh Sandhanwalia was appointed by the Maharaja to administer justice at Lahore with the royal order that he must take care of the subjects, should decide cases on true premises and with the voice of conscience and to show kindness to the poor. On the *18th of Poh* (31st December 1831 A.D.) the Maharaja visited the *Chobara* over a small shop, cherished a desire to see Chajju Bhagat, made an *Ardas* of Rs. 100 there, gave Rs. 300 and one long *pashmina* coat to Dwarka Dass *Fakir*, and one or two rupees to every one of the *Sadhus* and *Fakirs* and remained sitting there for a few hours. Dewan Moti Ram met the Maharaja in the *Chobara* and after that the Maharaja returned from that place and went to the blessed fort *via* Shahalmi Gate. Mana Singh and Rattan Chand, Vakils of Raja Ajit Singh Ladowala, came to the Maharaja with a humble letter, trays containing lump sugar, almonds and many other things decorated with gold leaves in view of the marriage of the son of the said Raja. From the contents of the letter it became known that the marriage of the son of the sender was expected to take place in the near future by the grace of the Immortal God and that it would be a source of honour and pleasure, if some suitable and reliable person be appointed by the Maharaja to attend it with the customary formality. The Maharaja had in mind the idea of appointing Sardar Lehna Singh Sandhanwalia and sent a letter to the respectable Raja, stating that Mana Singh and Rattan Chand had presented themselves to the Maharaja and, therefore, *Ujjal Didar, Nirmal Budh* Sardar Lehna Singh Sandhanwalia was allowed to proceed there with a *Tambol* of Rs. 2,100 besides Rs. 500 to be thrown in the blessed salver and Rs. 500 to be given to the menials, remarking that by the grace of God he would certainly join the marriage. One silver *howdah* interwoven with gold thread and an elephant were taken from the *Toshakhana* of Misr Beli Ram and given to the said Sardar besides

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two bows and he was ordered that in case he happened to meet the Captain Sahib or any other *Sahib Lok* he was to make a *Sarwarna* of Rs. 125 and to give him those bows and to talk with a view to strengthen the foundation of unity. Rs. 300 in cash with a robe of honour consisting of five garments were granted to Mana Singh and five garments and Rs. 200 to Rattan Chand and a suit of clothes with a *Doshala* to the menials. **[Page 116]** A letter was issued to Lala Kishen Chand Vakil, informing him that *Ujjal Didar Singh* Sardar Lehna Singh (Sandhanwalia) had been allowed to proceed to Raja Ladowala, with 25 horsemen and a sum for *Tambol* and, therefore, he must help him in crossing the Sutlej according to the agreement between the two great governments. It was during these days that Sardar Sham Singh Attariwala, Charat Singh, son of Partab Singh and Lakhmir Singh were given a royal order to accompany the stirrup of the glorious Prince (Kharak Singh) and to render good services.

Letter from Lala Kishen Chand reporting the arrival of the Captain Sahib at the court of the Maharaja and the appointment of Mehan Singh Commandant and the royal order for entertainment at various places, especially to Khalifa Nuruddin for Lahore; letter to the *Kardars* of the other side of the river to set up bungalows here and there, to distribute suits of clothes and large sums as rewards on the *Lohri* day and some anecdotes about the Maharaja.

A letter from Lala Kishen Chand came to the Maharaja to say that, under orders of the "*Nawab*" Sahib (the G.-G.), the Captain Sahib had got ready to present himself to the Maharaja, though outwardly he talked of his tour as a trip of pastime and hunt. He further asked the Maharaja to appoint some reliable person for strengthening the relations of unity so that it be a source of pleasure to the Captain Sahib. On the *23rd of Poh* (5th January 1832 A.D.) the Maharaja appointed Mehan Singh Commandant to receive the Captain Sahib in company with some horsemen and a royal order was issued that the Captain Sahib be supplied with entertainment from place to place from the *Sarai* of Phillaur all along with the triumphant troops. Khalifa Nuruddin was ordered to prepare entertainment at Lahore by getting ready all the things needed by the glorious Sahibs. And a royal order was issued that the Maharaja would be proceeding to those regions for pastime and hunt to Sharkapur, Shahzadabad and other places and large and spacious bungalows should be set up from place to place and whatever would be spent upon them would be considered and paid off at the time of accounts taking. The Maharaja arranged for the celebration of the blessed *Lohri* in a kingly manner and all the State dancing girls and also of the town presented themselves to the Maharaja dressed in yellow garments; and suits of clothes with pearl necklaces were granted to Raja Hira Singh, Jawahar Singh, Udham Singh, Kaisari Singh, Raja Sochet Singh, Jamadarji (Khushal Singh), Charat Singh and Karam Singh, sons of Pratab Singh. **[Page 117]** The Maharaja said that the *Singh Sahib* (Mahan Singh), deceased, was riding side by side with a good *Fakir*. By chance the turban of the *Fakir* fell on the ground and the ordinary folk deduced things to the contrary, while its being a good omen was interpreted by the *Singh*

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Sahib (Mahan Singh). According to the dictate of the *Fakir* he attacked the Chattas, who took to flight at once and ran away and the whole of their country came under the sway of the Sarkar. After that he said that in Lahore on the occasion of the battle of Bhasin all the *Khalsas* were ready with the Maharaja and he got up at midnight and decided to see the saintly Bhai Wasti Ram, but did not do so, thinking that it was not good to disturb the holy man at that time. After that it so occurred to the Maharaja that if Bhai Sahib (Wasti Ram) would honour the Maharaja with a yellow robe of honour it would mean to him victory over his enemies. As soon as the Maharaja went to the *Dharamsala* he saw that that holy man was present there and moved towards him with some sugar cups and a yellow robe of honour. The Maharaja kissed the feet of the *Bhai Sahib* (Wasti Ram), who conferred upon him the yellow robe of honour. After that Bhai Mahan Singh talked about the affair of the Bhasin Singhs and remarked that they would soon scatter and disappear like the black clouds and the sway and control of the Maharaja would be established in Multan, Kashmir, Peshawar and other places. At that time the Maharaja thought of the *Bhai Sahib* (Wasti Ram) for such a thorough saint quite cut off from the world and lost in the prayer to God could not be seen anywhere. The Maharaja considered the whole of the kingship, its affairs, its troops, the country, its treasures and all due to the blessed prayers of the *Bhai Sahib* (Wasti Ram) and regarded the prosperity of this garden and the spring tide of kingship as accruing from the untold favours of the *Bhai Sahib* (Wasti Ram) which (favour) watered the garden. It was for this reason that the Maharaja had greater respect for and faith in the Sodi Singhs in comparison to all other families of the nobility and the pious and showed them great regard and confidence for the sincerity and influence of the *Bhai Sahib* (Wasti Ram).

Charity and alms of the *Sankrant* of *Magh* (12th January 1832 A.D.), determination for hunt, send-off of Raja Sangat Singh, gathering together of *Akalis* about the ferry of Harike; appointment of Sardar Tej Singh for the protection of Burnes Sahib and the receipt of a letter from the Sahib, explaining his crossing the river, happiness of the Maharaja, royal order for blocking of the bridge over the Ravi, account of the arrival of Burnes Sahib in Lahore and a meeting with him in the garden of Sardar Jawala Singh.

[Page 118] On the *Sankrant* of *Magh* (12th January 1832 A.D.), one elephant, some horses, some suits of clothes, some cows, some buffaloes and many other things were given away in charity on the performance of a *Sankalap* by the Maharaja. During these days the Maharaja was told that the *Akalis* had gathered together in large numbers at the ferry of Harike while the arrival of the Sahibs at that place was expected very soon. Thereupon Sardar Tej Singh was sent in that direction along with some regiments of horsemen and some companies to bring the glorious Sahibs in safety and protection through that way. The Maharaja had a mind to go out for hunting. Therefore he threw a chit seeking permission before the *Granth* and the *5th of Magh* (16th January 1832 A.D.) came out to be the date. On the *3rd of Magh* (14th January

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1832 A.D.), Raja Sangat Singh came to the Maharaja and was awarded a fine suit of clothes with an elephant, one horse and some articles of jewellery, and had to leave Lahore after a short while. Sardar Tej Singh met Burnes Sahib on the way and in perfect safety from the *Akalis* made him encamp at Bharana in the dependency of Sardar Jawala Singh. A friendly letter from Burnes Sahib came to the Maharaja to say that in order to strengthen the unity between the two great governments Sardar Tej Singh had made the *Sahib* cross the river in perfect safety and made the party reach Bharana, stating further that the kindness shown by the Maharaja to the glorious Sahibs illustrated in practice a couplet of Sheik Sadi which stated: "Great men show patronage to the travellers with great interest and to such an extent that their own good name is carried to the various parts of the world by them (travellers)." The Maharaja felt very happy on hearing those contents and ordered the departure of his royal standards from Lahore, to accompany Captain Sahib and Burnes Sahib on hunt during his pastime and to return to Lahore on the blessed day of *Basant*. Emphatic letters were issued to the men in-charge of the ferries of the Ravi to let none of the troops of the Maharaja cross the river. On the *5th of Magh* (16th January 1832 A D.) the Maharaja went into the garden of Sardar Jawala Singh and ordered for the decoration of the garden and the setting of its blossoms and flower-beds. On the *6th* of the said month (17th January 1832 A.D.), Burnes Sahib reached Anarkali. Khalifa Nur-ud-din and Dewan Ajodhaya Prasad went forward, under orders of the Maharaja, to offer their presents to welcome him and to enquire after his health. At night Rs. 1,100 with some utensils containing sweets were granted by way of entertainment to Burnes Sahib and Rs. 500 were given to the *Sahib* accompanying him. On the *7th of Magh* (18th January 1832 A.D.), at about 3rd quarter of the day floors and floorings of yellow *satin* and the like were spread out to decorate the said garden and Jamadar Khushal Singh, Sardar Dhanna Singh Malwai were appointed to welcome and bring about the presentation of the glorious Sahibs.

[Page 119] Rs. 250 were granted by the Maharaja for the purpose of *Sarwarna* over the Sahibs and the chieftains led the Sahibs along with them to the garden after due observance of the formality of welcoming and the performance of *Sarwarna*. On their reaching the *Deorhi* a salute was fired and Raja Sochet Singh was deputed for their reception. Later the Maharaja went forward a few steps, took the *Sahib* by hand and made him sit in the chair. The glorious Sahibs enquired after the health of the Maharaja and presented to him two pistols, one telescope, five bottles of wine and one cup of English crystal. The Maharaja also enquired after their health and granted Rs. 500 to the bearers of the gifts. After that the Maharaja enquired from Burnes Sahib the details of his visit to the metropolis of Delhi and other parts of India. The Sahib stated that he had visited very carefully the metropolis and other places and the Maharaja asked him where he had a mind to go after that. He said that he would first go to Peshawar and Kabul and, after changing his dress, would go to Samarkand and after hearing all about that country, would go back to his own country. After that

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for a few hours conversation continued about strengthening the foundations of unity between the two great governments and referred to the "*Nawab Mulki*" Bahadur (Governor-General) and to the king of London. After that the Maharaja said that he would be going to the other side of Ravi for hunting and pastime on the *8th* of the said month (19th January 1832 A.D.) and asked him to accompany the victorious stirrup. The said Sahib answered that the Captain Sahib would be coming very soon. Along with him he would certainly accompany the stirrup of the Maharaja.

Receipt of a letter from Mehan Singh Commandant, arrival of the Captain Sahib at Kapurthala; entertainment and respect by Sardar Fateh Singh Ahluwalia and his arrangements for a pastime and a hunt; order of the Maharaja to Sardar Desa Singh for purposes of reception and the like; receipt of a letter from the glorious Prince (Kharak Singh); royal order to Sardar Jawala Singh Bharania in the same way for purposes of receiving Captain Sahib; sudden demise of Tara Singh Kanagarhia and the appointment of reliable persons for establishing *Thanas* at that place; royal order to Rattan Singh for preparing wine; departure of the Maharaja from Shah Balawal; his arrival in Lakhodar and on the 12th (23rd January 1832 A.D.) at the village of the Rohan and royal order to Dewan Kirpa Ram asking him to accompany the stirrup of the Shahzada Kharak Singh.

[Page 120] A letter from Mehan Singh Commandant came to the Maharaja, stating that on the *5th of Magh* (16th January 1832 A.D.) the Captain Sahib had reached Kapurthala and Sardar Fateh Singh Ahluwalia had sent Sardar Nihal Singh with Dewan Sher Ali to welcome him and that after making his camp established in a room and having provided him with a large sum for entertainment and other necessary requirements had engaged himself in strengthening the foundation of good services, according to the custom between the two great governments. He further added that the great Sardar went to Sultanpur along with the Captain Sahib and was expected to stay there for a day or two and the Captain Sahib would be busy in pastime and hunt and after that he was expected to come back after crossing the Beas *via* Patti and Tarn Taran. The Maharaja felt very happy on hearing the happy contents of this letter and issued a blessed letter to Sardar Desa Singh Majithia, telling him that the Captain Sahib was on his way to reach the district of *Manjha* very soon and so he had to go to Tarn Tarn and give Rs. 500 to Captain Sahib for entertainment besides some trays of sweets and Rs. 125 to Doctor (Murray) Sahib and had to talk politely to him to strengthen the foundations of unity and afterwards to conduct them to the Maharaja, protecting them from the *Akalis*. A letter from the Prince (Kharak Singh) came to the Maharaja, stating that he had reached Ram Chutra and that Dewan Sawan Mall had been admitted by him into his presence, had presented one horse and that after conferring a robe of honour upon him the Prince had sent him towards Multan for settling the case of instalments. As the Maharaja had a great regard for the Captain Sahib Sardar Jawala Singh was given a royal order to go forward to

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receive the Captain Sahib and to provide him with good entertainment on the way, and to bring him along with himself to the Maharaja. Tara Singh Kanagarhia, who was a reliable and a godly person passed away from this world. Thereupon reliable persons from the Maharaja were appointed to establish new *Thanas* in the ortresses under his sway. A letter from the person so appointed came to tell the Maharaja that the *Thanadars* were kindling up the fires of fighting and bloodshed and that, therefore, appointment of new troops in that direction was under consideration. A royal order was issued to Rattan Singh *Gadwai* that the glorious Sahibs were coming to the Maharaja. He was to prepare special wine for them very soon, with the remark that the order was very emphatic. On the *11th* of the said month (22nd January 1832 A.D.) the Maharaja ordered the departure of his heaven-kissing standards from Shah Balawal and reached the *Bowli* near the village of Lakho Der, and on the *12th* of the said month (23rd January 1832 A.D.) reached the village of Rahman on the bank of the river and established his camp at the ferry of Kukkargil on the *13th* of said month (24th January 1832 A.D.). A letter was issued to Dewan Kirpa Ram, who was putting up at Kunjah, under orders of the Maharaja, that he must accompany the stirrup of the glorious Prince (Kharak Singh) and engage himself in rendering good services.

[*Page 121*] **A letter from Mehan Singh Commandant and others intimating the arrival of the Captain Sahib at Bhasin; appointment of chieftains for his reception and entertainment; arrival of the Captain Sahib at the ferry of Kukkargil and handing over of articles for entertainment to him on behalf of the Maharaja; his meeting with the Maharaja and the arrival of the Raja *Kalan* from Jammu.**

A letter from Mehan Singh Commandant reached the Maharaja. It stated that the Captain Sahib had reached Bhasin on the *13th of Magh* (24th January 1832 A.D.) and the employees of the Raja *Kalan* had provided him with entertainment and other necessary requisites in the best possible way at the camp of the glorious Sahibs through Lala Kishen Chand. After that Sardar Desa Singh and Sardar Jawala Singh and the said Commandant presented themselves to the Maharaja and explained all the circumstances of the arrival of the Sahibs and the Maharaja granted Rs. 500 to Captain Sahib by way of entertainment and Rs. 125 to Doctor (Murray) Sahib for the entertainment to be served to them at Bhasin. Jamadar Khushal Singh, Udham Singh and Wazir Kasari Singh were appointed to proceed towards Bhasin for the reception of the Captain Sahib. On the *14th* of the above-mentioned month (25th January 1832 A.D.) the Captain Sahib reached Kukkargil along with the chieftains at about the 3rd quarter of the day. The Maharaja sent through Misr Ram Kishen 500 gold ducats as entertainment to the Captain Sahib and Rs. 500 to Doctor (Murray) Sahib besides some utensils containing sweets and the like. Rs. 500 were sent to Burnes Sahib and Rs. 125 to the Doctor Sahib, out of which the Captain Sahib gave Rs. 100 to the said Misr. On the following day, the *15th* of the aforesaid month (26th January 1832 A.D.), the Raja *Kalan* and the Jamadarji (Khushal Singh) were appointed by the Maharaja to pay a visit

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to the glorious Sahibs. They brought them in the presence of the Maharaja, who showed great respect and civility to them and made the Captain Sahib take his seat in a chair. The Captain Sahib at first enquired after the health of the Maharaja and afterwards presented to him Rs. 1,100 as *Sarwárna* and offered as *Nazar* one telescope made at Calcutta, one horse with a gold-threaded saddle, some utensils made of crystal and some bottles of wine from Doctor (Murray Sahib). Rs. 250 were granted to the servants of the Captain Sahib and Rs. 100 to the reliable persons of the Doctor Sahib by the Maharaja. After that talks about the country of India and various other places took place.

[Page 122] After that the Maharaja enquired whether the fort of Shahjahanabad or some other place was the best place worthy of the residence of the great kings of India. The Captain Sahib said in reply that the happy place worthy of the kings was the *Musaman Burj*, the like of which did not exist in the whole of India. After that the conversation drifted to the topic of the people of *Valayat* and the Captain Sahib stated that most of the people of *Valayat* were ignorant and foolish, but they trembled on the firing of a cannon. The Maharaja said that it was quite right. On the *16th* of the said month (27th January 1832 A.D.) the Maharaja proposed to cross the Ravi with him (Captain Sahib) and to engage in hunt and pastime and then to return to Lahore two or three days before *Basant*. After that the Captain Sahib showed the Maharaja a friendly letter from Metcalfe Sahib, which referred primarily to the intensification of the various degrees of unity and intimacy between the two great governments and *secondarily* explained his great eagerness for a happy meeting with the Maharaja, who felt very much gratified and remarked that he was certainly a very good man and an old friend of the Maharaja. Fakir (Raza Aziz-ud-din) was ordered to write out a reply to the said letter, which should seek to strengthen the foundation of unity, and to hand the same over to the Captain Sahib. The State employees were emphatically told to provide Captain Sahib, Burnes Sahib and both the Doctors with entertainment every day according to the established custom with the remark that in case of negligence and delay they would incur the anger and displeasure of the Maharaja. The Raja *Kalan* came to present himself to the Maharaja from Jammu and offered one horse with a gold-threaded saddle and Rs. 1,100 in cash, while the Maharaja enquired after his health and granted him Rs. 500 by way of entertainment.

Crossing of the Ravi by the Maharaja and presentation of the glorious Sahibs in the village of Adhian and their indulgence in pastime and hunt on the following day; grant of the country of Kanagarhia to Jamadar (Khushal Singh) and that of a *Jagir* to the son of Kanagarhia; royal order to Khalifa Nuruddin for the clearing of the garden of Ventura Sahib for the purposes of a sojourn by the Captain Sahib there; arrival of the Captain Sahib at the mausoleum of Jahangir Shah and afterwards in the garden of Ventura Sahib; coming of the Maharaja to Lahore and the discharge of *Topkhana* and the presentation of Raja Hira Singh.

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On the *16th of Magh* (27th January 1832 A.D.), the Maharaja crossed the Ravi and reached the village of Adhian, where at about the 3rd quarter of the day the Captain Sahib and the Doctor Sahib had the pleasure of paying a visit to the Maharaja on elephants, which took them to the other side of the river. For a few hours talks remained confined to the topics of Multan, Kashmir and the like. After that the Sahibs went to their own camps. **[Page 123]** On the following day the *17th* (28th January 1832 A. D.) of the above-mentioned month, they thought of going out for hunt and pastime and engaged themselves in driving the horses side by side with the stirrup of the Maharaja. In the course of their driving the horses, Captain Sahib and Murray Sahib both fell off their horses, but none of them was hurt. On the *18th* of the said month (29th January 1832 A.D.) a happy *Darbar* was held and the Captain Sahib was seated in a chair and interesting talks went on in order to strengthen the foundations of unity. The Captain Sahib said that the Sahibs had great eagerness to see the hunt and they thanked the Lord that the enjoyment of the hunt had pleased them to the utmost. Sardar Desa Singh Majithia presented himself to the Maharaja with the son of the *Thanadar* of Kanagarh and made a recommendation in his favour, whereupon a *Jagir* of Rs. 15,000 was granted to him for purposes of his maintenance and the rest of the country under his sway was made over to Jamadar Khushal Singh. A letter was issued to Khalifa Nuruddin to get cleared the garden of Ventura Sahib, for purposes of the residence of Captain Sahib, for it was proposed that he would set up his camp in that garden and all the necessary things desired by the glorious Sahibs be supplied to them in the said garden. On the *19th* of the said month (30th January 1832 A.D.) the Maharaja reached the *Sarai* of Fazalabad and all the glorious chieftains were ordered to leave for Lahore. Lala Kishen Chand was given a royal order to go and put up along with glorious Sahibs in the garden of Ventura Sahib. The Captain Sahib first went to the mausoleum of Jahangir Badshah and felt very happy at the sight of its good mansions and afterwards went to the garden of Ventura Sahib. At about the 3rd quarter of the day on the aforesaid date the Maharaja entered the fort with great glory and grandeur. Raja Hira Singh presented himself to the Maharaja, who explained to him all the details of the hunt, the activities of the glorious Sahibs and many other things.

Meeting of the Captain Sahib and the Maharaja in the Fort of Lahore and their discussions in private and the return of the Sahibs to the place of sojourn ; grant of a large sum of money to Khalifa Nuruddin for the preparation of requisites of the *Holi* days ; letter from the Raja of Bikaner ; appointment of Sardar Jawala Singh Bharania to proceed towards Kangra ; merry-making on the *Basant* day at the mausoleum of Madho Lal Hussain ; presentation of all the chieftains, Vakils from various sides, Shahzadas of Afghanistan and the glorious Sahibs ; grant of a *Doshala*, a turban, a roll of brocade and so on to Sardar Tej Singh on the occasion of the death of his mother.

On the *21st of Magh* (1st February 1832 A.D.) Fakir Raza

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Ansari (Aziz-ud-din) was appointed to bring about the presentation of Captain Sahib before the Maharaja.

[Page 124] A royal order was issued to all the chiefs and chieftains that it was a holiday and none of the Sardars was to be present. As soon as the Captain Sahib entered the blessed fort the Raja *Kalan* was appointed to receive him and, when the Captain Sahib reached the edge of the floor, the Maharaja turned to receive him, took him by hand, made him sit in a chair and enquired after his health. For two or three hours they talked about the neighbouring kingdoms, the Deccan, Sindh and other places in the presence of the Raja *Kalan*, Jamadar (Khushal Singh), Fakir (Aziz-ud-din) and Lala Kishan Chand. After that the Captain Sahib presented two letters from the civil and military *Lats* and one from the king of London, and said that he had to say two or three things in privacy. Thereupon the *Darbar* was dispersed and the Maharaja, the Captain Sahib and Fakir Raza (Aziz-ud-din) sat aside. The Captain Sahib said that on the *Baisakhi* day huge number of people were expected to assemble at Haradwar on account of the shifting of the Jupiter into *Kumbh*. He observed further that, if the Maharaja had a mind to take a sacred bath by going there out of the formality of strengthening the unity between the two great governments, no procrastination or negligence would be shown by the glorious Sahibs in providing him entertainment and other essentials. After that he said that Shah Shuja-ul-Mulk was staying with the glorious Sahibs since many years and wanted his re-establishment with their help, ramarking that if he would become established in his native country with the help and comradeship of the two great governments it would be a source of good reputation for both the great governments in the whole country. He stated further that the *Nazims* of Sindh were keeping the country of the Nakais in their possession and were not giving the large sums of *Nazarana* to the Maharaja, proposing further that if the *Nazims* of Sindh were compelled by show of awe and terror to pay up the large sums of *Nazarana* it would be good. In such discussions it became noontime and the Maharaja said that he wanted to go in to change his dress and would come back afterwards. The glorious Sahibs were asked to stay there because the parade of the platoons had to be shown to them at about the 3rd quarter of the day in the garden of Sardar Jawala Singh. The Maharaja came out after finishing with his work and, along with the Captain Sahib, rode on an elephant and went to the garden of Sardar Jawala Singh. The Captain Sahib asked permission to leave for his own camp and the Maharaja granted leave to all the Sahibs and remained busy in watching the parade of the platoons by himself. A royal order was issued to Khalifa Nuruddin that the happy days of the *Holi* were drawing near. He should take Rs. 10,500 from the Maharaja to spend over the preparations for the requisites of the *Holi* celebrations, because the function had to be shown to the glorious Sahibs. A letter from the Raja of Bikaner came to the Maharaja to tell that the Zamindars and robbers of the province of Pakpattan and Haveli, Satghara and other places had joined together and were making raids in the country under his sway and had seized much property and many cattle by force. The

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Maharaja issued a letter to Dewan Kirpa Ram on hearing the contents of this letter, asking him to take the property and cattle from the said Zamindars and to return the same to the Raja of Bikaner, remarking that he alone was responsible for this affair.

[Page 125] A reply was sent to the said Raja, informing him that a letter had been issued to Dewan Kirpa Ram to recover the property and the cattle from the Zamindars of that area and to return the same to him, and remarked that he would certainly do so in accordance with the order of the Maharaja. A blessed letter was issued to Jawala Singh, asking him to march secretly from Bharana along with Dewan Bhawani Dass and to go over to Kangra and to turn out the previous *Thana* from that place very cleverly and place a new *Thana* of his own troops at that place and to submit a note to that effect to the Maharaja. He engaged himself in performing the said service according to the order. On the *26th* of the aforesaid month (6th February 1832 A.D.), the staff in-charge of floors and floorings spread out very fine carpets in the above-mentioned garden and fixed up canopies and tents without poles. At about the 3rd quarter of the day the Maharaja rode from the fort and went outside the Delhi Gate on the back of an elephant to wait there for the arrival of the Captain Sahib. Afterwards, in union with the Captain Sahib, the Maharaja engaged himself in watching the triumphant troops drawn in lines on both sides of the road beginning from the gate upto the above-mentioned mausoleum. The troops had been made to stand like that by Sardar Tej Singh. After that he entered the tent without poles and, after listening to the *Granth Sahib*, set up a *Darbar*, seating himself on a cushion. On his right was Captain Sahib and beside him were Allard Sahib, Burnes Sahib and Doctor (Murray) Sahib. On his left were Raja Hira Singh, Nawab Sarfraz Khan, Zulifqar Khan, Shah Ayyub and other *Shahzadas*, the Vakils of Sindh, the Raja *Kalan*, the Jamadar (Khushal Singh) besides the other chieftains, who had come to sit under the canopy. The Maharaja enquired about the condition of Kot Mathan and Umar Kot from Lala Asa Nand. Darvesh Mohd. said that he had seen Kot Mathan. The Maharaja asked him how far away was it from Shikarpur, which belonged to the Maharaja. He stated that it was at a distance of 100 *kos*. The Maharaja asked who ruled over the intervening distance of 100 *kos*. The Vakils said that it was ruled by the Mazari Baloch tribes. After that the Maharaja enquired from them about the conditions of the seaport of Karachi, Lakhpat and other places, which were in the possession of the *Nazims* of Sindh. After that the Vakils requested for permission to leave and the Maharaja said that they would be allowed to go after the *Holi* days were over. After that the Maharaja went to see troops of the *Campoo-i-Moalla* along with the dancing girls, who were dressed like men and showed great skill in singing and dancing. Rs. 500 were granted to them as a reward. Sikandar Khan, *Vakil* of Shah Nawaz Khan, presented to the Maharaja some horses and presents. He consulted Sarfraz Khan regarding the conferment of the country of Sanghar upon the said Nawab on lease. He stated that Nawab Shah Nawaz Khan would certainly be ready to accept the country

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of Sanghar under orders of the Maharaja. But Sangharwala would wage a war with the said Nawab. The Maharaja said that his own triumphant troops would be appointed to help and reinforce the Nawab and the respectable Nawab said that with the help and assistance of the Maharaja surely everything would be set right.

[Page 126] After that the Maharaja rode from the mausoleum and went to the fort and the Sahibs took leave to proceed to their own camps. As the mother of Sardar Tej Singh had consigned her life to the Creator the Maharaja sent to his camp one *Doshala*, one roll of brocade, one turban and many other garments through Sardar Jawala Singh and, on the following day, when the said Sardar came to see the Maharaja, the latter uttered many words to console him.

Conferment of rewards and robes of honour upon the chiefs and the like on the *Basant* day, and the showing of a gathering of revelry and the celebrations to the Captain Sahib in the blessed Fort.

Rs. 525 with a special suit of clothes were given by way of reward to Raja Hira Singh on the *Basant* day and yellow *Kheses* worth Rs. 100 were granted to Rattan Singh, Kahan Singh and other *Khitmatgars*. A suit of clothes, consisting of seven garments was granted to Nawab Sarfraz Khan and Zulfiqar Khan. On the *27th of Magh* (7th February 1832 A.D.), a royal order was given to Khalifa Nuruddin to arrange for a happy gathering at night in the *Musamman Burj* and to provide all the things necessary for revelry. The said Khalifa had very good candle stands fitted with good camphor candles and got them hung all over the place and covered the outer and inner walls of *Musamman Burj* with very fine garments. The cooks prepared all sorts of eatables, sweet and saltish, with great care and nicety. The *Gadwais* supplied bottles of Bed Mushk, rose water and wine according to the orders of the Maharaja and the staff in-charge of floorings set up *Kanats* of various colours and fixed up tents without poles as well as the canopies supported by gold and silver plated poles all over the open space in front of the *Musamman Burj*. Six gold chairs with five very big stools of gold, four other stools out of which one was made of gold, a gold canopied *charpai* and many gold utensils were displayed. All the corridors of the *Musamman Burj* were covered with carpets of gold-woven and embroidered cloth and in the windows curtains of wonderful and rare cloths were made to hang. Besides that all sorts of requisites for merriment and enjoyment were well provided. At about the 3rd quarter of the day on the *27th* of the aforesaid month (7th February 1832 A.D.), the glorious Sahib went to the garden of Sardar Jawala Singh on the invitation of the Maharaja. Before the arrival of the Sahibs the Maharaja himself went to the garden and made them sit in chairs with a show of great respect and talked many things to strengthen the foundations of unity. After that they went to the blessed fort and enjoyed music and dance of the dancing girls and removed the dust of grief from their hearts by this happy eraser. The illuminations enlightened the eyes of the visitors. The Maharaja asked whether any such happy gathering had ever been seen by them in the country of Hindustan. The Sahibs replied that they

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had never seen such a celebration as that brought about by the Maharaja at any other place. **[Page 127]** After that the glorious Sahibs indulged in drinking wine and taking meals with the dancing girls and were lost absolutely in the ocean of intoxication created by the wine. One quarter of the night had passed when Rs. 500 were given to the dancing girls and the Sahibs were allowed to go to their *Dera*. The Raja *Kalan* was ordered by the Maharaja to make the glorious Sahibs safely reach their camps. After that the Maharaja went to take rest.

Grant of a horse with a golden saddle to the Captain Sahib ; send-off of Burnes Sahib to the other side of the Ravi; charities of the *Sankrant* day of *Phagan*; determination of the Maharaja to go out for hunting and his ordering the Captain Sahib to accompany his stirrup and their arrival in the village of Thakriala and the issuing of a letter from prince Kharak Singh, the issuing of a letter in response to the news from *Valayat*; a royal order to Sardar Hari Singh, asking him to cross the river Attock.

During these days the Maharaja sent one very fine horse worthy of a special ride with a golden saddle to Captain Sahib through Fakir Aziz-ud-din Raza Ansari and Lala Kishen Chand and the Captain Sahib felt very happy at the sight of that horse. Burnes Sahib *Farangi* with other *Sahibs* took leave from the Maharaja and crossed to the other side of the Ravi. A robe of honour consisting of fine garments and a large sum of cash were granted to the said Sahib and Lala Chuni Lal was appointed to accompany him. Letters were issued ordering to supply the Sahibs with entertainments at various places. A royal order was issued to the *Kardars* of the Maharaja to give good entertainment to the said Sahib and to send the news every day. On the blessed day of the *Sankrant* of *Phagan* (10th February 1832 A.D.) the Maharaja gave away by way of charity suits of clothes, one elephant, one horse, many cows and many other things according to the old custom. On the *2nd* of the aforesaid month (11th Feb. 1832 A D.), departure of the royal standards took place from Lahore to the other side of the river for hunting. The Maharaja fixed his tent on the bank of the river near the village of Thukriala and Fakir Aziz-ud-din and Lala Kishen Chand were given a royal order to present themselves to the Maharaja along with the Captain Sahib. The staff in-charge of floorings received an order to fix up a tent without poles and a canopy for the sojourn of the Captain Sahib. Misr Ram Kishen sent to his camp the articles for entertainment and other essentials. At night, by the grace of God, heavy rain began to fall and filled the aprons of the expectations of the people in such a way as to make their pastures and fields flourish and well-watered and the face of earth began to look like an extensive piece of green velvet. On the 3rd of the aforesaid month (12th Feb. 1832 A.D.), the Maharaja reached the village of Babu Sabu and had a good game at the pigs. **[Page 128]** Great search was made for a lion, but no trace of it could be found, and they were compelled to return to the victorious camp. A letter came from the glorious Prince (Kharak Singh) to intimate his arrival on the borders of Sanghar and the settlement of *Nazarana*, horses and

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camels. It was once again reported that Asad Khan of Sangarwala had became a wanderer in the desert of failure. In reply to it a royal order was issued that the old *platoon* be sent over to the court of the Maharaja and in its place the *platoon* of the Najibs be appointed. Sham Singh, the son Pratab Singh, and Dewan Kirpa Ram were appointed to proceed towards him. Dewan Sawan Mall was also given an emphatic order to keep only 100 men with himself for the protection of Multan and to send the rest of his troops to join the stirrup of the glorious Prince (Kharak Singh). The Maharaja further ordered that Asad Khan, who had raised the dust of disgrace upon his head and had fled away in failure, was to be presented before the Maharaja for Sangar would be granted to him. From the news from Peshawar it became known that Dost Mohd. Khan was about to reach Peshawar and had a mind to proceed forward after that. Thereupon a royal order was issued to Sardar Hari Singh to reach the fort of Attock with incessant march and to distribute the salaries to the soldiers and to go over to the other side of the river Attock along with the troops present with him and to establish himself there firmly.

Arrival of the Maharaja at the *Bela* of Mahadevi and his conversation with the Captain Sahib regarding the hunt and sport; arrival of the Maharaja at Shahzadabad and Sharakpur and his return afterwards from the hunt to reach Lahore; showing of Masjad-i-Padshahi to Captain Sahib; report of the Zamindars of Sharakpur with respect to the devastation of their country and anger and displeasure of the Maharaja against the Raja *Kalan*; talks with Captain Sahib and a royal order to Lala Kanahya Lall, *Vakil* of Sardar Ahluwalia.

The Maharaja went to the *Bela* of Mahadevi on the *6th of Phagan* (15th Feb. 1832 A.D.), and indulged in hunting but could not find any game of lion. The more he searched the less he found it. Jawahar Singh appointed as in-charge of the forest of the *Bela* was shown some favour and he stated that, though lions used to haunt that *Bela*, since sometime they had migrated to Shahzadabad. The Maharaja kept quiet and after a while began to talk with the Captain Sahib many things about the Lord Governor Sahib and the other glorious Sahibs and remarked that Burnes Sahib along with seven other persons in his company had left Lahore, had crossed the Ravi and had reached Gujranwala, adding further that on his arrival on the bank of the river Attock he would change his dress, would go over to the other side of the river and then proceeding onward would go to his own native country. On the *7th* of the aforesaid month (16th Feb. 1832 A D.), the Maharaja reached Shahzadabad and after a few days reached Sharakpur. The Zamindars of that place presented Rs. 500 and one horse. The Maharaja spent six days in hunting along with the Captain Sahib. [**Page 129**] On the *14th* of the aforesaid month (23rd Feb. 1832 A.D.), the Maharaja went into the blessed fort and, according to his orders, a discharge of *Topkhana* took place with great eclat. On the *15th* of the said month (24th Feb. 1832 A.D.), the Captain Sahib presented himself to the Maharaja and began to talk about the strengthening of the found-

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ations of unity in a friendly tone in the presence of the Maharaja and the glorious chieftains. Afterwards he explained to the Maharaja what he had in his mind in privacy and then went away. At noon he came to the Badshahi Mosque and drew a very exact map of the said Masjid and went back to his camp. On the *16th* of the said month (25th Feb. 1832 A.D.), Warris and Nazim and other *Panches* of Sharakpur reported the devastation of their country by the troops of the glorious chiefs to the Maharaja. Thereupon displeasure and anger was shown to the Raja *Kalan* with the remark that his orders clearly enjoined that no waste of the pastures should take place and asked him to state what that destruction did mean. Rajaji (Dhyan Singh) stated that the glorious chiefs did not care to obey his orders. After that the Captain Sahib talked about the same devastation of the country to the Maharaja with the remark that the Maharaja was not carefully attending to his subjects and it was simply for that reason that the country was being laid waste like that. He further remarked that if any *Sahib* would enter the country of any of their enemies even then he would not create such destruction and devastation. After that they talked about the taxes of the salt market and the Captain Sahib said that it was customary with the glorious Sahibs to take tax of the salt market from the trader at one place and to grant him a certificate to move about. After that he could go about wherever he liked in the protected country and nobody would interfere with him. He requested the Maharaja to enforce the same regulation for the salt in his country. After that the Maharaja ordered Lala Kanahya Lall *Vakil* to produce at once Amir Singh Phillauria, who was with him in custody, so that he should be made over to the Captain Sahib.

Presentation of the Captain Sahib in the garden of Sardar Jawala Singh and talks about the Maharaja's going to Haradwar; conferment of robes of honour on Zamindars of Jaur and going of Zamindars to the Captain Sahib; request of Captain Sahib for the deputation of a reliable person towards Anandpur for purposes of safeguarding the *Holi* celebrations; receipt of letter from the glorious Prince (Kharak Singh) and sending back a reply to him; arrival of the Captain Sahib at the 3rd quarter of the day before the Maharaja and miscellaaeous talks.

On the *16th of Phagan* (25th Feb. 1832 A.D.), Wazir Kaisari Singh and Fakir Aziz-ud-din were appointed to bring about the presentation of the Captain Sahib, who came along with them. He said that after a short time, on the *Sankrant* of *Baisakh*, a large gathering of the ordinary folks would take place at Haradwar and, in case the Maharaja be pleased to enjoy the sight of the universal gathering at Haradwar, **[Page 130]** the glorious Sahibs would supply him with entertainment and offer him hospitality and would accompany his victorious stirrup and would be pleased to provide him with anything that he might order. The Maharaja said that he would be able to tell about his determination to proceed in that direction only according to the proposals of the strong pillars of his kingdom (his counsellors). On the *17th* of the said month (26th Feb. 1832 A.D.), Ahmad Khan and other Zamindars of Kharal, Dattu

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and other places were granted robes of honour consisting of *Doshalas* and were allowed to leave for their own native countries. The Captain Sahib submitted to the Maharaja through Fakir Sahib (Aziz-ud-din), that the Sahibs had a great desire and eagerness to see the Zamindars, who must be shown to them in company with Fakir Sahib (Aziz-ud-din). Thereupon the Zamindars were presented to the Captain Sahib along with Fakir Sahib (Aziz-ud-din) and Lala Kishen Chand. The Captain Sahib enquired after many matters from them and right in the presence of the author of this History took down their statements. He asked the respectable Fakir (Aziz-ud-din) which suitable chieftain they were going to appoint towards Anandpur to avoid disturbance among the *Akalis*, which was feared on account of the *Holi* days drawing near. Thereupon Kishen Singh Jallawalia was appointed to proceed towards that direction with 500 horsemen and an order was issued that whoever among the *Akalis* showed any inclination to create disturbance was to be dealt with severely. Fakir Sahib (Aziz-ud-din) presented himself to the Maharaja and the latter, out of his all-round intelligence, enquired from him what things were talked of by the Captain Sahib to the Zamindars of Kharal, etc. Fakir Raza (Aziz-ud din) said that at first the Captain Sahib asked the Zamindars what they used to eat and they said that mostly they lived on milk and took very little of grain. After that the Captain Sahib asked them how many buffaloes had each of those Zamindars and they stated that sometimes 100, sometimes 200 and sometimes more than that. After that the Captain Sahib asked them how they did discover if any of the buffaloes went astray. They stated that they did so by tracing out and following the footprints. After that the Captain Sahib asked them as to how they determined in the middle of the night for their going about and they stated that they judged their roads by the position of the stars. After that the Captain Sahib asked them how they did find out the distance of the way and the time in the night when it was cloudy. They replied that they could trace out their way by recognising the trees. The Maharaja felt very much pleased with the respectable Fakir (Aziz-ud-din). A letter came from the glorious Prince (Kharak Singh) to intimate the appointment of Ventura Sahib, Sardar Attar Singh Sandhanwalia and some others for the imprisonment of Asad Khan and the flight of the latter and the pillaging of all his property, conferment of Sanghar on Ventura Sahib, looking after of the place by Sardar Sham Singh, the appointment of Ganga Singh towards Bahawalpur, arrival of Chaman Lall from that side and his own departure towards Dera Ismail Khan for collecting large sums of money. After that a royal order was issued in reply that after realizing the *Nazarana* he must return to the Maharaja. **[Page 131]** On the *19th* of the said month (28th Feb. 1832 A.D.), at the 3rd quarter of the day, Mehan Singh Commandant and Wazir Kaisari Singh were appointed to bring about the presentation of the Captain Sahib, who came along with them and remained busy in walking about in the rose garden of Lahore and talking about many things. Blossoms and flower-beds presented a very good view of merriments and enjoyments of the *Holi* day and became a source of great pleasure for the Maharaja. After that the Captain Sahib went to his own

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camp and the Maharaja stopped to put up in the old garden at the foot of the blessed fort.

Letter from the glorious Prince (Kharak Singh) came to explain the acceptance of a contract by Ventura Sahib with respect to Sanghar and the conferment of a robe of honour upon him and the presentation of Sikandar Khan before the Maharaja and the fixture of *Nazarana* upon him ; a royal order to the Prince (Kharak Singh) for collecting large sums of money ; presentation of the *Vakil* of Mir Mahrab Khan; arrival of the Captain Sahib at the court of the Maharaja; a letter from Burnes accompanying the petition of Lala Chuni Lal and issue of a reply to the same.

On the *22nd of Phagan* (2nd Mar. 1832 A.D.), a letter from the prince (Kharak Singh) came to the Maharaja to intimate that Ventura Sahib had accepted the lease of Sanghar by giving in writing that he would submit every year Rs. 1,50,000, two horses, 30 camels and two oxen and one elephant with a suit of clothes. In reply to it a royal order was issued that he should engage himself in realising the *Nazarana* from the Nawab of Dera Ismail Khan, the ruler of Tak and other places. On the *23rd* of the said month (3rd Mar., 1832 A.D.), Alijah Sikandar Khan presented before the Maharaja at Badami Bagh a huge bundle of garments. He expressed great humility, loyalty, tributary character and devotion of the Nawab, stating his readiness to pay the large sum of *Nazarana*. The royal order was issued that *Bhai Sahibs* (Ram Singh and Gobind Ram), Jamadar (Khushal Singh) and the Raja *Kalan* should sit together and decide about the *Nazarana*. The *Nazarana* of the Maharaja turned out to be Rs. 40,000, five horses, some camels and 125 men for the Prince (Kharak Singh), Rs. 5,000 for Sardar Attar Singh and the Raja *Kalan*, Rs. 1,000 for Jamadar (Khushal Singh) and for Bhai Sahib (Ram Singh) and Raja Hira Singh Rs. 500 each, all to be paid to the glorious Prince (Kharak Singh). An order was issued that the above-mentioned sums be realised from the Nawab of Dera Ismail Khan and he should return to the court of the Maharaja. Khuda Dad Khan, Kadir Baksh and other reliable persons of Mir Mahrab Khan Haranni secured the felicity of both the worlds by presenting themselves to the Maharaja along with five horses and sword. After making enquiries about that country Rs. 250 were granted to them by way of presentation reward and for their entertainment. On the *14th* of the said month (23rd Feb. 1832 A.D.), Mehan Singh Commandant and Lala Kishen Chand were given a royal order to fetch Captain Sahib to Shah Balawal at the 3rd quarter of the day. **[Page 132]** The Captain Sahib presented himself to the Maharaja along with the persons appointed to fetch him. At first the Maharaja enquired after his health and later after the health of the *Lat*. Sahib and after that upto sunset they kept on talking about the justice of the glorious Sahibs and the management of their own country. After that the Captain Sahib went to his own camp. A friendly letter from Burnes Sahib attached with a letter from Lala Chuni Lall came to tell the Maharaja that he had reached Pind Dadar Khan and Raja Gulab Singh had received him with great respect and civility and had supplied him Rs. 700 for

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entertainment besides the other requisites and added that on the following day he was shown the salt mines when he showed great determination to proceed towards Pind Dadan Khan and Rohtas. In reply to that letter it was written to the said Sahib to send such happy news from every stage of journey and a letter was issued to the said Lala to supply entertainment and requisites to the said Sahib at every stage. A letter was issued to Sardar Hari Singh to serve Burnes Sahib with very good entertainment and show hospitality on his arrival in the fort of Attock and to receive him with great civility and politeness and to show him the fort of Attock.

Arrival of Lala Kishen Chand with a letter from the *Lord Sahib* **(the G.-G.), asking for the send-off of Captain Sahib, and a royal order to Misr Beli Ram for getting ready things necessary on the departure of the glorious Sahibs ; going of the Maharaja to the other side of the Ravi for hunt and distribution of alms and charities on the** *Sankrant of Chet,* **1889 (11th March 1832 A.D.) ; arrival of the Maharaja in the garden of Chhota Ram and send-off of the Captain Sahib from the court of the Maharaja and his departure towards Ludhiana.**

On the *27th of Phagan* (7th March 1832 A.D.), Lala Kishen Chand came to the Maharaja with a letter from the *Lat* Sahib. The Bhai Sahibs (Ram Singh and Gobind Ram) acquainted the Maharaja with the contents of that letter. It stated that the administrator of Ludhiana had made statements to strengthen the foundations of unity between the two great governments to the Maharaja and had heard from the Maharaja Bahadur a very good reply intended to strengthen the said foundations and had become a great source of pleasure. It stated further that, since between the two great governments the unity made it look like two bodies with a single soul and because the relations of unity and friendship were becoming more and more powerful so as to make the spring of their mutual affection become prosperous with the watering of the clouds of the grace of the Immortal God, the Maharaja was requested to permit the Captain Sahib to leave his court because many affairs of the province of Ludhiana had been entrusted to the Capatin Sahib and were feared to remain unattended to on account of his prolonged stay at the court of the Maharaja. Thereupon a royal order was issued to Misr Beli Ram to arrange for gifts and suits of clothes for Captain Sahib, Doctor Sahib and others and a proposal was made to write out a friendly answer to the said letter to strengthenunity.

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UMDAT-UT-TAWARIKH

DAFTAR III, PART II

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ROZNAMCHA MAHARAJA RANJIT SINGH
THE LION OF THE PUNJAB

FOR THE YEARS 1889-1892 B.E. CORRESPONDING
TO 1832-1835 A.D.

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[Page 133] On the *28th* of the said month (8th March 1832 A.D.) the Maharaja examined the garments which constituted the robe of honour for the Captain Sahib and others. On the *29th* of the said month (9th March 1832 A.D.) the Maharaja went to the other side of the Ravi for hunting a pig in the village of Shamki. He shot the gun with his own blessed hand and hunted down the pig. On the blessed *Sankrant of Chet* 1889 (11th March 1832 A.D.) the Maharaja gave away in charity, as usual, one elephant, one horse, some suits of clothes, large sums of cash, some cows and some buffaloes and performed his *Tuladan* and a large sum of money and enough of grain were given to the *Akalis* and the Brahmins. When four hours of the day were left the Maharaja entered the garden of Chhota Ram and a discharge of cannons took place with great glory, under his orders, and all the chiefs secured everlasting felicity by their presentation before him. On the *2nd* of the said month (12th March 1832 A.D.) at about the 3rd quarter of the day the Captain Sahib came up, under order of the Maharaja, and a robe of honour, consisting of 21 garments, five articles of jewellery and a sword were granted to the Captain Sahib, a robe of honour consisting of 7 garments, 3 articles of jewellery and one sword to the Doctor (Murray) Sahib and a gold bangle with a suit of clothes, consisting of seven garments, to Lala Kishen Chand. The Maharaja offered horses with golden saddles to the Captain Sahib and Doctor (Murray) Sahib, but the glorious Sahibs refused to take them. After his departure from the Maharaja the Captain Sahib put up in the village of Sabil and royal orders were issued to the *Kardars* of Amritsar, Jandiala, Verowal, Jullundur and Phillaur for providing the glorious Sahibs with cash for entertainment besides their other requisites. Sardar Ahluwalia was sent an emphatic order, as before, regarding the supply of entertainment at Kapurthala and Phagwara.

Sending of letters to the glorious chieftains and presentation of the vakil of the Raja of Patiala and the presentation of the Zamindars of Gujrat ; issue of a letter to the Raja of Jind ; presentation for the celebration of the happy *Holi* day ; fixture of tents at Shah Balawal and going there of the Maharaja and his return to the garden and the music and dance of *Holi* and grants of rewards ; royal order to Dewan Kirpa Ram and Sardar Sham Singh Attariwala and the despatch of letters to *Sadar* Calcutta and Shahjahanabad.

A letter from Sardar Jawala Singh from the fort of Kangra came to tell that he had stationed the troops under him in the said fort, had distributed their salaries and had dismissed the mischief-makers. In reply he was directed to send the miscreants to the Sarkar. An order was issued to Raja Gulab Singh, asking him to realise revenue from Chandniot and the Zamindars of Kharral, keeping in view all the same the prosperity of the people. A royal order was issued to all the camps of *Charyaris* and orderlies to cross

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from Ghari Kalla and to put up in the neighbourhood of Dinga. **[Page 134]** Sher Singh, *Vakil* of the Raja of Patiala, presented himself to the Maharaja and brought one horse with a gold harness and a huge bundle of garments and was granted something for entertainment, etc. The Maharaja enquired from him about the health of the Raja of Patiala. Dal Singh and other Zamindars of Gujrat came with one horse and filed a suit before the Maharaja against Hallan Sahib on account of his highhanded policy. A letter full of wrath was issued to the *Kardars*. A friendly letter was issued to the Raja of Jind, stating that at that auspicious time one horse with a golden saddle and trappings was being sent to him out of kindness by the Maharaja. Some horse worthy of special riding should be sent to the Maharaja, because he had always liked since his early youth such things at the springtide of merriment and pleasure on the *Holi* day. Thereupon Misr Beli Ram was given a royal order to give Raja Hira Singh Rs. 500 every day in order to meet the expenses in connection with the *Holi* celebrations and the staff in-charge of floorings was ordered to set up a happy tent in the garden of Shah Balawal with great decoration and adornment. Dancing girls dressed in very appropriate clothes presented themselves, but they did not begin playing with the lac dye. After that the Maharaja went to the garden of Chhota Ram and all the chiefs presented themselves before him and a happy *Darbar* was held. For some hours they remained busy in playing with lac dye, in sprinkling rose water and saffron and in attending to music and dance of the dancing girls. Rs. 1,000 were given by way of reward to the dancing girls. From the *5th* of the blessed *Chet* to the *7th* (15-17th March 1832 A.D.) the dancing girls remained busy in making merry during the *Holi* days and in enjoying the sight of fighting between the rows of the *Singhs* of the *Campoo-i-Moalla* in the play of lac dye and in listening to the notes and tunes of music. On the *7th* of the said month (17th March 1832 A.D.) the Maharaja arranged a *Darbar-i-Aam* in which he called all the *Vakils*, great Nawabs and respectable chieftains and showed them great favours in the course of the celebration of the happy and blessed *Holi* day and granted to them rewards and robes of honour. Dewan Kirpa Ram was sent a letter to cover the stages of the journey in great haste, to go over to Ventura Sahib and to manage the situation prevailing there with his consultation and advice. An emphatic order was issued to Sardar Sham Singh Attariwala, telling him that with the consultation and resourcefulness of the said Dewan and the wise Sahib he must show great effort in the control and administration of that country and, after taking the former and the present *Nazrana* from Sangharwala, should hand over Sangar to him with the condition that he should remain a tributary and a faithful ally. Friendly letters were issued to the glorious Sahibs at Shahjahanabad and *Sadar* Calcutta, informing them of the departure of the Captain Sahib before the *Holi* days and seeking to strengthen the foundations of unity between the two great governments, which was increasing from day to day.

Request of Bhai Ram Singh on behalf of Sardar Tej Singh regarding a sacred bath at *Gangaji* and later the request of Rajaji (Dhyan Singh); [*Page 135*] grant of large

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sums of money to Shah Ayyub and Nawab Sarfraz Khan; determination of the Maharaja for going to hunt and for pastime and afterwards his arrival at Lahore; his accepting *Nazars* on the blessed New Year's Day from all the chieftains, *Vakils* and others; departure of the Raja *Kalan* and Bhai Sahib (Ram Singh) towards *Gangaji*; a letter from Sardar Hari Singh Nalwa and the issue of a royal order; departure of Dewan Moti Ram towards *Gangaji* and other miscellaneous talks with the Maharaja on the receipt of a letter from Burnes Sahib by Gobind Ramji and others; disputes and discord among the Sandhanwalia chieftains and a suit and a complaint by the horsemen of *Budhi* regiment before Sardar Wasava Singh.

Bhai Ram Singh requested the Maharaja on behalf of Sardar Tej Singh, that the said Sardar wanted permission from the Maharaja to go to take the sacred bath in the Ganges. He was given a royal order that, in compliance with the conventions prevailing between the two governments, he could go to the other side of the Sutlej and secure everlasting felicity by taking a sacred bath at *Gangaji* and was given a further order to purchase and bring one female elephant on his return. Thereupon the Raja *Kalan* requested to be allowed to go to take a sacred bath at *Gangaji* and the Maharaja issued a grand order that he must depart in that direction on the *11th of Chet* (21st March 1832 A.D.). Later Bhai Ram Singh also expressed his desire to take a sacred bath at *Gangaji*, and the Maharaja remarked with a smile that it did not look proper for the Bhai Sahibs at first to make a request (on behalf of others) and afterwards to secure permission for themselves. Rs. 10,000 of Kashmiri and Nanak Shahi coinage were given by way of allowance to Nawab Sarfraz Khan and Zulifqar Khan and a similar amount was granted to Shah Ayyub and other *Shahzadas*. On the *9th of Chet* (19th March 1832 A.D.), the Maharaja decided to go out for a hunt. After midday the Maharaja rode a special horse and directed the march of his royal standards towards the village of Niaz Bag and issued letters to all the glorious chieftains that none of them should think of accompanying the victorious stirrup. From the *9th* to the *12th* of the said month (19-22nd March 1832 A.D.), the Maharaja remained very attentively busy in pastime and hunt and returned to the garden outside the blessed fort on the *13th* (23rd March 1832 A.D.). All the glorious chieftains, Nawab Sarfraz Khan, Zulifqar Khan, all the *Vakils*, *Dewans*, officers of the troops and the *Campoo-i-Moalla* secured the felicity of both the worlds by offering presents on the blessed New Year's Day, when the world-illuminating sun reached the first point of the Aries, which is in reality the starting point of the spring season. After that the Maharaja enquired from the *Vakils* of Sindh **[Page 136]** what business Jin (Johnson, Capt.) Sahib *Farangi* had to do at Hyderabad. Darvesh Mohd. said that the glorious Sahibs wanted to open navigation in the ocean of Sindh. After that the Maharaja enquired from Alijah Sikandar Khan about the condition of the glorious Prince (Kharak Singh). He stated that after the realisation of *Nazrana* from the Nawab of Dera Ismail Khan he was putting up in the country of Tak and was contemplating the realisation of *Nazrana* from that

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country. Rs. 10,000 were granted to the Raja *Kalan* to meet his expenses for visit to *Gangaji* and on the *14th of Chet* (24th March 1832 A.D.) he left Lahore for that direction. Rs. 5,100 were given to Bhai Ram Singh for his expenses and he also left for taking a sacred bath at *Gangaji*. A letter from Sardar Hari Singh and a letter from Burnes Sahib reached the Maharaja, stating that a very respectful reception had been given to the Sahib and that a large sum of money for entertainment and other requisites had been sent over to the camp of Burnes Sahib. They stated further that the said Sahib had gone to visit the fort of Attock, but the warders did not allow him. Afterwards he took him along with himself and showed him the fort and Duz Dab. After that the said Sahib went to the bank of the river and talked a great deal to strengthen the foundation of unity and enquired what plan would he adopt if the enemy fell upon them all of a sudden at that very moment. The Sardar at once jumped upon the elephant on hearing this and crossed the river while the *Sahib* remained on this side of the river and removed his hat from his head and threw it on the ground. After that the Sardar crossed back in a boat and joined the *Sahib*, picked his hat from the ground and put it upon his (Sahib's) head. He (the Sahib) uttered "well done", "bravo" and appreciated the bravery and courage of the said Sardar. The same subject was explained in the letter of the Sahib. In reply to it a royal order was issued, stating that the camps of the *charyari* troops of Chattar Singh, Jagat Singh Attariwala, Attar Singh Kalawalia and the orderlies were proceeding towards him with an incessant march and that he was to cross the river Attock with them in order to realise *Nazrana* and the horses from the *Nazims* of Peshawar in a satisfactory manner. Dewan Moti Ram came to the Maharaja from Kunjah and asked for permission to take a sacred bath at *Gangaji*, and the Maharaja told him that he would be allowed to do so very soon and that he would secure pride of both the worlds by the performance of such a bath at Hardwar. Rs. 3,000 were granted to him for his expenses. The Maharaja was awakened at midnight and he got four or five things put down on a piece of paper. Early in the morning he showed the same to Bhai Sahib (Gobind Ram), Fakir Aziz-ud-din and his other associates. "Wisdom, plan, distribution, country, politics, well-equipped troops and ever increasing prosperity by the grace of Immortal God". Bhai Sahib first of all stated at once, on seeing the paper, that the will of God and the fixture of lot by predestination was a thing of great importance. Bhai Gurmukh Singh said whatever is predestined is bound to happen. Bhai Gobind Ram said that without His grace nothing can take place. The Maharaja said that the statement of Bhaiji (Gobind Ram) was superior to those of others and, appreciating his interpretation, ramarked that the same interpretation had occurred to the Maharaja himself.

[Page 137] Flames of discord and dispute arose between Sardar Wasava Singh and Sardar Lehna Singh Sandhanwalia. The Zamindars of both the regions got up and rushed into the lands of one another. Although the Maharaja gave them good counsel and davised them in the matter, yet it had no effect. Therefore the Maharaja turned his attention to help Sardar Lehna Singh. Horsemen

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of *Budhi* regiment made an appeal and submitted a complaint regarding their demand for the distribution of salaries before Wasava Singh. The *Lasia* horsemen beat them back with sticks and, being excited, they took to kindling up the fire of fighting and bloodshed. Thereupon the Maharaja ordered the *Mutasaddis* to give to the soldiers pay of four months and to let them go to their own houses.

Determination of the royal standards to proceed towards Amritsar for a sacred bath on the *Baisakhi* day (11th April 1832 A.D.); emphatic letters to Sardar Lehna Singh Majithia and Fakir Imam-ud-din for clearing Ram Bagh and providing the necessary equipment for Gobind Garh and for discharging guns on the arrival of the Maharaja; departure of the Maharaja from Lahore; arrival of the Maharaja at Amritsar and his visit to *Harmandirji*.

The Maharaja determined to go to take a sacred bath at Amritsar on the blessed day of *Baisakhi* (11th April 1832 A.D.), because on that occasion people gathered there in large numbers. Therefore letters were issued to Sardar Lehna Singh Majithia and Fakir Imam-ud-din to clear Ram Bagh, set right its buildings, to equip Gobindgarh and to discharge guns on the arrival of the Maharaja. After that the Maharaja ordered the departure of his heaven-kissing standards from Lahore, reached the garden of Shalabagh with an incessant march and afterwards went to the fort of Gobindgarh. The *Thanadars* of the fort discharged guns, according to the royal order, with great eclat and received a great deal of appreciation and considerable rewards were given to them in recognition of the same. After that the everlasting shadow of the everlasting deity (the Maharaja) became confirmed in the Baradari of Ram Bagh. Sardar Majithia, *Thanadars* of the fort of Gobindgarh and the big contractors of Amritsar presented *Nazars* and became distinguished among their contemporaries. On the following day the Maharaja secured pride of both the worlds by kissing the threshold of *Harmandir Sahib* and made *Ardas* as usual at *Harmandirji*, *Akal Bunga*, *Garhiali Bunga*, *Nishan Bunga* and *Dukh Bhanjani*; and after that returned from there and went to Ram Bagh.

[*Page 138*] **Entrance of the Maharaja into *Harmandir Sahib* on the day of *Baisakhi*; send-off of the *Vakil* of Hyderabad; coming of Sardar Fateh Singh Ahluwalia before the Maharaja; presentation of the *Thanadars* and Zamindars of Jullundur; appointment of Fateh Khan, son of Mian Ilahi Baksh, to proceed towards Lahore; petition of Sardar Lehna Singh Sandhanwalia; letter to "Mister Sawaliar" (Chevalier) Ventura Sahib and conferment of a robe of honour upon him along with an elephant with a silver seat; a letter from the Pews-writer of Dera Ghazi Khan; a letter to the glorious nrince Kharak Singh; going of Sardar Wasava Singh to Sardar Fateh Singh Ahluwalia and the appointment of Devi Sahai Safawala to go to the *Vakils* of Sindh.**

In an auspicious moment, on the blessed day of *Baisakhi* the Maharaja went from Ram Bagh to *Harmandirji*. At first he stayed happily in his own *Bunga* and enlightened the eyes of the onlookers

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by his own auspicious face. After that he went into *Harmandir Sahib* and secured the felicity of both the worlds by listening to the hymns of the *Granth Sahib*, offered his *Ardas* there, went to the central place, offered *Ardas* at every other place and returned in a very happy mood and went over to Ram Bagh and gave away by way of charity some horses, one elephant, many suits of clothes and a *Tuladan* and much of cash to the deserving and the Brahmans by way of *Sankalap*. Vakils of Hyderabad and Khairpur, Darvesh Mohd. Khan and Lala Asa Nand, presented themselves to the Maharaja and requested to be allowed to depart, because they had stayed there for a long time. Thereupon one elephant with a silver seat and some fine gifts, consisting of *Doshalas*, *Jamavar*, rolls of red silk and brocade, shield, gold-threaded quiver and a robe of honour, consisting of 7 garments, including a pair of gold bangles and Rs. 1,000 in cash, were granted to the said Vakils each. Lala Mohan Lal was appointed as a Vakil, who stated that on account of the shortage of funds to meet the expenses, the Vakils had to stop at Multan. Rs. 200 in addition to his ordinary allowance were granted to him. Through Lala Kanahya Lal, Vakil it became known that Sardar Fateh Singh Ahluwalia had reached a little distance away from Amritsar, and so the glorious Chieftains were appointed for his reception. They brought the respectable Sardar along with them, with great civility and respect, to his own old fort and ushered him into the presence of the Maharaja. Entertainment, sweets, fruits and the like were sent to the camp of the said Sardar. After a few days, under orders of the Maharaja, the exalted Sardar came to see the Sarkar, who talked to him in a very sweet way and uttered the words of welcome with great respect.

[Page 139] The Maharaja made him sit in the chair and enquired after the health of the great Sardar. After that they talked about the Maharaja's going to Fattehabad and their exchanging turbans with each other. After that they talked about their going together to Kasur and the other side of the Sutlej and also to other places. Dal Singh, contractor of Bist Jullundur, presented himself there along with the Zamindars and offered one horse. They reported about the destruction made in a high-handed manner by Gurmukh Singh. Thereupon the Zamindars were referred to Misr Beli Ram, who was asked to report after due investigation all about the matter. As the Maharaja always had a great liking for building lovely new buildings, he proposed the building of a *Baradari* at Kaulsar during these days. He, therefore, appointed Fateh Khan, son of Mian Elahi Bakhsh, for fetching stone from Lahore. Rs. 50 were given to him for his personal use, Rs. 10 were given to his *Munshi* and Rs. 20 for the cartage. A letter from Sardar Lehna Singh Sandhanwalia came to tell that he had marched from Amritsar, according to the orders of the Maharaja, and reached Gharota without any break in his journey and said that he was waiting for the royal order as to whether he should proceed further or not. In reply to this a royal order was issued that he must stay at Gharota till the receipt of another order. A letter was issued to Mr. 'Sawaliar' (Chevalier) Ventura Sahib that at that time a robe of honour, consisting of a *Doshala*, a piece of brocade, a turban, a handkerchief, 7 garments, five bejewelled

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ornaments like bangles, neckalce, armlet, pearl plume and a turban-gem with one elephant having a silver seat were being sent to him through Sheikh Basawan, a secretary of Misr Beli Ram. Rs. 500 to meet the expenses and Rs. 150 for the reliable person of the Misr had to to be paid out of the revenues of the Maharaja. Further it was added that the more he would prove true to the salt and ready to sacrifice his life in well-wishing for the Maharaja the more he would become a recipient of the royal favours. A letter from the news-writer of Dera Ghazi Khan came to intimate the arrival of Dewan Kirpa Ram at Dera Ghazi Khan, of the happy interview with Ventura Sahib and the welcome accorded by the said Sahib by his going forward one hundred paces and making him take the chair, holding him by his own hand and of the discharge of a salute and of friendly talks with each other and of the delivery of a special horse at the time of his departure. The Maharaja felt very much pleased with the wisdom and righteousness of the Sahibs. A letter was issued to the glorious Prince (Kharak Singh), asking him to send suitable horsemen with horses, armour and garments to be taken from the *Nazims* of Peshawar.

[Page 140] Fifteen horses, very smart and worthy of a special ride, regarding the *Nazrana* should be taken from the *Nazims* and brought in the fort of Attock and after distributing salaries to the troops in the fort of Attock, he must present himself to the Maharaja. He was assured that at the time of the presentation he would be granted the dependency of Dinga Mahal Morian or some other place, which the *Kardars* might propose. During these days Sardar Wasava Singh Sandhanwalia went to Sardar Fateh Singh, strengthened the foundations of their mutual unity and intimacy and succeeded in putting an end to their previous dispute and quarrel. He removed all ideas of ill-will from the hearts of either party. The *Vakils* of Hyderabad and Khairpur showed delay and negligence with respect to their departure. Therefore Devi Sahai Safawala was appointed to pursue the vakils as punishment and to see them depart for Amritsar. Lala Mohan Lall said to the Maharaja that the stay of the said Vakils in Lahore was simply for the purposes of shopping. But the Maharaja insisted upon his order that they must leave for Amritsar and should not stay there at all.

The Maharaja's visit to the *Harmandir Sahibji* on the *Sankrant of Jeth* 1889 *Samb t* (12th May 1832 A.D.) ; conferment of robes of honour upon the Rajas of Mandi, Kulu and Suket through Sardar Lehna Singh Majithia, who went then to the said Rajas through their Vakils ; petition of Dewan Kirpa Ram and an order in reply to it ; appointment of Sarbaland Khan Baraich to proceed towards Dera Ghazi Khan, offering of *Parshad* of *Gangaji* by Bhai Sahib, Bhai Ram Singhji and Gurmukh Singhji to the Maharaja ; and news about the province of Kashmir.

The Maharaja went to *Harmandirji* in Amritsar on the *Sankrant of Jeth* 1889 (12th May 1832 A.D.). At first he went to his own *Dunga* and afterwards crossed to *Harmandirji* in a boat and offered his *Ardas* there. After listening to some hymns of the *Granth Sahib* and after invoking the blessings of God he went over to Ram Bagh. On

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the *10th of Jeth* (22nd May 1832 A.D.), the Vakils of Rajas of Mandi, Suket and Kulu presented themselves to the Maharaja through Sardar Lehna Singh Majithia and said that they had paid their annual tribute and expected to be allowed to leave. They stated further that they wanted the conferment of robes of honour upon their patrons from the Maharaja. The said Sardar also talked about the send-off of the *Vakils*. As the Maharaja always showed a regard for the said Sardar since the beginning of the spring of his kingship, he granted one very valuable *Doshala* worth Rs. 200, a turban worth Rs. 11, a piece of brocade worth Rs. 125, red silk worth Rs. 50 and pair of second-hand gold bangles worth Rs. 25 to Raja Zalim Sen of Mandi, and gave one *Doshala*, one turban, red silk, satin, some rolls of *Pashmina* and Rs. 200 in cash to Dhari Vakil.

[Page 141] Raja Ajit Singh of Kulu was granted a turban, one roll of red silk, one of brocade, a turban, some muslin and a bangle of gold. Similar things were awarded to the *Vakil*. Raja Bikram Sen was granted one *Doshala*, one roll of red silk, one of brocade, one turban and some bangles of gold. Similar things were granted to his *Vakil*. A letter came from Dewan Kirpa Ram to state that, according to the orders of the Maharaja, he had gone over to Sangar and would soon be submitting a report about it after due settlement of that place. The Maharaja felt very pleased with the said Dewan, pardoned his faults and wrote to him that the untold kind attention of the Maharaja was directed towards him and he would very soon be granted a robe of honour, an elephant and a sword. Rs. 10,000 worth of *Pashmina* was given to Dewan Moti Ram for its distribution among the deserving at *Kashiji* and *Gayaji*. Sarbaland Khan was appointed to accompany his own horsemen, according to the order of Ventura Sahib. He was given an emphatic order to serve the said Sardar with loyalty and to ensure his pleasure at all times. Rs. 500 were taken fron the *Toshakhana* and an allowance of Rs. 500 for the employees of that place was given to the aforesaid person. Bhai Ram Singh presented to the Maharaja *Prashad* from *Gangaji* with some garments and one elephant. After that *Bhai* Gurmukh Singh offered *Prashad* and one female elephant apart from *Bhai* Ram Singh's present. The female elephant was given over to Raja Hira Singh. News from Kashmir came to tell that *Kanwar* Sher Singh was showing great enthusiasm in the control and administration of Kashmir in company with Dewan Wasakha Singh and was very busy in the payment of State dues, in which he was expected to remain busy for a month. The Maharaja said that the *Kanwar* was in the prime of his life and the paradise-like Kashmir was a place fit for his merry-making and enjoyment.

Going of the Maharaja to the Fort of Ahluwalia for congratulating him on the birth of an auspicious son in the house of Sardar Nihal Singhji; offer by the said Sardar of robes of honour to all the associates and chieftains and all the staff and servants of the Maharaja and his showing to the Maharaja the festivities of merry-making and enjoyment and the music of the dancing girls.

During these happy days it became known to the Maharaja that an auspicious son had taken his birth in the happy house of

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Sardar Nihal Singh Ahluwalia. On account of showing regard to the old friendship and to further maintain it firm, the Maharaja went to the fort of Ahluwalia. The said Sardar showed great respect and civility in welcoming the Maharaja, had very fine and wonderful floorings spread out and brought about the setting up of very rich canopies and tents and made the Maharaja sit in a chair very happily. The doors of happiness and success in the world were thrown open in his face and the happy resoundings of the sounds expressing his pleasure and success spread far and wide. The bride of the world took its blessed seat in the chair of everlasting happiness. **[Page 142]** The fairy-statured, coquettish personalities made the stone hearts of the grief-ridden people melt like wax with a single feat of theirs. The tambourine took to winding up the ear of the broken-hearted and the flute provided all the material for opening one's heart without any hesitation. The guitar got ready to create different shades of happiness and the drum announced opening of the doors of merriment. The Maharaja began to offer his congratulations with a very happy countenance and remarked that, by the grace of the Immortal God, that auspicious son would have his natural life under the nourishment and fostering of his father and grandfather. After that the respectable Sardar presented to the Maharaja some fine garments, some articles of jewellery and some horses worthy of a special ride and granted valuable robes of honour, in keeping with the rank and position, ability and status, to all the glorious associates, glorious chieftains, great *Munshis*, venerable *Dewans*, wise *Vakils*, expert men in-charge of floorings and the *Khidmatgars*. The details of it are contained in the Big Book. After that the Maharaja granted a *Jagir* to the respectable Sardar in the province of paradise-like Kashmir to commemorate Maharaja's offering of congratulations. After that the bards and musicians with blandishments trampled down the head of grief under their feet in company with the fairy-like, moon-faced persons and the drum, which drank off the anxiety of the worried, was given a good beating and the music of the dancing girls made the audience like pictures on the wall and such an auspicious celebration took place as indicated the conjunction of two great stars in the Pisces (two lines of verses omitted). After offering his congratulations the Maharaja rode from the fort and went over to Ram Bagh.

Receipt of a letter from Khalifa Nur-ud-din, intimating the arrival of Zulf (Wolff, Joseph) Sahib in Lahore and his intention to visit the Maharaja; the despatch of an answer regarding the arrival of that Sahib before the Maharaja and the supplying of an entertainment and other necessary things to him at Lahore; receipt of a letter from Sardar Hari Singh, explaining the disturbance in the neighbourhood of Panjtar and the receipt of letters from the glorious Prince (Kharak Singh) and Ventura Sahib; appointment of Misr Amir Chand for making collections from the country of the *Doaba*; appointment of a *Kardar* for *Manjha* and Patti. A letter from Allard Sahib regarding the customs dues of Kashmir; presentation of Lala Kanahya Lall, *Vakil* of Ahluwalia along with some horses; a royal order to the respectable Sardar and confer-

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ment of a robe of honour and a horse upon him along with his *Vakil*; departure towards Kapurthala and a letter from Mohan Singh Commandant from the *Doaba*.

A letter from Khalifa Nur-ud-din was received. It informed that Zulf (Wolff, Joseph, 1765-1862) Sahib *Farangi* had reached the neighbourhood of Lahore with a great desire to present himself to the Maharaja and asked the Maharaja what he had to do with regard to providing him with entertainment and reception. In reply to that letter it was written out that **[Page 143]** he must go to the other side of the Ravi along with Amir Singh Sandhanwalia and should offer welcome to the said Sahib with great respect and civility at Shahdara and afterwards make his *Dera* to be set up in the garden of Ventura Sahib and provide him with entertainment and sweets according to the usual custom and keep a guard over him day and night with perfect vigilance and care, for it was his duty to do so. A letter from Sardar Hari Singh came to inform that the Zamindars had gathered together in the suburbs of Punjtar to kindle the fires of fighting and bloodshed, and stated further that he had departed in that direction on the *2nd of Har* (13th June 1832 A.D.) where the said Zamindars came in the field to fight and oppose him ; but on his arrival the mischief-mongers had taken to flight and some of them had been wounded. He further stated that some of them were being sent out to the Maharaja. In reply to it a royal order was issued that his bravery and boldness deserved appreciation and that a special robe of honour was going to be granted to him those very days on account of the risk he had taken. He asked him further to pay still greater attention to the enforcement and establishment of various matters of the kingdom, for it was really a tradition of those who proved true to the salt. He was ordered further to take swift-footed horses worthy of ride from Alijah Sultan Mohd. Khan and to present himself to the Maharaja at Khanpur. Rs. 100 were granted to Narain Singh, *Vakil* of the said Sardar. A letter from the glorious Prince (Kharak Singh) came to inform of his arrival in the town of Wazirabad for purposes of his presentation to the Maharaja. In reply to that letter a royal order was issued that, by the grace of God, he must come over to the metropolis of Lahore in perfect health and in great comfort at some auspicious hour ; and Khalifa Nur-ud-din was given a royal order to secure the felicity of both the worlds by going forward with Amir Singh Sandhanwalia to receive the glorious Prince (Khark Singh) at the time of his arrival and to provide him with an entertainment consisting of some dishes of sweets and fruits. A letter came from Ventura Sahib relating to the control and administration of Dera Ghazi Khan, collection of the revenue of the spring crop and the imminent despatch of further huge instalments to the Maharaja. In reply to it an order was issued that his wisdom and intelligence deserved appreciation and wrote to him that the more quickness he would show in sending the huge instalment the more commendation he would deserve. Misr Amir Chand, nephew of Jassa Misr, was appointed along with Ram Dial Peshawari for collecting large sums of money from Jullundur, Rahon and other places. Rs. 700 were given to the aforesaid person and an emphatic order was given to him to realise large sums of money, keeping before his mind all the same the

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prosperity and pleasure of the Zamindars. Elahi Bakhsh was appointed towards the town of Patti and *Manjha* along with Raj Rup, *Kardar*, for purposes of collecting revenue from those regions with the emphatic order to keep before his eye the prosperity and the happiness of the Zamindars. Allard Sahib wrote to the Maharaja that in regard to letters of authority granted to him regarding the province of Kashmir in connection with customs dues, fresh letters of authority were to be granted in the name of *Kanwar* Sher Singh. A royal order was issued that the same had been granted to him according to the wish of the Maharaja himself a little before that time **[Page 144]** and that at that time, too, another such letter of authority was being written out for him, asking him at the same time not to make that request again and again. On the *7th of Har* (18th June 1832 A.D.) Lala Kanahya Lall, *Vakil* of Sardar Ahluwalia, presented himself to the Maharaja and presented to him some special horses sent by the respectable Sardar. The horses were not liked by the Maharaja and it was ordered that Fakir Aziz-ud-din would visit the camp of the respectable Sardar at about the 3rd quarter of the day and would explain the royal orders of the Maharaja. Consequently the said Fakir (Aziz-ud-din) went to the respectable Sardar, informed him of the royal order and presented to him on behalf of the Maharaja some fine gifts and one horse with a golden saddle and granted to him one village for his hunt and pastime against Rs. 500, besides a *Jagir* of Rs. 6,000. Consequently the said *Vakil* was granted on behalf of the Maharaja the village of Rasulpur in lieu of Rs. 1,000 and the *Jagir* in the suburbs of Phagwara in lieu of Rs. 5,000. The latter was in the possession of Kishen Singh Jallawalia before that. Letters were issued to the Zamindars, asking them to pay the stipulated large sums henceforth to the respectable Sardar, according to the orders of the Maharaja. The said Sardar left for Kapurthala on that very day in the afternoon. A letter from Mehan Singh Commandant came to intimate his own send-off and departure from the Maharaja and arrival in the dependency of Lohian Dheeri, the sale of raw crop of wheat at the rate of five maunds per rupee by the *Kardars* of Rajaji (Dhyan Singh), going of Baisakhi Mall to the fort of Dhakkani and the appointment of horsemen for the purposes of fetching him, the presence of pigeons and other birds worthy of the Maharaja in the fort and the then rate of the grain according to which it sold four maunds *kacha*. In reply to it the royal order was issued that the pigeons must be looked after very watchfully and be supplied carefully with grain and water and must be sent over to the Maharaja, adding that the former *Kardars* must be put in prison and the collection of revenue of the current year must be effected and all the *Jagirs* declared as religious endowments were to be confiscated and that he had to submit a letter to that effect to the Maharaja, for after that the possession of those *Jagirs* would be given to those alone to whom letters of their grant would be issued according to the order of the Maharaja.

Appointment of Shah Nawaz Khan towards Dera Ismail Khan; presentation of a reliable person from Lala Kishen Chand of Ludhiana and that of Zulf (Wolff, Joseph) Sahib to the Maharaja and the presentation of Allard Sahib

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and the showing of the papers entrusted to the Sahib and presentation of the author of this history to the Maharaja.

During these days Shah Nawaz *Darogha* was appointed to proceed towards Dera Ismail Khan and Tak for purposes of bringing special horses worthy of a special ride. Rs. 500 with a special robe of honour were granted to the said *Darogha* and some fine gifts were sent to the *Nazim* of *Dera* and Sanghar. A letter from Lala Kishen Chand, *Vakil* at Ludhiana, came to the Maharaja, stating that a plan of the *Buggi* was being sent to the Maharaja at that time through a reliable person. The said reliable person presented himself to the Maharaja and delivered to him the plan sent by that person. **[Page 145]** Rs. 50 were granted to the said person as reward. Dal Singh, *Thanadar* of Jullundur, came to the Maharaja with a certificate of satisfaction from the Resident of that place and Rs. 40,000 in cash and, out of the great kindness of the Maharaja, he was once again appointed in Jullundur. He was awarded a special robe of honour for himself and some robes for the *Kardars* and *Chaudharies* of that place on his appointment to proceed towards Jullundur with the emphatic order that he must engage himself in collecting revenue only with the promise of keeping the people satisfied and pleased, prosperous and progressing, for they were a wonderful trust of the God Almighty with them. As soon as Zulf (Wolff, Joseph) Sahib reached near Amritsar reliable persons of the Maharaja received him with great respect and civility and had his camp set up in a very pleasant place and sent a report of his arrival to the Maharaja. As it had always been before the mind of the Maharaja to look after the travellers, to bestow nourishment upon the poor and to strengthen the relations of unity, Rs. 500 were granted to him in lieu of entertainment besides some trays containing sweets and fruits. On the following day he presented himself to the Maharaja when the latter enquired after his health and very eloquently talked a great deal about strengthening the foundations of unity and intimacy between the two great governments. He recited the opening chapter of the *Quran* with perfect reverence and in accordance with due ceremonies and very eloquently explained the commentary upon it. The Maharaja asked him what criteria had been fixed by the Holy *Quran* as to what was forbidden thing and what was allowed. On account of the awe and terror of the king and the reflection of the splendour of the shadow of God, he sank into silence on this question and only put before him a paper containing the statement that the spirit of God, Jesus, son of Mary, would come down on Earth from the 4th Heaven and would descend near the Holy Mecca, and all the people on the face of the world would accept round their necks the cord of servitude to him and orders and prohibitions, enforcement and execution of the government and kingship of the habited quarters of the Earth would be carried on by him and all the venerable kings and fortunate monarchs would become obedient and loyal to him. He further stated that, according to the order of the glorious Sahibs, he had visited that place and had corrected its copy. The Maharaja possessed intelligence and insight and could understand the tourists. After that his associates and Allard Sahib presented

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themselves to the Maharaja, under his orders. The Maharaja carefully looked at the above mentioned paper and Fakir Raza (Aziz-ud-din) explained the contents of the letter in the best possible way, according to the orders of the Maharaja. All the counsellors and Allard Sahib stated that it was impossible for anyone to come down from heaven. Thereafter the writer of this book presented himself to the Maharaja, according to his orders. The Maharaja said that it had become clear to him from a letter from Lala Kishen Chand that the Captain Sahib wanted him again, and so ordered him to leave for Ludhiana once again because in the ways of unity the Maharaja regarded the showing of consideration to the Captain Sahib as a very essential thing on his part.

[Page 146] The author of the book requested that he was quite prepared to act according to the order of the Maharaja wholeheartedly and sincerely. After that the Maharaja asked when it would rain and when he should leave for the metropolis of Lahore. The author of the book said that at that time the ascendancy of Saturn was established and from the evidence and argument of astronomy it appeared that such heavy rain would fall on the *10th of Har* (21st June 1832 A.D.) that all the high and low places would be covered with water. He added that it would be after this that the departure of the Maharaja would take place towards the city. Accordingly it rained heavily on the said date and the Maharaja departed towards Lahore on the *11th* of the said month (22nd June 1832 A.D.).

Arrival of the Maharaja at Lahore and his interview with the Shahzada of the world (Kharak Singh) and its people ; financial and administrative settlement.

The Maharaja arrived at Lahore in an auspicious hour and the discharge of *Topkhana* took place with great glory. The glorious Prince (Kharak Singh) presented himself to the Maharaja and brought two horses and a few other things, and the Maharaja felt very great pleasure at the sight of his happy face and enquired after his health. After that the Maharaja held a *Darbar*, where all the chieftains and associates presented themselves. A letter from Sultan Mohammad Khan reached the Maharaja to intimate that he had managed the affairs of Dinga satisfactorily, according to his order, and asked whether he should present himself to the Maharaja or he should stay there to act according to his orders. In reply to it a royal order was issued that he must stay there for the control and administration of that place and should present himself to the Maharaja on receiving further orders. A letter from the *Vakils* of Hyderabad and Khairpur came to intimate their arrival at Multan after an incessant march ; and in reply the royal order was issued that they should reach their destination after covering the stages of their journey very soon. The monthly tribute from Kashmir reached the treasury. It contained a large sum of money and cash. A letter was issued in reply to the letter of *Kanwar* Sher Singh that greater the effort and attention he would show in handling the affairs of rulership and the matters of government the better recipient he would become of the royal favours and kingly kindness. *Hundis* sent by Dewan Sawan Mall, *Nazim* of Multan, reached the Maharaja and

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he felt very happy with the humility and painstaking efforts of the aforesaid person. Letters from the glorious Sahibs came to explain the strengthening of the foundations of unity and friendship ; and in reply to it statements relating to the bringing together of the parties and mutual unity were entrusted to the pen. Captain Claude Martin Wade Sahib, who was decorated with the ornaments of intelligence and insight, wrote in a letter that his loving heart was eagerly longing for an opportunity to see the face of the Maharaja and expected that, by the grace of God, some circumstances would turn up to discard the screen of physical separation.

[*Page 147*] **Determination of the Maharaja to proceed towards Amritsar and his entry into *Harmandirji* ; appointment of the horsemen to proceed towards Batala ; letter from Sultan Mohammad ; accounts of Amritsar ; letter to Raja Rahimullah Khan ; letter to Dewan Kirpa Ram ; grant of a village to Gulu Khan ; appointment of Imam Bakhsh, in-charge of the floorings, to proceed towards Kashmir.**

The Maharaja ordered the march of his royal standards from Lahore to Amritsar. On the following day he went into *Harmandirji* and offered his *Ardas* there. The *Darogha* of the special stable reported that there was scarcity of straw in the suburbs of Amritsar and, if the royal order be issued, they might take the horses to the town of Batala, where the straw was found in abundance on account of the cold climate and the abundance of trees. The Maharaja ordered that the special horses must be looked after at some lonely place in the garden under some very fine trees. A letter came from Sultan Mohammad to intimate that the affairs of the town of Dinga had been settled satisfactorily and the collection of revenue had taken place. The royal order was issued that he must present himself to the Maharaja along with Fazal Dad *Chaudhari* of Dinga with two horses. All the accounts of Amritsar were attended to. The total assessment with Ram Chand *Kardar* turned out to be Rs. 1,01,000. Actual realisation amounted to Rs. 86,000 and the remainder was Rs. 15,000. Jamadarji (Khushal Singh) was given a royal order to realise the large sums of the balance from Amritsar. A letter was issued to Raja Rahimullah Khan to obtain a golden saddle worthy of *Nazar* on the *Dussehra* day and to present himself to the Maharaja. A letter from Dewan Kirpa Ram came to intimate the control and administration of Sanghar. In reply to it the royal order was issued that, if the affairs of that place had been managed satisfactorily, he must hasten to present himself to the Maharaja and become a recipient of untold favours. One very fertile village was granted to Gulu Khan during these days. Imam Bakhsh, in-charge of the floorings, was appointed to proceed towards paradise-like Kashmir for purposes of fetching requisites of the blessed *Dussehra*. A letter was issued to *Kanwar* Sher Singh, asking him to present himself to the Maharaja with Rs. 2 lakhs in cash, the aforesaid requisites and gold ducats worth Rs. 2,100 realized from the Pandits and *Kardars* of Shaldag.

The son of Sardar Attar Singh Rukhanwalia showed the parade of 40 horsemen and was given an order to go to the other side of the

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Sutlej with incessant march and to capture robbers of the dependency of Zira with care and vigilance, wisdom and precaution and to present himself to the Maharaja afterwards. **[Page 148]** He was given Rs. 200 to meet his expenses. Sham Lall presented himself to the Maharaja with the property, which he had confiscated from the house of the sons of Sheo Dayal *Munshi*. He was taken to task for his lack of hospitality towards *Bhai Sahibs* (Ram Singh and Gobind Ram) and had to present himself before the Maharaja only after having his faults forgiven by the *Bhai Sahibs*.

Arrival of the Maharaja at *Darbar Sahib* on the *Sankrant* of *Asuj* (14th Sept. 1832 A.D.) and going of Bhai Ram Singh along with the glorious chieftains; letter from Sardar Hari Singh; a royal order to Sardar Fateh Singh Ahluwalia, fixture of *Nazrana* upon the sons of Sheo Dayal *Munshi*; a letter to Dewan Sawan Mall and to Ventura Sahib; departure of the *Vakil* of the Raja of Nabha; preparation for a happy gathering in honour of the Prince; grant of allowance to the Nawab of Multan and other *Shahzadas* of Afghanistan.

The Maharaja went on a special ride to visit the '*Darbar*' of Amritsar on the *Sankrant* of *Asuj* (14th Sept. 1832 A.D.) and stayed for a few hours at his own *Bunga* and after that went to *Harmandirji*, made an *Ardas* there and went over to Ram Bagh. On many entreaties and beseeching of the glorious chieftains Bhai Ram Singh went to the Maharaja, and although the latter used many polite words to express his devotional spirit, yet Bhai Sahib did not care to give a reply. A letter of Sardar Hari Singh intimated that affairs of Chhacha Hazara had been settled and that he had returned from that place and reached Gujranwala. In reply to it the royal order was issued that, after taking rest at his own place for a few days, he was to present himself to the Maharaja with fine gifts and swift-footed horses. A friendly letter was written to Sardar Fateh Singh Ahluwalia in a very humble tone, stating that Captain Wade Sahib was leaving Ludhiana with a view to strengthening the foundation of unity between the two great governments and that he was to observe the formality of providing him with entertainment and showing him hospitality in order to strengthen the foundation of their mutual intimacy on his arrival at Kapurthala. He was further asked to become a source of the pleasure of the heart of his friends by arranging for a happy gathering according to the old custom. He was further asked to render services day and night to the Captain Sahib by way of strengthening relations of unity at the time of his departure from Kapurthala towards the Maharaja and to secure the pleasure of the Sahibs in every matter regarded as necessary by keeping company with them at every place and by fulfilling their essential demands and showing great effort in supplying them with requisites and thus to accompany them to the presence of the Maharaja, for it was supposed that by such an accomplishment he would fill the heart of the Maharaja with pleasure and satisfaction. **[Page 149]** Rs. 1,00,000 were fixed for the sons of Munshi Sheo Dayal and pardon of their crime was granted through Gul Begam and those gallopers of the horses in the field of battle, who had been put in prison, were released. A letter was issued to Dewan Sawan Mall to

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manage to provide soon the requisites of the blessed *Dussehra* day. A letter was issued to Ventura Sahib, asking him to act according to the order already sent to him regarding the preparation of the requisites and to send the same to the Maharaja very soon, adding further that he must invite the *Kardars* of his dependencies and villages, should audit the accounts of their countries and submit the balance sheet to the Maharaja. Fateh Singh, *Vakil* of Raja Jaswant Singh of Nabha, was allowed to depart, and a letter, intimating his send-off, was despatched along with the grant of the gifts, consisting of one *Doshala*, one piece of brocade, eleven garments, three articles of jewellery and one horse for the said Raja as well as a robe of honour and something in cash for the said *Vakil* himself. An order was issued to the glorious Prince (Kharak Singh) that the eagerness of the Maharaja regarding a happy celebration and the observation of a gathering of merriment had reached the highest pitch, and requested him to join the revelries to be arranged by the Maharaja. Rs. 10,000 worth of *Pashmina* was given to the said Prince (Kharak Singh) and people of the respectable Prince were made to leave for Lahore to bring brocade tents without poles, expensive and well-wrought canopies and happy tents so that all the requisites of the happy gathering be well arranged at Amritsar. On the *12th of Asuj* (25th Sept. 1832 A.D.) Rs. 10,000 in cash and *Pashmina* worth Rs. 7,000 were granted to Shah Ayyub and the other *Shahzadas*, Rs. 7,000 in cash and Rs. 5,000 worth of *Pashmina* to Nawab Sarfraz Khan and Zulifqar Khan in lieu of their allowance.

Preparation for the marriage of the Maharaja with Gul Begam and presentation of the chieftains with *Tambol*; presentation of Raja Sochet Singh; admission of Ram Lall into the presence of the Maharaja; inspection of the parade of the camp of the orderlies, painting of his hands with *hena* by the Maharaja; his visit to *Darbar Sahib* and to the *Bunga* of Bhai Sahib Bhai Gobind Ramji.

The Maharaja felt all absorbing eagerness and indescribable desire overtaking his blessed heart in the matter of his marriage with Gul Begam. Therefore all the glorious chiefs came to secure the felicity of both the worlds by offering *Tambol*. Raja Sochet Singh came to the Maharaja and offered five sovereigns by way of *Nazar* and Rs. 700 were granted to him by way of entertainment. By the presentation of the said Raja at such an occasion the Maharaja felt very happy. Ram Lall, brother of Jamadarji (Khushal Singh), offered Rs. 15,000 by way of *Nazar*.

[Page 150] The inspection of the camp of the respectable Jamadar (Khushal Singh) and of the camp of the orderlies took place and the Maharaja painted his blessed hands with *Hena*, making them look like the white hands of Moses made still more enlightened and decorated exactly as is the choicest method and style of the profligates. And all the requirements of merry-making and enjoyment were provided and after that the Maharaja spent his time in excessive pleasure. Early in the morning he rode to the *Darbar Sahib* and afterwards went to the *Harmandirji*, offered his happy *Ardas*, and secured the felicity of both the worlds by listening to some hymns of the *Granth Sahib* when, out of regard for his formal position a glove

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was put upon his blessed hand. After that the Maharaja went to the *Bunga* of Bhai Sahibs and engaged himself in securing the good fortune of obtaining pardon for his sins and mistakes with the help of Bhai Gobind Ramji and offered him Rs. 525 by way of *Nazar*. Bhai Sahibs granted the Maharaja some garments, including a *Doshala*, a piece of brocade and a piece of red silk, by way of a robe of honour and a sacred token from *Sadh Sangat*. The Maharaja went to Ram Bagh after enjoying the sacred sight of *Harmandirji* and of the Bhai Sahibs (Ram Singh and Gobind Ram). Rs. 20,000 were given away by way of allowance for the regiment and the aforesaid sum was referred to Misr Beli Ram for payment.

Presentation of Sikandar Khan, *Vakil* of the Nawab of Dera Ismail Khan, of Allard Sahib and of Court Sahib; a letter to Raja Gulab Singh and to Dewan Kirpa Ram and the grant of the town of Sohian to *Mai* Dassi at about the 3rd quarter of the day and the preparations for the marriage of the Maharaja.

On the *14th of Asuj*, (27th Sept. 1832 A.D.) Sikandar Khan, *Vakil* of the Nawab of Dera Ismail Khan, came to the Maharaja, who enquired from him about the stay of the Nawab. He stated that he was putting up at that time at Dera Ismail Khan and would be coming to present himself to the Maharaja along with Asad Khan, ruler of Sanghar, after the *Dussehra*. In reply to it an order was issued that, as the royal standards were going to march after *Dussehra* towards the other side of the Chenab and Jhelum, the said Nawab must present himself to the Maharaja along with the horses, camels and large sums of *Nazrana* at the town of Bhera and Khushab. After that a petition was preferred to the Maharaja, stating that Rs. 14,000 had been discovered as balance against Sardar Amir Singh Sandhanwalia, out of which Rs. 10,000 had been paid up and for the remainder he expected to be excused from payment. The royal order was issued that Rs. 10,000 should at once be made over to the blessed *Toshakhana* and the remainder of Rs. 4,000 be remitted and Rs. 300 were granted in lieu of entertainment. After that Allard Sahib and Court Sahib presented themselves to the Maharaja who enquired from them about the place of stay of the king of Russia. They submitted that he had reached Herat and had established his rule there satisfactorily. In reply the Maharaja said that the authentic news from Ludhiana stated that he had not yet reached Herat.

[Page 151] In reply to it the Sahibs (Allard and Court) stated that the news might not have reached Ludhiana. A letter was issued to Raja Gulab Singh, Dewan Kirpa Ram and other chieftains that they must secure the honour of presenting themselves to the Maharaja with horses and gifts on the blessed *Dussehra* day. The town of Sohian was granted to *Mai* Dassi by the Maharaja for purposes of her maintenance. Her possession became established satisfactorily in that place. At about the 3rd quarter of the day the Maharaja put on saffron garments, decorated himself with ornaments and jewellery and gave a blessed order to the men in-charge of floorings to spread out special floors in the silver bungalows and to set up tents, *kanats* and canopies all over. All the prostitutes, that is to say, the dancing girls, from Amritsar and Lahore were required to be

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present in the silver bungalow and all the requirements of a happy gathering were to be provided and wine and refreshment were to be kept carefully inside there. Outside and inside the bungalow, at a small distance, drum-beaters, and musicians began to play music enthusiastically and the State *Bhayyas* presented themselves to the Maharaja, dressed in fine garments according to his order, and the Maharaja ordered the display of fireworks and other things. Flower-sellers brought flowers of various kinds tied up in nosegays. The Raja *Kalan* was given a royal order that none of the glorious chieftains or the *Khidmatgars* should be present in the bungalow. After that Gul Begam, dressed in yellow garments, with her hands and feet decorated with *hena* and bedecked with bejewelled gold ornaments from head to foot, went into the bungalow. After that the Maharaja (also) happily went in and from 6 hours upto the sunset the prostitutes remained drawn in lines, busy on all sides, cutting jokes of the obscene kind. Some of the near attendants of the Maharaja showered large sums of money over him and again and again music and dancing took place. Rs. 7,000 were granted (to the dancing girls) as reward and the Raja *Kalan*, under orders of the Maharaja, made them depart. After that the Maharaja took his seat in a chair and made Gul Begam sit in another. Garlands of roses interwoven with pearls were tied around the forehead of the Maharaja and a gold nose-ring with a pearl was fixed in the nose of Gul Begam and lovely words of congratulations filled the heart of the audience with pleasure. Fireworks began to play and the Maharaja indulged in drinking wine. When the night had passed one quarter they went to Ram Bagh and Gul Begam was given the name of Gulbahar Begam. Rs. 7,000 worth of *pashmina* was given for the preparation of gardens in the neighbourhood of Amritsar. After that the royal order was issued to every glorious chief that, as the Maharaja was busy in pastime and hunt in the towns of Sohian, Majithia and other suburbs of Amritsar, none of them except the Raja Sahib (Dhyan Singh), should dare accompany the victorious stirrup. After that the royal order was given that 300 ducats should be sent to *Darbar Sahib*, *Akal Bunga*, *Shahid Bunga* and *Jhanda Bunga*. Five pots of gold ducats to the value of Rs. 50,000 reached the Maharaja through the *Khidmatgar* of Sardar Amir Singh Sandhanwalia.

[*Page 152*] **Appointment of a reliable person to proceed towards Kashmir and the grant of suits of clothes to all the chieftains and the near attendants on the** *Dussehra day* **; departure of Hakim Mahfooz Ali Khan ; arrival of the Maharaja at Gamtalah and a salute of cannons ; a royal order to the glorious Prince (Kharak Singh), asking him to make preparations for the celebration of the** *Dussehra* **and the arrangement of a happy gathering and the arrival of the Maharaja at that place and the conferment of the robes of honour upon the glorious chiefs by the glorious Prince (Kharak Singh).**

On the *15th of Asuj* (28th Sept. 1832 A.D.), a royal order was issued to Kanwar Sher Singh to the effect that at that time Sawan Singh orderly was appointed to go towards him and that he was to be made to return to the Maharaja very soon with *Hundis* and perquisites worth two lakhs of rupees. Rs. 500 were granted to the

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orderly to meet his expenses and special suits of clothes were granted on the blessed *Dussehra* day to the glorious chiefs, commandants of the platoons, *Munshis*, *Daftris*, men in-charge of floorings, *Khidmatgars*, *Chobdars* and all the staff and servants of the State. Hakim Mahfooz Ali Khan of Shahjahanabad, who was present with the Maharaja for some time, was allowed to depart during these days with a farewell gift and suits of clothes, consisting of one *Doshala* and a piece of brocade. On the *16th* of the month (29th Sept. 1832 A.D.), the Maharaja went to Gamatala and gave an excessive reward to Mazhar Ali, Mewa Singh and others for the salute fired by their *Topkhana*. The glorious Prince (Kharak Singh) was given an order to make arrangements for a happy gathering to celebrate the *Dussehra* as the Maharaja was going to reach that place. On the *19th* of that month (2nd Oct. 1832 A.D.) robes of honour were granted to Ayyub Shah and other *Shahzadas*, Nawab Sarfraz Khan, Zulifqar Khan, Sikandar Khan and Najaf Khan of Akora. Letters were issued to various sides for the collection of ducats and horses with gold saddles. Two horses with golden saddles sent by Ventura Sahib were brought before the Maharaja. The happy gathering of the blessed day took place in the camp of the glorious Prince (Kharak Singh) and the Maharaja attended it and both together took their seats in chairs and the sitting continued for full six hours. The moon-faced singers threw open the gates of merriment and joy in the face of the wise men of the world with the singing of their joyous songs. The *Shahzada* (Kharak Singh) offered two horses with golden saddles and 41 garments to the Maharaja in a spirit of respect and appreciation and granted a robe of honour also to the Raja *Kalan* and gave nine garments to each of the Rajas Hira Singh and Sochet Singh, Jamadar Khushal Singh, Sardar Desa Singh Sandhanwalia and seven garments to each of Sardars Lehna Singh Majithia and Gujar Singh and some garments to Sardar Jawind Singh Mokal and other chieftains and attendants. The Maharaja returned from the camp of the glorious Prince (Kharak Singh) with indescribable happiness and went over to Ram Bagh. General Sultan Mahmud presented to the Maharaja a mare and the Maharaja felt very pleased to ride it and granted to him a valuable robe of honour to show his kindness.

[*Page 153*] **Celebration of the blessed *Dussehra* day; departure of royal standards from Amritsar, crossing of the river Chenab and the arrival of the Maharaja on the bank of the river Jhelum; appointment of Jamadar Khushal Singh towards Lahore and illuminations on the *Dewali* day; appointment of the camp of Sardar Lehna Singh Majithia and Allard Sahib to proceed towards Rohtas and that of the *Campoo-i-Moalla* to proceed towards Multan and Pind Dadar Khan; appointment of Sardar Hari Singh with the conferment of a special robe of honour; arrival of the Maharaja in the town of Chakwal and later in Khaun and Kallar Khar.**

On the *21st of Asuj* (4th October 1832 A.D.), on the blessed *Dussehra* day all the glorious chieftains and high dignitaries secured felicity of both the worlds by making presents, as usual. At about the 3rd quarter of the day a happy gathering took place at *Kotha* and discharge of cannons took place with great glory. On the *22nd* of the

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aforesaid month (5th Oct. 1832 A.D.), the Maharaja reached Sirriwind and on the 23rd in Batala. The employees of Prince Sher Singh secured greatest pleasure by providing the Maharaja with entertainment and, on the *24th* of the month (7th Oct. 1832 A.D.), he reached Bulaki Chak, crossed the Ravi on the *25th* (8th Oct. 1832 A.D.) and reached Wahrawal, on the *26th* (9th Oct. 1832 A.D.) in Theh Kajkauri and on the *27th* Sialkot. On the *28th* (11th Oct. 1832 A.D.), he halted under the fine trees in the north of the town. On the *29th* (12th Oct. 1832 A.D.), he ordered the departure of his heaven-kissing standards towards Chaprar and on the *30th* (13th Oct. 1832 A.D.) he crossed the Chenab and distributed alms among the deserving and the needy on the *Sankrant* of *Katik* (14th Oct. 1832 A.D.) on the banks of the Chenab, reaching Manamar on the *2nd* (15th Oct. 1832 A.D.), Hirpur on the *3rd* (16th Oct. 1832 A.D.), Kotla on the *4th* (17th Oct. 1832 A.D.), Jagat on the *5th* (18th Oct. 1832 A.D.) and the banks of the Jhelum on the *6th* (19th Oct. 1832 A.D.), and, crossing the river on the *7th* (20th Oct. 1832 A.D.), established himself on the other side of it. Jamadar Khushal Singh was appointed to proceed towards Lahore for making arrangement for a happy marriage. The *Thanadar* of Jhelum presented one horse and Rs. 500 for entertainment and on the *10th of Katik* (23rd Oct. 1832 A.D.), on the blessed *Dewali* day, illuminations took place in a very graceful manner. **[Page 154]** The camps of Sardar Lehna Singh Majithia and Allard Sahib were ordered to proceed towards Rohtas. A special suit of clothes, a pair of gold bangles and Rs. 300 in cash were granted to Mehan Singh, the Commandant of the orderlies. The platoons of the *Campoo-i-Moalla* left for Pind Dadar Khan and Sardar Tej Singh was granted the village of Kot Khawaja in lieu of Rs. 1,000. On the following day at sunset the illuminations took place as usual. On the blessed *Amavas* day suits of clothes, large sums of money, several horses and one elephant were given away at the performance of *Sankalap* and two hand-falcons were granted to Sardar Jawind Singh Mokal. An order was issued to Raja Gulab Singh, stating that the special stable had been appointed to proceed towards Miani and that he had to accommodate them there in a suitable place and also to supply Rs. 150 daily for the expenses of the horses and the *Darogha* and deem it his responsibility to look after those horses. Dewan Kirpa Ram came to present himself to the Maharaja from Kunjah, in accordance with royal orders. On the *14th of Katik* (27th Oct. 1832 A.D.) the Maharaja marched from the banks of the river Jhelum and went to the village of Malot. On the *15th* (28th Oct. 1832 A.D.), he reached Rohtas, had the honour of enjoying the sacred sight of Choha Sahib and made an offering of Rs. 100 there. On Tuseday, the *17th* of the month (30th Oct. 1832 A.D.), the Maharaja reached Domeli and on the *18th* he secured great pleasure and satisfaction on meeting the Fakir (Choha Sahib). The *Campoo-i-Moalla* and Allard Sahib left for Dhuman to proceed further after avoiding the difficult passages and mountainous tunnels of Ghor Galla. On Thursday, the *19th* of the month (1st Nov. 1832 A.D.) the Maharaja reached Dhuman and remained there on the *20th* and *21st* (2nd and 3rd Nov. 1832 A.D.). Dhuman is a very lofty place in the country of Dhani which rises out of a very large and vast plain levelled out in a beautiful manner for the parade of cavalry. The Maharaja felt very great pleasure to

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inspect there the triumphant troops. Bhai Sahibs, the redeemers of both the worlds, Bhai Ram Singhji and Bhai Gobind Ramji, sent a word to the Maharaja that Dewan Sawan Mall was a man of great ability, had all the signs of wisdom and justice and could make the country prosperous and that, since he had entered the service of the Maharaja, it had been noticed that all arrangements regarding the collections of the revenues of the autumn crop (carried on by others) had always been characterised by delay. If the Maharaja be pleased to appoint him on this duty the control and administration would be carried on and the realisation of the large sums of State revenue would take place with promptness. They further represented that if he were kept away the administration would be carried on without proper honesty.

[Page 155] On Sunday, the *22nd* of the month (4th Nov. 1832 A.D.), the Maharaja reached Badshahani and secured treasures of joy by watching the troops of Sardar Hari Singh and other glorious chieftains by staying there for 3 days, the *23rd*, *24th* and *25th* (5th, 6th and 7th Nov. 1832 A.D.). On the *26th* of the said month (8th Nov. 1832 A.D.), departure of the royal standards took place towards Chakwal. At about the third quarter of the day Sardar Hari Singh was granted a robe of honour, one elephant and a horse with gold harness and was appointed to collect revenue from the other side of the river Attock and from the *Nazims* of Peshawar. The Maharaja established himself in a tent without poles, which had reached there before him at the time when the night had passed four hours. The luggage of none of the chieftains had accompanied that tent. Therefore the Raja *Kalan* stayed outside that tent and the other chieftains went to put up in a *Dharmsala* in the town and came to stay in their respective tents early next morning. On Friday, the *27th* of the said month (9th Nov. 1832 A.D.), the Maharaja went into the city of Chakwal and showered gold upon the poor and the needy. A letter from Lala Kishen Chand, *Vakil* from Ludhiana, came to the Maharaja to intimate that Captain Wade Sahib had left Ludhiana for the court of the Maharaja for the settlement of certain matters entrusted to him by the glorious Sahibs. On speedily reaching the court, after covering the stages of the journey, he would deliver the messages carried by him. The Maharaja issued emphatic letters to strengthen the foundation of unity between the two great governments and in accordance with the usual custom, to provide him at every stage of his journey in the country under the protection of the Maharaja with all requirements of entertainment and necessary provisions, fuel-wood and other essentials, and ordered that he should be protected and looked after very carefully. An order was issued to *Campoo-i-Moalla* and the triumphant troops of the glorious chiefs that they must present themselves before the Maharaja at Miani, marching by wide and level roads without ups and downs through the country of Jalalpur. The Maharaja stayed at Chakwal for two days, the *27th* and the *28th* (9th and 10th Nov. 1832 A.D.), and ordered his heaven-kissing standards on the *29th* (11th Nov. 1832 A.D.) to proceed towards Darabian, Khaur and Kallar Ghar, in the estate of Misr Beli Ram.

Charities and alms on the *Sankrant* of *Maghar* and the arrival of the Maharaja at Darabian, the native place of Misr

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Beli Ram ; receipt of a letter from Khalifa Nur-ud-din, containing an account of Captain Wade Sahib and later the receipt of a letter from the *Kardars*, intimating the arrival of the respectable [*Page 156*] Sahib on the banks of Chenab and Jhelum. Determination of the Maharaja to proceed towards Katas on the *9th of Maghar* (21st Nov. 1832 A.D.) and the meeting of the Maharaja with the Captain Sahib on the *11th of Maghar* (23 Nov. 1832 A.D.). Departure of the Maharaja along with the Captain Sahib from Rohtas to Pind Dadar Khan, his arrival thereat and his arranging celebration and festivities for the Captain Sahib and the receipt of a letter from Sardar Hari Singh.

On the blessed *Sankrant* of *Maghar* (13th Nov. 1832 A.D.) the Maharaja gave away charities and alms and distributed horses and cows among the needy and the Brahmans, according to his old custom, and remained in Darabian, the native place of Misr Beli Ram, on the *2nd* of the said month (14th Nov. 1832 A.D.). The said Misr secured everlasing pride by providing a large sum in cash for entertainment, besides offering some horses. A letter from Khalifa Nur-ud-din intimated that Captain Sahib (C.M. Wade) had reached Amritsar and had been provided with entertainment and other requisites on behalf of the Maharaja and that he had a desire to go over to the other side of the river Ravi *via* Kukargil. In reply to it the order was issued that in case Captain Sahib reached Lahore he was to supply him entertainment and other stores according to the old custom in order to strengthen the foundation of unity between the two great governments. It added that he (Khalifa) alone would be held responsible for it. On the *5th* and *6th* (17th and 18th Nov. 1832 A.D.) letters from *Kardars* of the rivers Chenab and Jhelum intimated that the Captain Sahib had crossed these rivers. Therefore the Maharaja appointed Fakir Aziz-ud-din to proceed forward to receive and visit him, and himself went over to Katas. On the *10th* (22nd Nov. 1832 A.D.), the Maharaja reached Katas and, on the *11th* (23rd Nov. 1832 A.D.), Captain Sahib (C. M. Wade) reached there to seek an interview with him. Fakir Aziz-ud-din was ordered to receive him and to present him to the Maharaja. As soon as the Captain Sahib (C. M. Wade) reached the portico a salute was fired and as soon as he reached the edge of the floor the Maharaja moved forward, took Captain Sahib by hand with show of great respect and civility and made him sit in a chair and enquired after the health of the "*Nawab*" Sahib (the G.-G.) and himself. Captain Wade Sahib enquired about the health of the Maharaja on behalf of the "*Nawab*" Sahib (the G.-G.) in a very sweet tone and made a *Sarwarna* of Rs. 1,100 over his head. The Maharaja made a *Sarwarna* likewise. After that Captain Sahib (C. M. Wade) delivered a friendly letter from the "*Nawab*" Sahib (the G.-G.) explaining his own appointment in connection with certain matters of unity. The resourceful Fakir (Aziz-ud-din) explained the contents of that letter in the best possible manner and the Maharaja remarked :

[Page 157] "On account of the happy visit of the staunch and old friend such a great pleasure and joy have been obtained that not an iota of it can be described in writing". The Captain

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Sahib (C. M. Wade) said that all the glorious Sahibs took great interest and showed great effort in strengthening the foundation of unity between the two great governments and, noting very carefully the way in which the Maharaja took similar interest in response to that, were feeling very grateful and stated that, depending upon the grace and mercy of the real Benefactor, they always desired and prayed for the flourishing of the garden of unity with the showers from the clouds of strong and firm contracts and agreements. He further added that that was his own personal desire as well. Rs. 4,000 for entertainment, besides other requisites of food, drinks, sweets and fruits were granted by the Maharaja to the Captain Sahib (C. M. Wade). After that Fakir Aziz-ud-din went to the Captain Sahib (C.M. Wade) with the news that, as the royal standards were going to march from Katas towards Pind Dadar Khan and there were impassable stones and hills on the way, it was thought advisable that he should leave for Pind Dadar Khan before the departure of the royal standards. Letters were issued to the *Kardars* of that place to provide Captain Sahib (C. M. Wade) with all essential requisites, whatever he wanted.

On the *12th* of the month (24th Nov. 1832 A.D.), on Saturday, the Captain Sahib reached Pind Dadar Khan and on the same date the Maharaja left Katas and reached Choha Fakir Saidan Shah, offered Rs. 100 to the *Majawars* of the place and, by way of mountains, entered the fort of Dilaur, inspected it and stopped beside a tank on the day. On the *13th* (25th Nov. 1832 A.D.), on Sunday, he reached near Pind Dadar Khan and the discharge of *Topkhana* took place with great pomp. On the *14th* (26th Nov. 1832 A.D.), early in the morning he went out to have a stroll in the garden and later went into the old fort erected by the faithful followers of Singh Sahib (Mehan Singh), who had gone over to paradise. After settling the accounts of income and expenditure of salt mines and other revenues of the country, when one quarter of the day was left, the Maharaja went into the city and showered gold upon the residents of the place. At night, which was illuminated like morning on account of the meeting of two staunch friends, Captain Sahib (C. M. Wade) was invited to a very happy gathering and was shown very pleasant lights, delightful music and dance of the dancing girls and was later made to drink wine. On the *17th* (29th Nov. 1832 A.D.) a letter came from Sardar Hari Singh to intimate that, by the grace of Immortal God and by blessings of the ever triumphant glory of the Maharaja, the possession of the new country of Khanpur and other places had become established and that perfect sway had been satisfactorily established in the various places of importance and the fortresses of that country. The Maharaja ordered the discharge of *Topkhana* on hearing this happy news and gave Rs. 500 by way of reward to the bearer of the letter.

[*Page 158*] **Departure of the royal standards from Pind Dadar Khan, crossing of the River Jhelum by the Maharaja and his arrival in Miani and his interview there with the Nawab of Mankera; his arrival at Haria at the third quarter of the day and later at Ramnagar and at Lahore.**

The Maharaja ordered the departure in happiness from Pind

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Dadar Khan on Friday, the *18th of Maghar* (30th Nov. 1832 A. D.), in an auspicious hour according to the schedules of astronomy and the astrologers of the world. After crossing the river Jhelum he reached the town of Miani in very buoyant spirits. The *Kardars* secured everlasting pride by providing him with entertainment. On the *19th* (1st Dec. 1832 A.D.) of the month, a very happy *Darbar* was set up in great glory and big brocade and gold-threaded canopies were pitched. The Maharaja invited Captain Sahib (C. M. Wade) and made him take a chair with a show of great respect and civility. After that Nawab Moin-ud-daula of Mankera came to see the Maharaja and presented five swift-footed horses of very fine form and stature with 21 garments, consisting of red silk and *Lungis* and one sword, one Persian gun, and 21 gold ducats. The Maharaja enquired after his health and, taking him by his hand, showed him his special stable. The Nawab Sahib remarked that such horses were quite rare in the world and that it was most appropriate that the special stable of the Maharaja should contain extraordinary horses. The Maharaja granted, out of his kindness, special robes of honour to the respectable Nawab Sahib and his son. At about the third quarter of the day departure of the glorious standards took place towards Lahore. On Sunday, the *20th* of the month (2nd Dec. 1832 A.D.), on account of excessive rain and sticky road he remained at Haria and, on the *21st* (3rd Dec. 1832 A.D.) reached Ram Nagar on the other side of the river, where he stayed on the *22nd* and *23rd* (4 and 5th Dec. 1832 A.D.) for purposes of settling some administrative problems, and kept extending his glorious shadow on the residents of these regions, for many a farmer filled up his aprons with rewards from the Maharaja. On the *24th of Maghar* (6th Dec. 1832 A.D.), he marched from Ramnagar in union with Gul Begam and reached the happy garden of Chhota Ram on the *27th* (9th Dec. 1832 A.D.) while it was raining.

[*Page 159*] **Arrival of the Maharaja in the city of Lahore and his showering gold there ; royal order to Rajaji (Dhyan Singh) for his presence before the Maharaja ; a letter to Nawab Shah Nawaz Khan of Mankera ; royal order to Ventura Sahib regarding the affairs of Captain Sahib (C. M. Wade) ; presentation of a reliable person from *Shahzada* Kamran ; admission into his presence of Qazi, a reliable person from Shuja-ul-Mulk ; presentation of Sardar Nihal Singh Ahluwalia and a letter to Sardar Hari Singh Nalwa.**

On the *27th of Maghar* (9th Dec. 1832 A.D.), at about the third quarter of the day the Maharaja rode an elephant along with the Begam *Sahiba* (Gul Begam) and entered Lahore through Masti Gate and showered gold upon all the residents, especially the needy and the poor, and reached Hazuri Bagh led by the beaters of drums *via* Moti Bazar, Taxali. Hathar, Papar Mandi, *Haveli* of the glorious Prince (Nau Nihal Singh) and Said Mitha. A discharge of *Topkhana* took place with great pomp at the time. The camp of Captain Sahib (C. M. Wade) was set up in the garden of Ventura Sahib, under order of the Maharaja, and articles of entertainment and the like were sent to him there. A letter was issued to the Raja *Kalan* to reach the court of the Maharaja hurriedly after marching from

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Jammu. A letter was issued to Nawab Shah Nawaz Khan of Mankera to present Asad Khan of Sanghar to the Maharaja. A royal order was issued to Ventura Sahib, stating that the Maharaja was in the metropolis of Lahore in those days and so he was asked to send Sardar Sham Singh Attariwala to this court along with the monthly instalments promptly, adding that the matter was to be treated as urgent. The Captain Sahib (C. M. Wade) stated before the Maharaja that the ambition of the glorious Sahibs regarding the opening of navigation of Sindh was supreme in their minds, because in this way they believed that their sway would be satisfactorily established in the country of Sindh and the control of *Walayat* (Afghanistan) would also take place, as desired. He stated further that he would be going to that country very soon to investigate the possibilities of establishing routes of the boats and to find out bridges and ferries of the river Sindh, and asked what reliable person of the Maharaja would be appointed to accompany him. From the news it became known that Mackeson Sahib was coming to the ferry of Harike and some reliable chief was to be appointed to receive him. The Maharaja said that Fakir Shahdin would be appointed to go forward on behalf of the Maharaja and Sardar Jawala Singh Bharania was made to leave for purposes of reception. Orders were issued to the *Kardars* of the dependency of Mailsian and other regions on that boundary to the effect that Rs. 750 were to be **[Page 160]** granted to Captain Sahib (C. M. Wade) and Doctor Sahib (Murray) by way of entertainment on behalf of the Maharaja, stating further that deductions would be made afterwards at the time of accounts-taking and that they had also to supply all the necessary things desired by the glorious Sahibs and their account would be settled in accordance with the receipts signed by the reliable persons of the Maharaja. A reliable person from *Shahzada* Kamran came to the Maharaja with two special horses, one Persian gun, one sword, one lancet with a silver handle, and the Maharaja enquired after the health of the said *Shahzada* and granted two suits of clothes to the grooms of horses and one *Doshala* and 200 rupees to the *Vakil*. Qazi Mohd. Hussain, a reliable person from Shuja-ul-Mulk, came with a letter from the respectable Shah, which was full of friendly contents intended to strengthen the foundation of unity. The Maharaja felt very happy and kept talking about the *Walayat* (Afghanistan) for a few hours. Sardar Nihal Singh Ahluwalia presented himself and was granted one hand-falcon. The said Sardar stated that the followers of Singh Sahib (Fateh Singh) were very desirous of seeing the face of the Maharaja, who replied that very soon an order would be issued regarding their presentation. An order was issued to Sardar Hari Singh Nalwa to establish his control over the country of Khanpur satisfactorily, to cross the river to go over to the Usafzai country and to show great effort in collecting revenues from that country and to show no delay in realizing *Nazrana*, according to the yearly practice. It added that untold favours would be bestowed upon him.

Alms and charities on the *Sankrant of Poh* (13th Dec. 1832 A.D.), proposal for the robe of honour and other things and farewell gifts for Captain Sahib (C. M. Wade); appoint-

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ment of *Khidmatgars* from place to place ; a letter by Captain Sahib (C. M. Wade), expressing his eagerness for the sacred book (Umdat-ut-Tawarikh) written out for the Maharaja; a letter to Raja Gulab Singh ; a letter to Ventura Sahib ; presentation of the *Vakil* of the Raja of Ladowala ; send-off of the Raja of Basoli ; conferment of robes of honour upon the men of Raja Sochet Singh ; reward regarding hunt ; arrival of Captain Sahib (C. M. Wade) before the Maharaja at about the third quarter of the day.

On the *1st of Poh* (13th Dec. 1832 A.D.) the Maharaja sat in the balance in the Baradari of Hazuri Bagh and gave away in charity Rs. 7,000 in cash, cows, suits of clothes and other things on the occasion of his *Sankalap* and later had the pleasure of listening to the *Granth Sahib*. Then he arranged a happy *Darbar* and issued an order to Misr Beli Ram to get ready fine gifts and rare garments on the occasion of the send-off of Captain Sahib (C. M. Wade). **[Page 161]** The send off of the Captain Sahib (C. M. Wade) was to take place on the *4th* or *5th* of the said month (16th or 17th Dec. 1832 A.D.) and the *Khidmatgars* were sent towards the south for rendering services and providing entertainment and necessary things to the glorious Sahibs. An order was issued that the glorious Sahibs were to be supplied with eatables and drinks at every stage besides the things they themselves wanted, adding further that, when the things demanded were not available, swift horsemen were to be sent to fetch the same and that at every stage a certificate of satisfaction was to be obtained from the Captain Sahib (C. M. Wade) and was to be sent over to the Maharaja. The Captain Sahib (C. M. Wade) submitted to the Maharaja through Lala Kishen Chand *Vakil* that he had been pleased very much by listening to the sacred book of the history of the Maharaja (Umdat-ut-Tawarikh) written out by Sohan Lal. He wanted that book of history to be given over to him so that it would be a source of pleasure to the glorious Sahibs. The Maharaja said that he would soon issue an emphatic order to the author of the book to hand it over and that it would reach him soon. Later the author was called and ordered to present the book before the Maharaja in the condition it was. An emphatic order was issued to the Raja Gulab Singh to present himself to the Maharaja with the collection of large sums of autumn crop from the *Kardars* of Pind Dadar Khan, the town of Miani, Jalap and the salt market, along with Gian Singh, *Kardar* of the market. An order was issued to Ventura Sahib to report to the Maharaja all the conditions of the settlement of the country of Dera along with the collections of the revenues of the autumn and spring crops and a statement of the balance.

Mana Singh, *Vakil* of Raja Ladowalia, presented himself to the Maharaja with fine gifts and one horse. For a few hours the Maharaja remained talking with him and afterwards granted him something for entertainment and for presenting horses and gifts. The Raja of Basoli, who was staying with the Maharaja for awhile, was given a special robe of honour with a *Doshala* and a piece of brocade and was allowed to leave for Basoli. During these days Raja Sochet Singh hunted a tiger and brought it to the Maharaja, who

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granted to his men a suit of clothes and Rs. 200. On the *3rd* of the month (15th Dec. 1832 A.D.) at about the third quarter of the day, Captain Sahib (C. M. Wade) went to the garden at the foot of the blessed fort, according to the summons of the Maharaja. For a few hours they kept talking about various sides. **[Page 162]** The *Ghorchara* horsemen, dressed in valuable garments and equipped with wonderful arms, presented themselves to the Maharaja. The Captain (C. M. Wade) was greatly pleased at the sight of the horsemen dressed so elegantly. The Maharaja carried on some conversation in privacy with Bhai Sahibs (Ram Singh and Gobind Ram), the Raja *Kalan*, Fakir Sahib (Aziz-ud-din) and Lala Kishen Chand. The substance of the negotiations of the glorious Sahibs, which was discussed, was that the way of going and coming for the boats from the port of Bombay into the ocean of Indus would be opened up and that boats would come from the river Indus to the river Sutlej and frequent visits of traders would begin.

Grant of the region of Gujrat and its suburbs to Dewan Shiv Dyal, royal order to Fakir Shahdin, asking him to present himself before the Captain Sahib (C. M. Wade); departure of Sardar Nihal Singh Ahluwalia; arrival of the Maharaja in the *Dharmsala* of Bhai Sahibs (Ram Singh and Gobind Ram); send-off of the *Vakil* of the Raja of Ladowala; departure of the Captain Sahib (C. M. Wade); presentation of a *Vakil* from Peshawar; receipt of *Hundis* from Dewan Sawan Mall and the conferment of the title of *Dewani* upon him; presentation of Sikandar Khan along with Asad Khan and his appointment with Ventura Sahib.

During these days the contract of the region of Gujrat, Mirpur, Chomak and Kurianwala was granted to Lala Shiv Dyal, son of Dewan Moti Ram, for Rs. 2,10,000, while Rs. 21,000 were granted to him in lieu of salary. An order was issued that he should engage himself in making collections from his country, keeping in view the prosperity of the country and the satisfaction of the Zamindars. An order was issued to Fakir Shahdin to remain present in the service of Captain Sahib (C. M. Wade) day and night while Lasia horsemen were appointed to remain with the respectable Fakir and seek felicity by rendering good service to the Captain Sahib (C. M. Wade) and to show no negligence or delay in executing the orders given them. According to the counsel and advice of the Captain Sahib (C. M. Wade) and Bhai Sahibs (Ram Singh and Gobind Ram) a special robe of honour with a turban-gem, and under-turban and a pearl neckalce was granted as a farewell gift to Sardar Nihal Singh Ahluwalia, who was appointed to proceed towards Kapurthala by order. On the *7th of Poh* (19th Dec., 1832 A.D.), on the blessed anniversary of *Bhai* Sahib, who was unrivalled in piety, prayer and penance—*Bhai* Wasti Ramji—the Maharaja went into the *Dharmsala* of Bhai Sahib at about the third quarter of the day and was very pleased to see *Bhai* Kuma Singh and gave Rs. 1,000 to him and Rs. 500 by way of *Ardas* to the *Bhai* Sahibs (Ram Singh and Gobind Ram). Nine garments, consisting of *Doshala* and brocade, were granted to him (the Maharaja) by the *Bhai Sahib* (Kuma Singh).

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[Page 163] After the sacred sight the Maharaja went to the blessed fort *via* bazar of Fakir Sahib (Aziz-ud-din). During these days Mana Singh and Rattan Chand, *Vakils* of Raja Ladowala, were allowed to depart. A robe of honour of 13 garments, consisting of a *Doshala*, a piece of brocade, red silk, one horse with gold-threaded saddle, for the respectable Raja, seven garments with a gold bangle for Mana Singh and five garments for Rattan Chand were granted from the court of the Maharaja and a letter was written out for the respectable Raja (Ladowala), explaining the appointment of a suitable *Vakil* with two horses on the blessed day of *Baisakhi* to the court of the Maharaja. On the *13th of Poh* (25th Dec. 1832 A.D.), the Captain Sahib (C. M. Wade) presented himself to the Maharaja, under his order, and was granted a robe of honour of 21 garments with five articles of jewellery, one horse with a gold saddle for himself, 11 garments, one article of jewellery and one horse for Doctor Sahib (Murray) and Rs. 2,000 for the company. Haji Sodagar, who had been recommended by the Captain Sahib (C. M. Wade) to the Maharaja, was granted one *Doshala* and one cloak. The Captain Sahib left for Harike on the said date and Rs. 1,100 were granted to Fakir Shahdin, Rs. 500 to Lala Chuni Lall and Najaf Khan, *Risaldar*, and Rs. 2,100 to horsemen. The Captain Sahib (C. M. Wade) submitted several times to the Maharaja by way of recommendation for Shah Shuja-ul-Mulk that the said Shah deserved to be given one lakh and twenty-five thousand rupees in lieu of the price of the piece of diamond, for he said that the said Shah was then proceeding towards Qandhar for the purpose of settling the affairs of his kingdom and needed large sums of money to meet his expenses. The Maharaja explained that his suggestion would receive consideration. A special robe of honour and a pair of gold bangles were granted to Lala Kishen Chand. Amir Bakhsh came from Peshawar with six horses, which were liked very much by the Maharaja. *Hundis* sent by *Dewan* Sawan Mall reached the Maharaja and the *Dewan* was praised for the same. A letter was issued to him that at that time, out of great kindness, the title of *Dewani* was conferred upon him and he should try to secure felicity more than ever by rendering good services. Sikandar Khan, *Vakil* of Nawab Shah Nawaz Khan, came to the Maharaja, was given a special robe of honour by way of a farewell gift with respect to Asad Khan and was ordered to go to Ventura Sahib along with Fakir Shahdin and take up the contract of Sangar, otherwise an estate of Rs. 13,000 a year would be granted to him by the Maharaja for his maintenance.

[*Page 164*] **Presentation of Mackeson Sahib; a letter from Prince Sher Singh from Kashmir; a letter from Chuni Lal; departure of Allard Sahib; appointment of Misr Rup Lal to proceed towards the Doaba; presentation of a reliable person from *Shahzada* Khajasta Bukht from Delhi; departure of Doctor Martin Sahib.**

On the *18th of Poh* (30th Dec. 1832 A.D.) at about sunset Mackeson Sahib went to Anarkali after his interview with the Captain Sahib (C. M. Wade). As soon as the Maharaja got information regarding it he at once sent to him provisions for entertainment and other requisites through Khalifa Nur-ud-din. On the morning of

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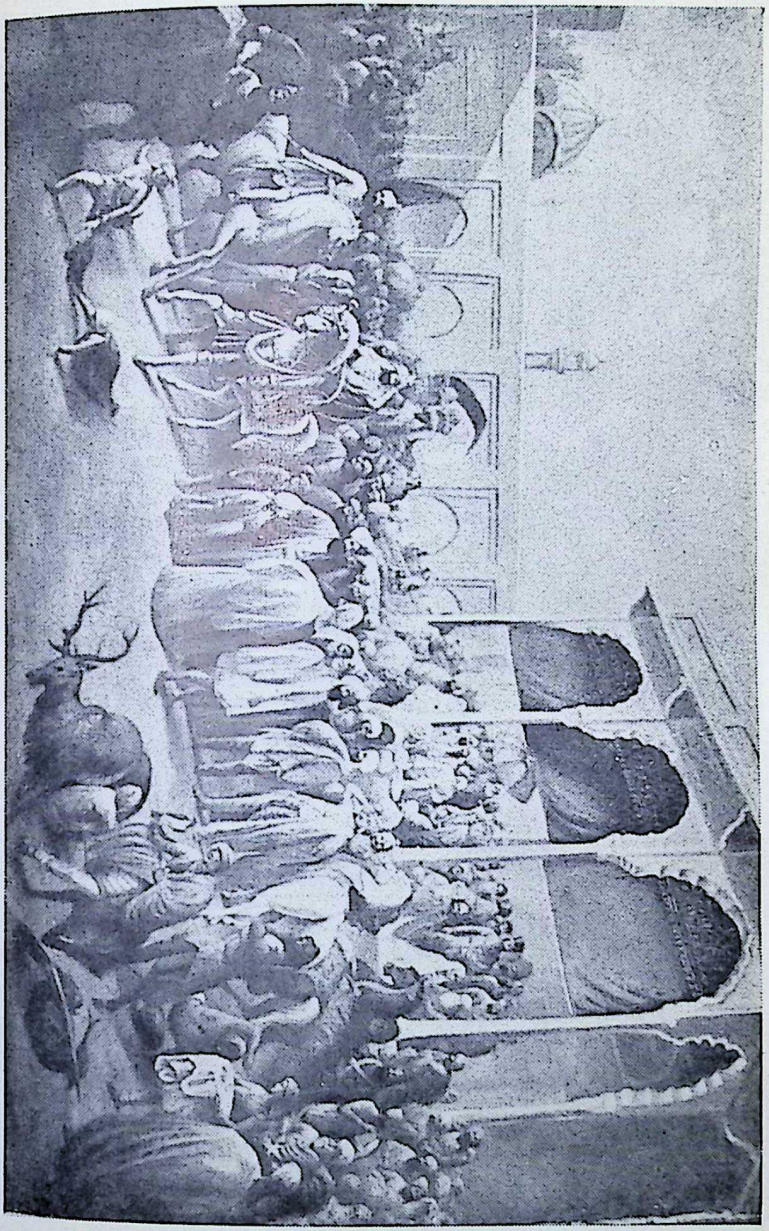

A ceremonial Durbar at Hazoori Bagh, Lahore

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the *19th* of the aforesaid month (31st December 1832 A.D.) under orders of the Maharaja, the said Khalifa went along with Labh Singh and brought the said Sahib (Mackeson) into the presence of the Maharaja, who made him sit in a chair with a show of great respect and civility and enquired after the health of the glorious Sahib (Mackeson) and the said person presented to the Maharaja letters from the Captain Sahib (C. M. Wade). As the happy contents purported to strengthen the foundation of unity and friendship it became a source of great pleasure for the Maharaja. He offered 15 ducats, two boxes containing crystal utensils, one pistol and some wine and for two or three hours the conversation continued over various topics. Later the aforesaid person went to the cantonment, in accordance with the direction of the Maharaja, and put up there. A letter from *Khalsa* Sher Singh intimated that the monthly amount of Rs. 2 lakhs was being sent to the Maharaja through Subhan Ali and, in reply to it, the order was issued that he must send mature *Hundis* secured from reliable *Sarafs*. A letter from Chuni Lal intimated the departure of the Captain Sahib (C. M. Wade) from Ferozepur towards Bahawalpur and, in reply to it, an emphatic measage was sent to him to continue sending authentic news every day. The departure of Allard Sahib took place from the court of the Maharaja and he was granted the sum of a salary and allowance according to the custom of the glorious Sahibs besides *Pashmina* worth Rs. 30,000 and Rs. 50,000 in cash with a valuable robe of honour. Misr Rup Lal was appointed with the grant of a valuable robe of honour to go and collect five lakhs and twenty-two thousand rupees from the *Kardars* and *Jagirdars* of the *Doaba* with a royal order that he must make his collections, keeping in view the prosperity of the country. Sultan Singh, a reliable person from *Shahzada* Khajasta Bakht from Shahjahnabad, presented himself to the Maharaja along with an elephant and was granted Rs. 700 by way of reward. Doctor Martin, who had been staying with the Maharaja for a while, was allowed to depart and was given by the Maharaja three thousand and seven hundred rupees by way of his pay up to the end of *Poh*.

Alms and charity of the *Maghi* day (11th January 1833 A.D.); departure of Khuda Dad Khan; letter from Burnes Sahib; order to the glorious Prince (Kharak Singh), asking him to stay at Lahore; appointment of Sardar Lehna Singh Majithia to proceed towards the mountainous regions; departure of *Shahzada* Khajasta Bakht; [*Page 165*] intention of the Maharaja to go out for hunt; presentation of Sardar Attar Singh and Wasava Singh in Shah Balawal; conferment of the village of Mangha upon the author of this history; departure of the *Vakil* of the Raja of Patiala; grant of allowance to Ayyub Shah and the Nawab of Multan; sudden death of Hakim Rai.

On the blessed *Sankrant of Magh* (11th January 1833 A.D.) *Pashmina* worth seven thousand rupees was granted to the *Akalis*, and a robe of honour consisting of 7 garments was granted to Khuda Dad Khan Dajalwala. A letter from Burnes Sahib intimated his departure from the *Walayat* and his arrival in Meshed *via* Herat and also his intention to proceed further. A reply purporting to streng-

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then the foundations of unity was sent to him. A royal order was issued to the glorious Prince *Khalsa* Kharak Singh, stating that the Maharaja was proceeding from Lahore very soon for purposes of a pastime and hunt and that he was to remain in Lahore and to appoint Amir Bakhsh to accompany the royal stirrup so as to be present at Sharkpur to provide him with one horse and one thousand rupees in cash by way of entertainment. Sardar Lehna Singh Majithia was granted a special robe of honour, a gold bangle, an under-turban and a bejewelled necklace and was appointed for making collections from the mountainous regions. A *Doshala* worth Rs. 500 was granted to Mehan Singh and a similar one was granted to Chaudhari Gahi Khan, while a special robe of honour was granted to the *Vakil* of the Raja of Bilaspur with the royal order that one lakh and twenty-five thousand rupees must soon be collected regarding the country of Mandi and Suket. A robe of honour, consisting of 11 garments, like *Pashmina*, together with one thousand rupees in cash, was granted to *Shahzada* Khajasta Bakht of Shahjahanabad, who was then allowed to depart by the Maharaja. Two special robes of honour were granted to his men also. On the *9th* of the month (19th January 1833 A.D.), the Maharaja turned his attention to going out for a hunt to Shah Balawal. On the road Sardar Attar Singh and Wasava Singh presented him with one elephant and five special horses. During these days the village of Mangha, in the region of Matiwal, was granted by way of reward for this sacred book of history and its author and this book was despatched towards the Captain Sahib (C. M. Wade). The departure of Sher Singh, a reliable person of the Raja of Patiala, took place from the court of the Maharaja and a robe of honour, consisting of seven garments with a gold bangle was granted to him. A friendly letter to the said Raja, explaining the appointment of Pandit Radha Kishen, was written out and sent with 15 garments of *Pashmina* and one horse with a good saddle in view of the condolence of the mother of the said Raja and a suit of clothes worth Rs. 200, and Rs. 300 as allowance were granted to the said Pandit, which were to be realised from the *Kardars* of Jullundur. **[Page 166]** *Pashmina* worth Rs. 5,000 and Rs. 13,000 in cash were granted by the Maharaja to Nawab Sarfraz Khan, Shah Ayyub and other *Shahzadas* of the *Willayat*. On the *9th of Magh* (19th January 1833 A.D.), the wise and intelligent Lala Hakim Rai responded affirmatively to the call of the angel of death and took his way to the Everlasting Abode. As he was a capable man and a good-natured person, the Maharaja felt very sorry over his death.

Return of the Maharaja from the hunt; a letter to *Kanwar* Sher Singh; departure of the reliable person of Sultan Mohd. Khan and also of those of Kaithal; intention for a hunt; order to Dewan Sawan Mall; a letter from Fakir Shah Din.

On the *27th of Magh*, (6th February 1833 A.D.), the Maharaja returned victoriously from the hunt and went to the garden at the foot of the blessed fort. Allard Sahib presented himself along with Maffrid (Mourd ?) Sahib *Farangi*. According to the recommendation of the respectable Sahib a letter was issued to *Kanwar* Sher Singh,

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stating that *Maffrid* (Mourd ?) Sahib *Farangi* was appointed by the Maharaja to proceed to the province of Kashmir and that he was to appoint him upon the district of Shaldag immediately on the receipt of this order, and that he was to grant to the said Sahib a fine *Doshala* worth Rs. 500. Through Allard Sahib's recommendation one thousand rupees per mensem was fixed as his allowance to be realised from Kashmir and an order was issued that he must make the district of Shaldag more prosperous than before and should submit a detailed report of the general condition of Kashmir to the Maharaja. The departure of Hafiz, a well-known reliable person of Sultan Mohd. Khan, took place with the grant of a robe of honour, consisting of nine garments, like *Doshala*, brocade and red silk with two articles of jewellery and seven other garments for the said Khan along with a pair of gold bangles for that reliable person himself. Bhai Amir Bakhsh, a reliable person of the glorious Prince (Kharak Singh), and Amira *Darogha* were allowed to depart together for fetching horses, as of old. On the *2nd of Phagan* (11th February 1833 A.D.) Ram Singh and Chandi Dass, reliable persons of Bhai Odhey Singh of Kaithal, presented themselves and were allowed to leave according to their desire, and a robe of honour consisting of seven garments and Rs. 200 in cash were granted to each of them by way of farewell gifts and they were entrusted with a friendly letter purporting to strengthen the foundations of unity and a suit of clothes consisting of 11 garments with one horse having a gold-threaded saddle and golden cloth trappings. On the *3rd of Phagan* (12th February 1833 A.D.), the Maharaja engaged himself in hunting and a letter was issued to Dewan Sawan Mall that as as soon as Captain Sahib (C. M. Wade) reached the suburbs of Multan he had to receive him in order to strengthen the foundations of unity between the two great governments and to encamp him with a large sum in cash by way of entertainment and also with other requisites, desired by the glorious Sahibs, and to wait personally upon Captain Sahib (C. M. Wade) in order to execute orders of the sincere friend.

[Page 167] A letter from Fakir Shahdin came to intimate that a happy interview had taken place between the Captain Sahib (C. M. Wade) and the Nawab of Bahawalpur. He stated that at first Gulam Qadir and certain other reliable persons came out to receive him and afterwards their mutual embrace took place in the *Dewankhana*, near the city of Bahawalpur, and a salute of cannons was fired. Nawab Sahib made a *Sarwarna* of Rs. 500, the Captain Sahib (C. M. Wade) of Rs. 200 and for a few hours they kept talking to increase the degree of friendship. He further added that the Captain Sahib (C. M. Wade) remarked at that time in a very sweet tone and in a very kind manner that whatever they were talking in mutual friendship for strengthening the foundation of mutual intimacy Fakir Shahdin would express them well. But the real object of the glorious Sahibs was the same wherever they went ; they wanted to cultivate relations of unity and concord. He stated further that the respectable Nawab replied that their subjects comprising the Zamindars of Dogar Dullo were very mischievous and highway men and were always carrying on robberies and leading raids into the country of the Sahibs and the Maharaja *Khalsaji*, adding further

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that they were ashamed of themselves because they found them quite defiant against and indifferent towards their command and prohibitions. He stated further that in future due chastisement would be meted out to suppress that constant mischief. The exalted Sarkar remarked that a chief, who was not a horseman and spent all his time in pleasure and merry-making, could hardly curb such activities. After that the Captain Sahib (C. M. Wade) enquired from the said Nawab why the *vakils* of the Mir of Thara, who were keeping company with the Vakil of the Maharaja, were robbed in his country, and the said Nawab replied that he would reply about it after due investigation. A letter was issued to Burnes Sahib, which was to be presented to the respectable Sahib and to which a reply was to be taken from him and was to be sent over to the Nawab Sahib (of Bahawalpur). The Captain Sahib (C. M. Wade) expressed in reply to it that at that time it was impossible to make the letter reach him and to secure any reply from him, because Burnes Sahib had then just come from Persia and was on his way to Lahore, adding further that on his arrival at Lahore the letter would be sent and delivered to him. After that the respectable Nawab gave to Captain Sahib (C. M. Wade) 51 rolls of *Doshalas*, red silk, handkerchiefs, *Jamawar*, *Kheses*, and *Lungis* with two horses, one with a golden saddle and the other with a silver saddle, and one hand falcon, one sword and one lancet and made every one of his *Kardars* and attendants offer *Nazars* to the Captain Sahib (C. M. Wade). After that the Captain Sahib (C. M. Wade) said that he would very soon be given a letter from *Lat* Sahib and that conversation regarding the strengthening of unity between the two governments would be taken up after some time, for at that time he proposed that they should leave for their respective camps to secure the pleasure of each other's sight afterwards. On the following day Yakoob Khan went to the camp of the Captain Sahib (C. M. Wade) and the latter appointed Mackeson Sahib to proceed with the said Khan to bring about the presentation of the Nawab Sahib (Rukun-ud-daula). The respectable Khan came to see the Sahib along with Noor Basran and the Captain Sahib (C. M. Wade) went forward to the edge of the floor to receive him. **[Page 168]** He made them sit upon the carpet and at first they talked about pastime and hunt. After that they talked to strengthen the foundation of unity in such a way that whatever loss had been sustained by Sarkar *Khalsaji* and the Khan Sahib must be estimated by one reliable person of Ventura Sahib and one reliable person of Nawab Rukun-ud-daula and either side be held responsible for the restoration of the same, adding further that they should firmly stick to the boundary line between the region of the Sarkar and that of the Nawab and the movement of the traders should be continued. The traders, who were present at that time with the camp of the Captain Sahib (C. M. Wade), had been excused tax by the Maharaja with a view to strengthening the foundations of unity and the Nawab Sahib should also desist from interfering with them in any way. In reply to it the respectable Nawab said that at first a treaty must be written out to guarantee peace and non-interference and then the words purporting to strengthen the foundation of unity of the Sarkar *Khalsaji* and of Nawab Sahib would be defined and after this everything would be acceptable to him. After that the Captain Sahib

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(C. M. Wade) said to the Nawab Sahib that the glorious Sahib had a great desire to ride camels, but uptil then there had been no opportunity for this and requested that he must be allowed to have a ride for a few days with some camel driver. The Maharaja said that the Captain Sahib (C. M. Wade) was certainly a man of wisdom or else what for he was going to undertake the riding of camels and said that he could not understand the reason why the Captain Sahib (C. M. Wade) made a verbal mention of a letter from the *Lat* Sahib (the G.-G.) to the respectable Nawab and yet did not give it to him. The resourceful Fakir (Aziz-ud-din) returned an answer that in the letter for the Nawab Sahib it was written that the Captain Sahib (C. M. Wade) was completely authorised to discuss all matters of importance on behalf of the glorious Sahibs and that the Captain Sahib (C. M. Wade) did not give that letter for he feared that the Nawab Sahib would interpret his complete authority in some different way and would be confused over it. The Maharaja said that that was quite so. After that news came from Fakir Shahdin to intimate that the Captain Sahib (C. M. Wade) and Nawab Rukun-ud-Daula were engaged together in pastime and hunt near Khairpur and that four bullets from the gun of Captain Sahib, two from that of Doctor Sahib (Murray) and three from that of Nawab Sahib had struck the pig they hunted.

Return of the Maharaja from hunt; the dictation of a letter to Shuja-ul-Mulk; presentation of Court Sahib.

On the *16th of Phagan* (25th February 1833 A.D.), 1889 *Sambat*, the Maharaja returned triumphantly from the hunt and went to the garden under the wall of the blessed fort. The letter, which the Maharaja had sent to Shuja-ul-Mulk regarding the payment of half share of the revenue of Shikarpur had been written out in the presence of the Maharaja *Khalsaji*. The said Shah sent that letter to *Saddar* Calcutta. **[Page 169]** On hearing of the contents of that letter the "*Nawab*" Sahib (G.-G.) remarked that the Afghans were always very short-sighted. The Maharaja *Khalsaji* had agreed to give Rs. 1,25,000 to meet the expenses of the Shah (Shuja-ul-Mulk) and was showing great enthusiasm in the matter of giving him help and assistance. He did not understand why he should not be prepared to pay half of the revenue of Shikarpur in accordance with the writing of the Sarkar *Khalsaji* for, without doing so, he could not get perfect surety and would not be able to cross to this side of the river to the country of Sindh and to set right his plans. He further remarked that if he (Shah) had any mind to take control and possession of the country of Shikarpur he must first pay up his liability. After that Court Sahib presented himself and talked about the bombs. In the meantime Jamadar Khushal Singh intimated that yesterday some *Sahib Log* had come from Ludhiana. He was well known as an expert in the art of making bombs, in preparing chemicals that could melt iron and could make bombs. According to the request of Jamadarji (Khushal Singh) the *Sahib* was presented and the Maharaja asked him whether the ingredients for a bomb could be had at Ludhiana or Calcutta. The intelligent Sahib stated that those could be procured in Lahore also, if the Maharaja so wished.

Departure of the Maharaja to the other side of rivers Ravi, Chenab and Jhelum in *Sambat* 1890 (1833 A.D.), and

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afterwards towards Mirpur, Chumak and Kotli; appointment of Jamadar Khushal Singh and Bhai Gurmukh Singh to proceed towards Kashmir and an account of their bringing large sums of money and other things from that place and the control and administration of Kashmir and disorder and disorganisation of that country.

The Maharaja crossed the Ravi, Chenab and Jhelum rivers by an incessant march and took a sacred bath at the river Jhelum near Sukh Chainpur on the blessed *Baisakhi day of Sambat* 1890 (11th April 1833 A.D.). He filled the aprons of the poor with cash and kind by giving away elephants, horses and cows along with many other things in charity on the occasion of his *Tuladan*, as usual. After that, crossing to the other side of the river and taking a pleasure trip in that country, he reached the village of Kotli. There a letter came from *Kanwar* Sher Singh, stating that his attendants, who were put in charge of the administration of the various regions of Kashmir in order that they might keep themselves busy and enthusiastic, were not keeping constant in observing humility and doing things according to the requirements of the Maharaja. Some defalcation and loss in the State dues was being surely felt. He further requested that some strict *Tahsildar*, very well equipped with perfect ability and all round capacity should be appointed to render good services by going round for assessment and showing forwardness of spirit in realising large sums of revenue for the Maharaja and would not omit any detail in point of good service. Therefore, according to the proposal and advice of the pillars of the kingdom, Khushal Singh and Bhai Gurmukh Singh were appointed to proceed to Kashmir in company with Sheikh Ghulam Mohy-ud-din. **[Page 170]** The above mentioned respectable person set out to march, according to the order of the Maharaja and entered the paradise-like Kashmir in twenty days. No sooner had they reached there than they began to treat the inhabitants and all the *Kardars* in a tyrannical and ruthless manner and it lit up high flames of the fire of wrath and anger against them. They put in prison all the *Kardars* of *Kanwar* Sher Singh and began to realise *Nazarana* from them by keeping the list of exactions before them. Pandit Suraj Bhan Rs. 1,90,000; Munishi Talok Chand Pandit Rs. 75,000; Himmat Pandit Fotedar Rs. 25,000; Pandit Kaul Bhan Rs. 35,000; Shankar Pandit Kootra Rs. 15,000; Sheikh Jala-ud-din, a resident of Daghshal Rs. 75,000; Jamadar residing in Dawa Faroshan Rs. 50,000; Chandarbat *Sarishatadar* of Daghshal Rs. 25,000; *Qanungoes* of *Parganas* Rs. 56,000; *Kardars* of the mofussil Rs. 95,000; *Kardars of Kanwar* Sher Singh Rs. 85,000. All the fine things, consisting of utensils made of gold, silver and crystal, articles of jewellery, *Pashmina* tents specially made to order with gold and silver poles, which were contained in the *Toshakhana* of *Kanwar* Sher Singh and were worth Rs. 7 lakhs, were at once taken into possession by them. On the arrival of Jamadar (Khushal Singh), Bhai Gurmukh Singh and a large number of troops of the Maharaja a great famine broke out in Kashmir and its residents became refugees and exiles from their houses and died in large numbers by exposure on the roads. For about three months the Jamadar (Khushal Singh) and others remained in Kashmir and forcibly seized all kinds of fine horses, leaving no trace of them whatsoever behind.

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The people of Kashmir gathered together in Amritsar in thousands and spread out to Delhi, Calcutta and Banares. The Maharaja marched from that place on hearing the news of the settlement of Kashmir and undertook to return towards Manawar.

Arrival of the Maharaja in Manawar on the *29th of Jeth* in *Sambat 1890* (9th May 1833 A.D.); supply of entertaiment to the Maharaja by the glorious Prince (Kharak Singh) and other chiefs; arrival later of the Maharaja in Hamirpur on the bank of the river; relating of the past account of Dewan Mohkam Chand by the Maharaja; a letter to Dewan Moti Ram; an order to Dewan Ajudhia Parshad; a letter from Kashmir; departure of the reliable person of Raja Ladowala.

The Maharaja went to Manawar on the *29th of Jeth* 1890 (9th May 1833 A.D.), and a discharge of *Topkhana* took place in great joy. **[Page 171]** The glorious Prince (Kharak Singh) felt very happy on the arrival of the Maharaja and presented to him as *Nazrana* one horse with a saddle and Rs. 1,100 for his entertainment. He also gave Rs. 200 to the Raja *Kalan*, Rs. 100 to Wazir Kaisri Singh, Rs. 125 as offering to the *Granth Sahib*, Rs. 600 to the *Sarkarat* (ladies of the household); Rs. 125 to Sardar Dhanna Singh Malawai, Rs. 51 to Fakir Raza (Aziz-ud-din) and a similar amount to both the Rattan Chands and something to the men in-charge of floorings, *Khidmatgars* and other servants, according to their rank. On the *30th* (10th May 1833 A.D.), the Maharaja set up his camp in Hamirpur on the bank of the river under the cluster of trees. At about the third quarter of the day the Maharaja began to speak highly of Dewan Mohkam Chand and stated that: "Once upon a time the monthly pay of the Rohillas went into arrears of ten or fifteen thousand rupees. I spoke to the said Dewan that there was not a single penny in the treasury and the salaries of the Rohillas had to be given and asked from him his advice and counsel. The said Dewan asked me to grant him Rs. 500 to meet their immediate expenses with the remark that in a very short time the sum would be raised from the country under protection and the dues of the Rohillas would be paid in full and no balance would be left. The said Dewan cleared up their dues exactly as he said regarding those troops and put Rs. 60,000 in cash before me by way of *Nazar*. Today I am reminded of the intelligence, faithfulness and courageous assurances of the said Dewan." A letter was issued to Dewan Moti Ram, stating that it had become known to the Maharaja that a physician was putting up at *Kashiji* and possessed some very good prescription for helping digestion and asked him to send the said *Hakim* to his court. A blessed order was issued to Dewan Ajudhia Parshad, informing him that Allard Sahib and Court Sahib were about to reach Lahore on the *2nd of Sawan* (15 July 1833 A.D.) along with their *platoons*, *regiments* and horsemen. A letter from Kashmir came to the Manaraja to state that, according to the advice and counsel of *Khalsa* Sher Singh and Jamadar Khushal Singh, Sheikh Ghulam Mohy-ud-din had been appointed in the district of Daghshal and Rs. 1,50,000 were fixed as *Nazarana* upon Pandit Suraj Bhan and the searchers were appointed to pursue the said Pandit for the realisation of that large sum. Departure of the Vakils of the Raja Ladowala from the court of the Maharaja took place.

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One elephant with a seat, some garments and three articles of jewellery for the respectable Raja and a *Doshala* and Rs. 5,000 for those reliable persons themselves were granted and a letter explaining the send-off of those *vakils* together with the aforesaid articles was written out in the name of the said Raja.

Arrival of the Maharaja in the town of Wazirabad on the *10th of Har* (21st June 1833 A.D.) and later in the town of Gujranwala and an account of hurricane. [*Page 172*] **Arrival of the Maharaja in Taragarh on the *13th* of the said month (24th June 1833 A.D.); a letter to Sardar Lehna Singh Majithia; arrival of the Maharaja in the fort; presentation of Khalifa Nuruddin, Ventura Sahib and Ganda Singh Bistri; a letter to Dewan Kirpa Ram; presentation of Raja Hira Singh; a letter to Raja Suchet Singh and to Avitabille; a letter from Tara Chand; a letter to Fakir Imam-ud-din and Sardar Majithia; presentation of the *Vakil* of Dera Ismail Khan; appointment of Sardar Tej Singh to the other side of the river; presentation of Ventura Sahib along with Fakir Aziz-ud-din Raza Ansari with material brought from Dera Ghazi Khan.**

On the *10th of Har* (21st June 1833 A.D.), early in the morning, the Maharaja rode in a boat from Akhnoor and reached the town of Wazirabad at about the third quarter of the day. Avitabile, the *Kardar* of that place, discharged *Topkhana* with great pomp and presented himself to the Maharaja with Rs. 1,100 in cash for entertainment besides sweetmeats and other necessities. The Maharaja felt very happy to inspect a map of the town which had been prepared very carefully and precisely. The glorious Prince (Kharak Singh) had the pleasure of paying a visit to the Maharaja and an order was issued for his departure towards Lahore. On the *11th* of the said month (22nd June 1833 A.D.) the Maharaja went to Gujranwala from Wazirabad and on the road, when three or four hours of the day were left, such a fierce and heavy storm arose that the darkness recalled the pitch darkness of a thousand nights and the pen cannot describe it. On the *12th* (23rd June 1833 A.D.), the Maharaja reached Khaury and a letter was issued to Khalifa Nur-ud-din for clearing up the *Baradari* of Hazuri Bagh and hanging curtains over its doors and for looking after the *Baradari* in the garden of Targarh and to manage the supply of food and provisions in Targarh on the other side of the river. On the following day, the *13th* (24th June 1833 A.D.), the Maharaja reached Targarh and Khalifa Nur-ud-din presented himself with sweetmeats, fruits and the like. A letter was issued to Sardar Majithia to take charge of the ladies of Khan Singh, Wasakha Singh and Hira Singh from their residence at Dera Baba Nanak and to keep them under his own protection and guard at Amritsar and to act afterwards according to the order of the Maharaja. At about the thrd quarter of the day, the Maharaja went to the *Baradari* of Hiazuri Bagh and Khalifa Nur-ud-din presented himself with a *Nazar*, some cash, sweetmeats and fruits. Ventura Sahib came to present himself with one horse with a gold saddle and some gold ducats and the Maharaja enquired from him about the condition of Dera Ghazi Khan. Ganda Singh Bistri and Gian Singh presented themselves to the Maharaja with Asad Khan.

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[Page 173] An order was issued that Asad Khan should be looked after in the Badshahi Mosque. A letter was issued to Dewan Kirpa Ram to cover the stages of the journey from Kunjah and to reach the court of the Maharaja. Raja Hira Singh presented himself before the Maharaja, who enquired from him about the condition of the mountanious regions, his pastime and hunt and the climate of that country. Rs. 1,100 by way of entertainment were granted to him with some sweets, fruits and *Motia* flowers. A letter was issued to Raja Sochet Singh, asking him to present himself in Lahore along with Avitabile from Wazirabad. A letter from Tara Chand came to intimate his arrival in Kasur, his hanging certain thieves and afterwards his going over to Pakpatan according to the orders of the Maharaja. In reply to it he was ordered to disburse salaries to the troops with him out of the collections made by him. A letter was issued to Fakir Imam-ud-din and to Sardar Lehna Singh Majithia to clear up Ram Bagh satisfactorily and to put water and sand in the underground apartments and to fill up all the tanks to the brim and to make the water of Shah Nehr flow into Shalabagh. Maula Dad Khan, a reliable person from the Nawab of Dera Ismail Khan, secured the felicity of both the worlds by presenting himself to the Maharaja with two horses sent by the Nawab, which were liked very much by the Maharaja. The Maharaja asked from him details about the prosperity of Multan and Shujabad and about the affairs of Shuja-ul-Mulk. Sardar Tej Singh had gone with six *platoons*, eleven cannons and *Zamburaks* to demolish the newly-founded fort of Sham Singh Attariwala near Pasroor in the region of Sarkar Kalawala. During these days a letter was sent to him to realise Rs. 16,000 regarding *Nazrana* from Sham Singh Attariwala, to demolish his towers and to present himself in the court of the Maharaja. Fakir Aziz-ud-din Raza Ansari went to Ventura Sahib and gave him a message from the Maharaja that he must pay exactly and truly on an oath of Lord Jesus Christ the dues of the Sarkar. The aforesaid person said that he would submit everything completely and entirely. The respectable Fakir (Aziz-ud-din) presented himself to the Maharaja along with the said Sahib (Ventura), who secured the honour of good reputation by submitting 13 horses, two with golden saddles, two with English harnesses, 14 dogs, one cannon, 8 swivels, 80,000 cannon balls, two carpets and a huge bundle of garments like red silk, *Lungis* and the like, 26 bags of gold ducats and Rs. 1,25,000 in cash. All these things and sums were made over to the *Toshakhana* of Misr Beli Ram and the cannons and the *Zamburks* were made over to the camp of Mian Ilahi Bakhsh and Rs. 500 were given to the bearers of these things.

[*Page 174*] **A letter from Jamadar Khushal Singh regarding the pardon to Sham Singh Attariwala in respect of his fault ; presentation of the *Vakils* of Hyderabad and Khairpur ; presentation of reliable persons from Tak and Bannu ; a statement of the *Bhai* Sahib (Ram Singh) verbally through Lala Sohan Lal Suri, author of this history, regarding rainfall ; receipt of *Hundi* sent by Dewan Sawan Mall from Multan ; alms and charities to the needy on the eclipse day ; presentation of Dewan Waisakha Singh ; grant of a large sum of money to the Nawab of Multan and the *Vakils***

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of *Shahzada* Kamran ; a letter from the aforesaid Jamadar (Khushal Singh) from Kashmir ; presentation of Sardar Tej Singh ; a letter to the Captain Sahib (C. M. Wade) ; affairs of Wasakha Singh and fixture of *Nazarana* ; presentation of Sardar Attar Singh Kalianwala from the country of Dhami in the court of the Maharaja ; appointment of the ever-present orderlies to proceed towards Dewan Sawan Mall, *Nazim* of Multan.

A letter came from Jamadar Khushal Singh, requesting for a pardon of the fault of Sardar Sham Singh Attariwala. After that the said Sardar presented himself to the Maharaja with one horse with a golden saddle and 21 gold ducats ; and he was pardoned. Darvesh Mohd. Khan and Lala Asa Nand, I *akils* of Sindh, secured everlasting pride by presenting themselves to the Maharaja with six horses sent by the *Nazims* of Hyderabad, one by Morad Ali Khan, one by Mir Nur Mohd. Khan, one by Nasir Khan and four dogs, some swords and some garments with four horses by Mir Rustam Khan ; and one sword, one gun and some garments, according to the old custom. They were granted a large sum of money by way of entertainment and reward for presentation of horses through Mohan Lal Suri. Reliable persons from Tak and Bannu came with two horses and Rs. 10,000 in cash and were ordered to pay up the balance of large sum. During those days a statement had come from an astronomer from Hindustan. The Maharaja remarked that the sayings of astronomers never proved correct. During these days the Maharaja called all the astronomers and questioned them regarding the rainfall. The statement of none of them approached the truth. Bhai Sahib (Gobind Ram) submitted on behalf of Lala Sohan Lal Suri, author of the history, that heavy rainfall would take place on the *19th of Har* (30th June 1833 A.D.), and by the grace of Immortal God heavy rain did fall on the said date.

[Page 175] The Maharaja remarked that the said Lala (Sohan Lal) was certainly a wonderful man, very learned and capable. Often his statements had proved true, and except him no one could hit the arrow rightly at the target. The *Hundis* sent by Dewan Sawan Mall through Lala Devi Dayal reached the Maharaja and the said Dewan requested for the grant of the contract of Dera Ghazi Khan, Kachhi, Dajal and Sangar on the settlement of the two years' account of Ventura Sahib. In reply to it the order was given that appropriate and correct answer would be given in a few days. On the eclipse day, the *21st* of the said month (2nd July 1833 A.D.), one elephant, seventy buffaloes, many cows and large sums of money were distributed among the deserving and the needy by way of charity. Dewan Waisakha Singh came to the Maharaja and was ordered to pay up five lakhs of rupees, whereupon he requested that he would pay up the large sum of *Nazarana* by selling all the jewellery and other valuables of his house. After a few days Rs. 2,11,000 bearing the stamp of the coinage of the Prince of Kashmir (Sher Singh) were fixed upon the said Dewan, while Allard Sahib was made to give his surety and he was then released from prison. Sardar Attar Singh Kalianwala came on the *29th of Har* (10th July 1833 A.D.) with horses, mules and camels from the country of Ghebi.

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The horses were made over to Sardar Tej Singh and Mian Ilahi Bakhsh for use with the *Gharnals*. During these days Sher Singh *Ardali* was appointed to go to Dewan Sawan Mall to tell him that Ventura Sahib had undertaken to accept the contract for Rs. 12 lakhs, adding further that, if he could outbid that sum, he should report after due consideration for, if he wanted to take up the contract, he was to send in his acceptance to the Maharaja. The details were as follows :— Kachhi and Sambhpur Rs. 4 lakhs ; Kachhi and Dera Ghazi Khan Rs. 3 lakhs ; other Kachhi 3 lakhs ; Kot Mathan Rs. 50,000 ; Harand and Dajal Rs. 60,000, Sangar Rs. 1 lakh. This was the acceptance of Ventura Sahib, which he gave in writing to the Maharaja.

Determination of the Maharaja to go to Amritsar and his admission into *Darbar Sahib* ; **conferment of** *Pashmina* **on the grandson of Raja Sansar Chand ; presentation of the** *Vakil* **of** *Shahzada* **Kamran ; presentation of the** *Vakil* **of the Captain Sahib (C. M. Wade) regarding the case of Suleman, his man ; presentation of Sardar Lehna Singh Sandhanwalia ; arrival of the son of Zaman Shah in the garden of Samad Joo and grant of entertainment ; a letter to Allard Sahib ; an order to Samad Joo for bringing about the presentation of the** *Shahzada* **and Mula Shakoor ; presentation of Raja Gulab Singh and his statement about the mountainous regions.**

[Page 176] The Maharaja ordered the march of his royal standards from Lahore on the *2nd of Sawan* (15th July 1833 A.D.) and went over to Shalabagh in the morning of the *5th* (18th July 1833 A.D.), where he gave away Rs. 1,100 to the *Darbar Sahib*, Rs. 325 to the *Akal Bunga*, Rs. 250 in *Jhanda Bunga*, a similar amount in *Shahid Bunga*, Rs. 200 in *Dukh Bhanjani*, Rs. 125 to the *Matsaddis*, a similar amount to *Bhai* Jassa Singh *Granthi* and made an *Ardas* of a similar amount before the *Granth Sahib* and afterwards went into Rambagh. An account of the fort of Gobindgarh was submitted to him and he granted, out of great kindness, *Pashmina* worth Rs. 7,000 to the grandson of Raja Sansar Chand on the *11th* of the month (24th July 1833 A.D.). The *Vakil* of *Shahzada* Kamran presented himself to the Maharaja through Fakir Aziz-ud-din and submitted the horses sent by the said *Shahzada* and the Maharaja kept enquiring after the conditions of that country for a few hours. The *Vakil* of Captain Sahib (C. M. Wade) came and asked for the safe conduct, *i.e.* without any interference regarding tolls from Lahore to the river Attock, of Suleman, a well-known reliable person of Captain Sahib (C. M. Wade). Out of regard for the Captain Sahib (C.M. Wade) a letter was issued to the *Kardars* from Lahore to Attock to make the boxes of Captain Sahib (C. M. Wade) carried by Suleman reach Attock safely and to cause no interference on the way for purpose of realizing tolls. Sardar Lehna Singh Sandhanwalia presented himself with some gold ducats and was granted Rs. 250 by way of entertainment along with some trays of sweets. On the *15th* (28th July 1833 A.D.), Haider Shah, the son of Zaman Shah came with Mula Shakoor to put up in the garden of Samad Joo. Rs. 250 were granted for entertainment of the said *Shahzada* and Rs. 125 for Mula Shakoor. Rs. 100 were given to Samad Joo for setting up a bungalow

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in the garden for the stay of the *Shahzada* and Mula Shakoor. An emphatic letter was issued to Allard Sahib to realise large sums of money from Dewan Wasakha Singh and remit the same to the Maharaja and that, too, without any delay or procrastination. *Shahzada* Haidar Shah and Mula Shakoor presented themselves to the Maharaja under orders through Mian Samad Joo and presented two horses. The Maharaja very kindly enquired after the health of the said Shah. Raja Gulab Singh presented himself with 21 horses, 100 camels, 30 mules, 2 swords, some spears, some *Lungis* of Pind Dadar Khan, some *Chholdaris* and Rs. 4 lakhs in cash. **[Page 177]** The Maharaja enquired after his health and granted him Rs. 500 by way of entertainment and enquired about the dues fixed on the mountainous regions from the *Daftaries*. It was stated that Mandi yielded Rs. 1,11,000, Kulu Rs. 56,000, and Suket Rs. 25,000. The Maharaja said that some addition should be made after due scrutiny in their proceeds.

Order of the Maharaja to Sardar Fateh Singh Ahluwalia; presentation of the *Shahzada* of Delhi; grant of expenses to Asad Khan; sudden death of Sardar Amir Singh Sandhanwalia; grant of a large sum of money to Misr Rup Lal on the occasion of the marriage; a letter from Sardar Fateh Singh Ahluwalia and the reply to it; arrival of the Maharaja in *Darbarji* on the *31st of Sawan* (13th August 1833 A.D.), and afterwards the departure of royal standards towards Tarn Taran; the Maharaja's meeting with Sardar Fateh Singh Ahluwalia and the arrival of the Maharaja at Amritsar.

An order was issued to Sardar Fateh Singh Ahluwalia to please the Maharaja with a visit to him at Taran Taran on the *Amavas of Bhadon* (15th August 1833 A.D.). *Shahzada* Qadir Bakhash, son of Mirza Jawan Bakht of Shajahanabad, came to visit the Maharaja with one horse with a gold-threaded saddle, some garments and five sovereigns and the Maharaja kept inquiring from him about the affairs of that country for a few hours and granted to him Rs. 1,100. Sardar Attar Singh Sindhanwalia reported that *Alijah* Asad Khan was dying for want of necessities of life and deserved a grant for maintenance from the Maharaja. An allowance of Rs. 1,000 was granted to him for his living to be realised from Misr Beli Ram. On the *28th of Sawan* (10th August 1833 A.D.), Sardar Amir Singh Sindhanwalia consigned his life to the Creator and on the *29th* (11th August 1833 A.D.) his cremation took place in the village of Raja Sansi. Sardar Attar Singh, Sardar Wasawa Singh and Sardar Lehna Singh felt exteremely broken-hearted on the occurrence of this heart-rending event. Misr Rup Lal mentioned to the Maharaja about the marriage of his daughter and presented him with some lump sugar and was granted Rs. 5,000 to meet the expenses of the marriage. A letter from Sardar Fateh Singh Ahluwalia intimated that he had reached Fattehabad in good health—and was sent an emphatic reply that he must seek the pleasure of a visit to Tarn Taran. On the *31st* of the said month (13th August 1833 A.D.) the Maharaja rode from Ram Bagh; went to *Darbar Sahib* and, after enjoying the sacred sight of that blessed place, left for Tarn Taran.

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[Page 178] Misr Beli Ram had already left for Tarn Taran with many suits of clothes and other things and, on the blessed *Sankrant of Bhadon*, which was on the *Amavas of Bhadon* (15th August 1833 A.D.), charities and alms were distributed at Tarn Taran. Sardar Fateh Singh Ahluwalia had the pleasure of visiting the Maharaja and the Maharaja enquired after the health of that dignified Sardar and later left for Amritsar and went over to Ram Bagh.

Admission of the Maharaja into the *Darbar Sahib*; a letter from Ali Mohd. Khan Khadkoh and the reply to it; arrival of Sardar Fateh Singh Ahluwalia before the Maharaja; departure of *Bhai* Ram Singh towards Raja Sansi; a letter to the glorious Prince (Kharak Singh) regarding the case of Khawas Khan; departure of Mula Shakoor; appointment of Misr Rup Lal to proceed towards the *Doaba*; a letter to Lala Kishen Chand; grant of *Doshalas* to the officers; appointment of Sardar Attar Singh Kalianwalia for the expulsion of Naina Singh Akalia; his going to the other side of river Sutlej and later departure of Dewan Tara Chand to effect his capture; a letter from the news-writer at Calcutta; a letter from Jamadar Khushal Singh from Kashmir in 1890 *Sambat* (1833 A.D.).

On the *2nd of Bhadon* (15th August 1833 A.D.) the Maharaja had the honour of visiting the *Darbar Sahib*, where he offered his *Ardas* at various places and, after distributing alms to the deserving, he went to Ram Bagh. A letter from Ali Mohd. Khan Khadkoh dwelt upon the news about Shikarpur and requested for the renewal of the order for his daily allowance. Thereupon a letter was issued to Dewan Sawan Mall to continue paying him his daily allowance as before. On the *4th* of the said month (17th August 1833 A.D.), Sardar Fateh Singh Ahluwalia came to visit the Maharaja along with Lala Kanhya Lal *Vakil* and two horses with gold-threaded saddles were presented. For a few hours they kept talking about old times. It was on that very day that *Bhai Sahib* Bhai Ram Singh went to Raja Sansi to condole the death of Sardar Amir Singh and *Bhai* Govind Ram went to the Maharaja for solving the difficult problems dealing with human affairs. A letter was issued to the glorious Prince (Kharak Singh) demanding the presentation of Khawas Khan in the court of the Maharaja and his departure towards Peshawar. On the *6th* of the said month (19th August 1833 A.D.), he was granted Rs. 300 and a valuable robe of honour through the glorious Prince (Kharak Singh). During these days Mulla Shakoor was allowed to depart from the court of the Maharaja with firm treaties and strong contracts written out under the superintendence of the Captain Sahib (C. M. Wade). A robe of honour, consisting of 11 garments and Rs. 1,000 was granted to Mulla Shakoor, seven garments and a *Doshala* to Gul Mohd. and a similar gift to Hasan Khan and Alijah Khan and the Maharaja took the document containing the agreement from the aforesaid person and gave a writing to him from his own side.

[Page 179] Misr Rup Lal was appointed for making collections from the country of the *Doaba* of Bist Jullundur and an order

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was issued that he must make those collections subject to the condition of the prosperity of the country. A letter was issued to Lala Kishen Chand, stating that Mulla Shakoor had left the court of the Maharaja for Ludhiana just after the conclusion of the treaty and that Hasan Khan and Alif Shah had left with *Hundis* to proceed towards Shikarpur and that he must explain this to the Captain Sahib (C. M. Wade). Out of mere kindness *Doshalas* of various colours were granted to officers of the camps of the *Ghorcharas*, *Charyari* and others and to those of the *Campoo-i-Moalla*. Sardar Attar Singh Kalianwalia was appointed to expel Naina Singh *Nihang*, who had raised disturbance and mischief in the country of *Manjha* and Patti. On hearing the news of the appointment of the troops against him the said *Nihang* at once left for the other side of the river. On hearing the news of his crossing the Maharaja remarked that the *Akalis* would create mischief and disturbance in the country protected by Sahibs, who would be driven to make a complaint against them. So he appointed immediately Dewan Tara Chand with 700 horsemen and two cannons to effect his capture and to bring him to the presence of the Maharaja as a captive. A letter from the news-writer at Calcutta intimated that, according to the wish of the most high God, a blazing fire had broken out in the fort of Calcutta and in spite of pouring water over it and notwithstanding the great anxiety and persistent efforts it could not be extinguished. It became necessary after the failure to put it out by means of repeated discharges of water to demolish the wall of the fort. A letter from *Jamadar* Khushal Singh intimated that he was about to leave the paradise-like Kashmir along with large sums of money and other materials and would be reaching the court of the Maharaja in a very short time. On hearing the contents of this letter the Maharaja remarked that though, on account of the intelligence and wisdom of the said *Jamadar* (Khushal Singh) large sums of money would come and there was no doubt about it, yet Kashmir would be laid waste.

A letter to Lala Kishen Chand; a letter from Dewan Tara Chand intimating his presentation; a letter to Sardar Hari Singh; a letter to Sultan Mohd.; verbal discussion of the Maharaja; a letter to *Kanwar* Sher Singh; a letter to the Raja of Basoli; conferment of a robe of honour upon the Sindhanwalia Sardars through *Kanwar* Sahib (Nau Nihal Singh); departure of the *Vakils* of the mountainous regions; send-off of Sardar Fateh Singh Ahluwalia; arrival of Harjas Rai from Ludhiana; a letter to Rai Gobind Jas; a letter to Chuni Lal for making collections customary on the occasion of *Dussehra*; presentation of the Sindhanwalia Sardars and grant of entertainment to them; [*Page 180*] a letter from Dewan Sawan Mall and a reply to it; conferment of robes of honour upon the *Arbabs* of Dera Ghazi Khan through Ventura Sahib; arrival of *Jamadar* Khushal Singh at Amritsar.

A letter now issued to Lala Kishen Chand with great emphasis that he must pay Rs. 5,000 out of Rs. 10,000 of the Sodhis of Mallawalia to the special regiments stationed at Anandpur and Ludhiana. On the *9th of Bhadon* (22nd August 1833 A.D.), a letter from

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Dewan Tara Chand intimated his interview with Naina Singh in the village of Hoji on the bank of river. According to the order of the Maharaja the said *Nihang* came to Amritsar and was granted Rs. 125. A letter was issued to Sardar Hari Singh to prepare the bridge over Attock in perfect strength and firmness because the Maharaja had decided to proceed towards Peshawar after the blessed *Dussehra* celebrations. A letter was issued to Sultan Mohd. to set right the *Topkhana* with its horses well-equipped and well-fed and to keep in readiness all the regiments for the mobilisation of the *Topkhana*, because the journey towards Peshawar was at hand. The Maharaja remarked that he had once asked the Captain Sahib (C. M. Wade) what would be the punishment, according to the laws of the glorious Sahibs, for the glorious chief who was responsible for the ruination of the country protected by the Maharaja or for tampering with its income. The Captain Sahib (C. M. Wade) had replied that the camp of such a chief must be confiscated and further remarked that *Jamadarji* (Khushal Singh) had disorganised the resources of Kashmir and had caused its ruination and asked what plan should be adopted in this matter. A letter was issued to the glorious chiefs and the Sindhanwalias, stating that the Captain Sahib (C. M. Wade) had written to the Maharaja that in spite of the strict orders of the Maharaja disputes among the glorious chiefs had created a great deal of disturbances and confusion and the fires of enmity and jealousy were kindled, adding further that they must withdraw their hands from such conduct for it meant loss of troops, devastation of the country and waste of money. The Maharaja further declared that any one of the glorious chiefs who would go to Kashmir to manage its affairs by making the people prosperous and would send to him a writing about the satisfaction of the people, who were a trust of God Almighty entrusted to the Maharaja, would be granted a new country and would receive generous attention and favours. A letter was issued to *Kanwar* Sher Singh conveying to him a feeling of repeated appreciation for, in spite of so much wisdom and intelligence, he had never written to the Maharaja anything about the devastation of Kashmir, remarking that certainly it was a practice of wise men which he had adopted. A letter was issued to the Raja of Basoli with great insistence that he should present himself on the blessed *Dussehra* day with a horse with a golden saddle as *Nazar*. On the *11th* of the month (24th August, 1833 A.D.) robes of honour and some cash were sent over to the Sindhanwalia Sardars at Raja Sansi through the light of the retina of the kingdom, Kanwar Nau Nihal Singh.

[Page 181] The *Vakils* of the mountainous regions were allowed to depart from the court of the Maharaja. Dhari, *Vakil* of the Raja of Mandi, was granted 7 garments, the Raja (of Mandi) 11 garments and a Persian gun ; Lalu of Suket 5 garments ; Raja of Suket 7 garments and one Persian gun ; *Vakil* of Kulu 5 garments and the Raja of Kulu 7 garments and one Persian gun. Sardar Fateh Singh Ahluwalia left for Kapurthala by an incessant march with one horse and some farewell gifts. Harjas Rai, treasurer of the Captain Sahib (C. M. Wade), came to the Maharaja, who enquired after the health of the glorious Sahibs and granted to him a sum of

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money for entertainment. An emphatic letter was issued to Sardar Lehna Singh Majithia to investigate satifactorily on clear proofs the case relating to the debts and credits of Harjas Rai in Amritsar and arrange for the delivery to him whatever was found to his credit and send a certificate of satisfaction by Harjas Rai to the Maharaja. A letter was issued to Rai Gobind Jas to leave Ludhiana according to the earnest counsel of the Captain Sahib (C. M. Wade), cover the stages of the journey and to reach the court of the Maharaja. A letter was issued to the reliable person of Lala Chuni Lal to despatch *Harkaras*, according to the old custom, for purposes of collecting *Nazars* and presents with respect to the blessed *Dussehra* day. The paper containing all the details is copied out in the Big Book. Sindhanwalia Sardars came to the Maharaja with four horses, two having golden saddles and two with gold-threaded saddles and some garments. Rs. 1,100 were granted to them in lieu of entertainment. A letter from Dewan Sawan Mall intimated that the Captain Sahib (C.M. Wade) and Mackeson Sahib had reached Ahmadpur and requested for directions as regards their entertainment. The Maharaja issued a letter in reply, directing him that as soon as the Sahibs reached Dera Ghazi Khan or Ghausgarh the Captain Sahib (C. M. Wade) was to be given Rs. 500 and Mackeson Sahib Rs. 200 in lieu of entertainment. According to the request of Ventura Sahib splendid robes of honour were granted to the *Arbabs* of Dera Ghazi Khan along with one to the Sahib : Koore Khan, one *Doshala* ; Jalal Khan, one *Doshala* ; Hammar Khan, one *Doshala* : Said Khan, one *Dopatta* ; and Mohd. Khan, one *Dopatta*. Goswami Sahib was also granted one *Doshala* and a letter was issued for the release of his estate to the value of Rs. 1,500. On the *24th* of the said month (6th September 1833 A.D.), Jamadar Khushal Singh got down outside the gate of Amritsar and was granted Rs. 500 in lieu of entertainment. *Bhai Sahib Bhai* Ram Singh went to the *Jamadar* (Khushal Singh) and informed **[Page 182]** him of the royal orders. On the following day, the *25th* of the month (7th September 1833 A.D.), the said *Jamadar* presented himself to the Maharaja with three lakhs of rupees in cash and *Pashmina* worth five lakhs of rupees, which became a source of pleasure to the Maharaja.

Grant of a large sum of money to Mulla Shakoor and the writing of letters to the Rajas of the mountainous regions and the assistants of Raja Gulab Singh ; departure of the said Raja towards Jammu and a letter to Dewan Sawan Mall.

Rs. 500 were granted to Mulla Shakoor for his expenses and one suit of clothes with Rs. 500 for Alif Shah and one suit of clothes with Rs. 300 to be realized from Multan, for Hasan Khan, were granted by the Maharaja. Eleven ducats were entrusted to Kahn Singh, *Khitmatgar*, for purposes of offering them to Shah Shuja-ul-Mulk. The said Mulla requested the Maharaja for help and assistance of Shah Shuja-ul-Mulk and the Maharaja said that the victorious troops would be put in his charge at once upon the receipt of a letter from the Captain Sahib (C. M. Wade). Once again the Mulla requested that a letter be issued to Dewan Sawan Mall to assist and help the Shah, and the Maharaja repeated that without the letter

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of the Captain Sahib (C. M. Wade) it could not be done, adding that he would do exactly as the Captain Sahib (C. M. Wade) would write to him in view of the unity between the two great governments. Sympathetic letters were issued to the *Kardars* of Raja Gulab Singh, Lala Dilbagh Rai, authorised agent of the Raja *Kalan*, workers of Sardar Hari Singh, Sher Baz Khan of Punchh, Rahim Khan of Rajouri, Namdar Khan of Thakkar and others that the Maharaja, out of his kindness, had abolished the tax upon grain going to Kashmir, adding further that whatever amount of grain and other merchandise of the traders entered Kashmir must be considered exempt from taxation and allowed to go free from interference. It was emphatically stated that no contravention should be allowed to creep in on account of any excuse or interpretation. On the *28th of Bhadon* (10th September 1833 A.D.), Raja Gulab Singh was awarded a special robe of honour and his send-off took place towards Jammu. A letter was issued to Dewan Sawan Mall, asking him to order emphatically his news-writer, who had been sent to stay with the troops of Shah Shuja-ul-Mulk, by the orders of the Maharaja to keep company with the said troops upto Qandhar and to continue sending news. An order was issued to Mian Samad Joo to investigate the truth by examining the account books, which are kept in regular order by the *Sarafs*, to settle the case of credit and debit of Harjas Rai, treasurer to Captain Sahib (C. M. Wade), with the bankers of Amritsar without loss to either party.

[*Page 183*] **Imprisonment of the *Kardars* of Kashmir; presentation of Rai Gobind Jas; presentation of things in Amritsar sent by Sandhanwalia Sardars; orders to Raja Sochet Singh regarding his appointment to Peshawar; grant of a large sum of money to Raja Hira Singh; a letter to Lala Kishen Chand; arrival of *Baba* Sadhu Singh of Kartarpur; enquiries regarding the condition of Kashmir from *Bhai Sahibs* (Ram Singh and Gobind Ram) and Gurmukh Singh; presentation of the *Vakil* of Raja Sangat Singh; a letter to Sardar Lehna Singh Majithia; presentation of the *Vakil* of Kulu; departure of the *Vakil* of Raja of Patiala.**

Chandar Bhan, Waris Khan and Devi Sahai of Shal Dagh and Rai Chand and other *Kardars* of Kashmir were put in prison and demand of *Nazrana* from the *Kardars* of Kashmir was made through Allard Sahib. On the *2nd of Asuj* (15th September 1833 A.D.), Rai Gobind Jas presented himself to the Maharaja at Amritsar and stated all the conditions prevailing on that side and was granted some money for entertainment. Things offered as *Nazar* by Sardar Amir Singh Sandhanwalia were presented to the *Darbar Sahib*. Seven horses and one silver canopied charpoy were given over to *Akal Bunga* and other places besides many pairs of gold bangles, many *Doshalas* etc. Raja Sochet Singh was given an order that he was to proceed definitely towards Peshawar after the *Dussehra* and he must equip himself with all his requirements. He might ask from the Maharaja whatever he needed and the same would be granted. On the installation day of Raja Hira Singh an order was issued to the *Kardars* of Amritsar and the other attendants of the State that they had to offer *Nazars* and presents on the day to the said Raja.

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Consequently everyone took to present him *Nazars*. Later on, the discharge of *Topkhana* took place and he was granted 551 gold ducats on behalf of the Maharaja. A letter was issued to Lala Kishen Chand, asking him to inform the Captain Sahib (C. M. Wade) of the names of various chiefs, who had gone over to Kashmir and had devastated it, so that in future anyone of the Sardars, who might be appointed towards Kashmir, be appointed on the sincere consultation of the Captain Sahib (C. M. Wade). On the *6th* of the month (19th September 1833 A.D.) *Baba* Sadhu Singh Sodhi of Kartarpur came to put up near Amritsar. Accordingly, with the order of the Maharaja, the glorious Prince (Kharak Singh) went out to receive him and he entered Amritsar along with the said *Sahibzada* (Kharak Singh).

[Page 184] An order was issued to Misr Beli Ram to give Rs. 500 in cash, some sweetmeats and some nuts to the respectable Sodhi Sahib. *Bhai Sahibs Bhai* Ram Singh and *Bhai* Gobind Ram came to see the Maharaja and said that they had already submitted it through Rattan Chand Munshi and that Bhai Gurmukh Singh had brought from Kashmir various things and some money, amounting in all to Rs. 63,000. Rattan Singh *Gadwai* said that the said *Bhai* had obtained a *Jagir* from *Kanwar* Sher Singh of the value of Rs. 5,000, besides *Doshalas*, some gold and silver canopied bedsteads and Rs. 50,000 in cash and asked them whether they knew anything about it. The *Bhai Sahib* (Ram Singh) replied very politely that they had not heard of such rewards and that they had nothing to do with them, adding that everybody would reap whatever he would sow and one who would eat things hard to digest would feel pain in his stomach. Dewan Singh, a reliable person of Raja Sangat Singh, came to the Maharaja with two horses and many other gifts. The Maharaja enquired after the affairs of the respectable Raja, granted him Rs. 250 in lieu of entertainment and a similar amount as a reward for the presentation of horses. On the *9th* of the said month (22nd September 1833 A.D.), an order was issued to Sardar Lehna Singh Majithia to gird up his loins in a spirit of fidelity and faithfulness and to go to collect revenue from Mandi, Sucket and Kulu and that favours of the Maharaja would be bestowed on him more than before. Sher Singh, *Vakil* of the Raja of Patiala, was granted a robe of honour, consisting of seven garments with Rs. 300 to be realized from Sanehwal and was allowed to depart with a friendly letter to the respectable Raja, intimating that 11 garments and one horse had been sent to him.

A letter to Dewan Sawan Mall; presentation of Rai Gobind Jas; departure of *Shahzada* of Delhi; a letter from Lala Kishen Chand; a letter to Chet Singh Commandant; appointment of Gulab Singh and Kanhya Lal for settling the dispute between Sardar Fatteh Singh and Sodhi Sahib; conferment of a robe of honour on the Raja of Kulu; an order to the glorious Prince (Kharak Singh), Ventura Sahib and Court Sahib; indisposition of the Maharaja; and institution of "*Paryoga*" at Kangra, Jawala Mukhi, Amritsar and other places; stories about the discussions of the Maharaja with Allard Sahib.

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A letter was issued to Dewan Sawan Mall that at that time the town of Akalgarh was given on contract to him in lieu of Rs. 30,000 and, as it was his native country, he must collect the revenue, keeping in view its prosperity, and also send boats laden with grain to Lahore, Ram Nagar and Pind Dadar Khan by way of the river and wheat grain equivalent to 21,000 *Manis*, which had been collected by Ventura Sahib from Dera Ghazi Khan, **[Page 185]** must be sold off and the *Hundis* be sent over to the Maharaja, adding further that Rs. 400 per mensem must be given to the 60 horsemen kept at Chandniot. Rai Gobind Jas came to the Maharaja with one horse and some garments and delivered a letter from Shahjahanabad and Ludhiana, purporting to strengthen the foundation of unity. Besides, he brought some utensils made of China clay and many other things sent by the glorious Sahibs. The Maharaja enquired from him about the affairs of Hindustan. Rs. 25 as reward for the presentation of horses, Rs. 250 in lieu of his entertainment and Rs. 30 were given to the bearer of the garments. The *Shahzada* of Delhi, who had been putting up with the Maharaja for a few months, was allowed to depart with 7 garments, consisting of *Doshala*, brocade and the like and Rs. 500 in cash. A letter from Lala Kishen Chand intimated that grain had become very dear in Ludhiana and Captain Sahib (C. M. Wade) had called upon the *Vakils* of various sides to send grain to Ludhiana, where he had declared by drum-beat that it should be sold at the rate of $1\frac{1}{2}$ maunds for a rupee. A letter was issued to Chet Singh Commandant to settle all the affairs regarding the country protected by the Maharaja on the other side of the river Sutlej through Captain Shaib (C. M. Wade) and send the report to the Maharaja. Gulab Singh Commandant and Kanhya Lal were appointed to settle the problems of boundary line between Sardar Fatteh Singh Ahluwalia and Sodhi Sahib (Sadhu Singh) with a royal order that both the parties must present themselves on the blessed day of *Dussehra*, when the final decision would be announced in the presence of the Maharaja. The departure of the *Vakil* of Raja of Kulu took place with the grant of a robe of honour, consisting of 7 garments and Rs. 200, to him, and 11 garments with two articles of jewellery for the said Raja. On the *8th* of the said month (21st September 1833 A.D.) an order was issued to *Sahibzada* Kharak Singh to proceed towards Peshawar, asking at the same time Ventura Sahib and Court Sahib to establish themselves at the ferry of Ghari Kallah along with their *platoons* and the *Charyaris* after the *Dusshra*. The disposition of the Maharaja got adrift from the pivot of normalcy and the Brahmans were appointed at Kangra, Jawala Mukhi, Parmandal, Lahore and Amlritsar for the purpose of *Paryoog* and *Path*. The Maharaja asked Allard Sahib what they did if any one of the chiefs fell ill in the house of the glorious Sahibs, who were decorated with the ornaments of wisdom and intelligence. Allard Sahib replied that some wise and competent person was appointed to look after him. He made him take medicine with his own hand and physicians of the world were appointed to treat him, and he was put in a safe place and not a single moment was allowed when due notice was not taken of his condition. **[Page 186]** The Noble Sarkar said that it was right.

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In those days Sardar Jawala Singh had been taken ill with delirium. He was not expected to recover from the malady.

Letters to the Rajas of the mountainous regions ; handing over of sums of money for the preparations for *Dussehra;* **news from Shikarpur ; a communication from the Captain Sahib (C. M. Wade) ; an order to Misr Beli Ram ; presentation of all the three** *Toshakhanas.*

Letters were issued to the Rajas of Poonchh, Rajauri, Kulu, Mandi, etc. and the exalted Sardars and the *Kardars* of the dominions that they should send their *Vakils* with ducats, sums in cash and horses with golden saddles, as usual, to the Sarkar on the auspicious *Dussehra* celebrations. In that connection emphatic orders were sent. Rs. 500, through *Bhaya* Gurditta, to the residents of Amritsar and Rs. 500 to Faqir Imam-ud-din were granted for the preparations for the *Dussehra.* News from Shikarpur were reproduced by the *Bhai Sahibs* (Ram Singh and Gobind Ram). It was reported that Shah Shuja-ul-Mulk was staying in the neighbourhood of Shikarpur and was engaged in negotiations with the *Nazims* of Sindh. The Noble Sarkar said to the *Bhai Sahibs* (Ram Singh and Gobind Ram) that they should prepare a medicine that would bring the health of the Sarkar to the normal; because after the auspicious *Dussehra* celebrations the lofty standards were expected to march. A letter from the *Captain Sahib* (C. M. Wade), inquiring about the health of the Sarkar and expressing eagerness to meet him, was listened to. A reply to the same, tending to increase amity and concord and reporting about the cheerfulness and normalcy of the disposition of the Sarkar, was written out. An emphatic order was issued to Misr Beli Ram that he should get ready fine presents and rare perquisites for the "*Lat Sahib*". Rai Gobind Jas was to proceed thither in the near future. Accordingly the said Misr engaged himself in procuring the requisites day and night. On the *28th of Asuj* (11th October 1833 A.D.) the *Topkhana* of Mazhar Ali, Sheo Parshad and Mewa Singh arrived at Amritsar and fired a salute. Rs. 500 were given as a reward.

Sankrant of Kartik **(15th October 1833 A.D.) ; orders to Court Sahib ; grant of robes of the Dussehra ; appointment of Mir Hassan, a reliable agent of Feridan (Feudrid) Sahib ; an humble letter from Court Sahib, and writing the reply to the same ; appointment of Raja Sochet Singh for the reception of the grandson of Raja Sansar Chand ; coming of Sardar Fateh Singh Ahluwalia ; arrival (of the Sarkar) at the lodge for the celebration of the auspicious** *Dussehra* **; presentation of all** [*Page 187*] **the Sardars ; presentation of Jawala Singh Bharania ; grant of emoluments to the** *Charyari* **sowars ; grant of robe of honour for the mausoleum of the Singh ; grant of an elephant to the** *Vakil* **of** *Shahzada* **Kamran ; presentation of the** *Vakil* **of the Raja of Bilaspur ; coming of Raja Gulab Singh to the Noble Sarkar.**

On the blessed *Sankrant* day of *Kartik* (15th October 1833 A.D.) *Sankalap* of cash, suits of clothes, elephants and horses was performed at Ram Bagh. Orders were issued to Court Sahib that at that time Rs. 65,000 were being sent to him. He should encamp

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at Dera Baba Nanak, distribute the sum (among the troops), establish his control over Naunar and report to the Sarkar. Then the Noble Sarkar granted resplendent robes of the blessed *Dussehra* day to the high clerks, exalted *Dewans* and glorious Chieftains, calling them one by one by name. Mr. Hassan, a reliable person of Feridan (Feudrid) Sahib, who had met the Sarkar with a letter from the honourable Sahib, was granted a robe of honour of seven garments and Rs. 200 in cash as a farewell gift. A letter, mentioning the departure of the *Vakil* and purporting to increase mutual goodwill, was written to the said Sahib. On the *4th* of the above mentioned month (18th October 1833 A.D.) a letter from Court Sahib was submitted. It mentioned that the *Thanadars* of Naunar did not allow the platoons to enter the fort. Orders (by the Sarkar) should be issued so that action should be taken accordingly. In reply a communication was sent to the effect that the troops should be stationed at the gates of the town and the fort and the material (or goods) should not be allowed to be taken out of the fort. He (Court) would be held responsible for that. Raja Sochet Singh was appointed towards Ludhiana for the reception of the grandson of Raja Sansar Chand. As it was to take place in the Cis-Sutlej territory, he was instructed in privacy that due regard should be paid to the laws of the English in every affair. On the *9th* of the said month (23rd October 1833 A.D.) Sardar Fatteh Singh Ahluwalia along with Sardar Nihal Singh came to inquire about the health of the Noble Sarkar. He presented some horses, which pleased the Sarkar very much. On the blessed *Dussehra* day, the *10th* of the month (24th October 1833 A.D.), the Sarkar went to the *Dussehra* lodge. The glorious chiefs and the exalted associates secured eternal felicity by offering *Nazars*. Rs. 10,000 were sanctioned for Abchal Nagar. The *Campoo-i-Moalla* and the officers of the platoons were emphatically ordered to stay at Gamtala from the *9th* to the *11th* (23rd-25th October 1833 A.D.). Later they should start according to orders. On the *12th* (October 26, 1833 A.D.) of the said month 36 horses of the *Nazars* of the *Dussehra* were inspected and great pleasure was felt thereby. The salute of the blessed *Dussehra* day was fired with great eclat. **[Page 188]** It caused bliss among the public. Sardar Jawala Singh Bharania presented himself before the Sarkar and offered one *Khasa* horse. Rs. 65,000 in cash were sanctioned from the treasury to be distributed among the *Charyari* troops. Out of his unbounded kindness the Sarkar granted one *Doshala* valued at Rs. 1,500 for the mausoleum of the Singh, the father of Wazir Kesari Singh. Then he (Wazir Kesari Singh) was ordered towards the Salt Market and Pind Dadar Khan. Earlier the *Vakil* of *Shahzada* Kamran had departed with fine presents. On the *16th* of the month (October 30, 1833 A.D.), one elephant with a silver seat was granted by the Sarkar for the honourable *Shahzada*. One horse, a falcon and some cash sent by the Raja of Bilaspur for the *Dussehra* day were presented to the Sarkar through Lehna Singh Majithia. Rs. 25 were granted as a reward for the presents. Raja Gulab Singh had an audience and gave an account of the affairs of the mountainous regions. He was granted an entertainment.

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Inspection of the regiments ; grant of *Pashmina* to the glorious Prince (Kharak Singh) and his staff and officers ; letters to the Captain Sahib (C. M. Wade) and Raja Randhir Chand ; a despatch to Faqir Shah Din and Lala Kishen Chand ; inquiries by the *Vakil* of the Raja of Jind ; despatches to Ventura Sahib and Misr Rup Lal ; an order to Sardar Tej Singh ; instructions to the staff in-charge of the floorings to pitch tents at *Darbar Sahib* on the *Dewali* day ; arrival of the Sarkar at *Darbar Sahib* on the auspicious *Dewali* day.

The Noble Sarkar rode from Ram Bagh and inspected all the horsemen and regiments of Allard Sahib. On the *17th of Kartik* (31st October 1833 A.D.) *Pashmina* worth Rs. 20,000 was granted to the glorious Prince (Kharak Singh) and his staff and officers. A cordial letter was issued to the Captain Sahib (C. M. Wade) that Raja Sochet Singh had been appointed with companies of soldiers and two elephants to receive Raja Randhir Chand. Out of amity and concord between the two governments the said Raja (Sochet Singh) should be made to meet the Raja (Randhir Chand). It was expected that in accordance with the relationship of unity no effort would be spared in the fulfilment of their desire. To the said Raja (Randhir Chand) it was written that in conformity with the dealings between the two governments he should present himself before the Noble Sarkar in the company of Raja Sochet Singh. His maintenance, as would be fixed by the Captain Sahib (C. M. Wade), would be granted. A communication, informing about the appointment of Raja Sochet Singh and about the sending of letters to the Captain Sahib (C. M. Wade) and Raja Randhir Chand, was issued to Faqir Shah Din and Lala Kishan Chand.

Dewan Singh, a reliable persen of the Raja of Jind, submitted to the Noble Sarkar that with regard to the giving **[Page 189]** of an entertainment to Raja Sochet Singh the *Kardars* of Ludhiana should carry out the Sarkar's order. An order was issued that the *Kardars* of Ludhiana should give the said Raja (Sochet Singh) Rs. 500 in cash and sweetmeats worth Rs. 25. A despatch was sent to Ventura Sahib that out of his own misfortune Sardar Jawala Singh had been placed under arrest. His entire estates should be confiscated and the same should be reported to the Sarkar. During these days the Sarkar learnt from the news that a deficit (in revenue proceeds) had occurred in the territories of the *Doaba* and Nurmahal. Consequently the subjects were distracted. Since the Sarkar considered it his foremost duty from the beginning of his rule to look after the people, a letter was written to Rup Lal that he should investigate and establish the deficit in the country of the *Doaba* and Nurmahal. It would be deducted from the accounts of the Noble Sarkar. Sardar Tej Singh was ordered to announce in the *Campoo-i-Moalla* that none of the soldiers should drink on the auspicious day of *Dewali*, One by one the companies should go, beating their drums, and return after taking bath. On the way to the *Darbar Sahib* they should not cause any obstruction. On the *27th* (10th November 1833 A.D.) of the said month a tent with poles of silver to be offered as an *Ardas* was sent to the *Darbar Sahib*. It was to be erected in the premises of *Harmandir*. The persons in-charge of floorings were ordered to erect the *Shamiana*

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and the tent without poles of the Sarkar under the auspicious *Bunga*. Later they erected the *Shamiana* and the tent without poles in the Begum's Garden, according to the orders. By the time the night had passed two *gharis* the Sarkar entered the Begum's Garden in his special conveyance fitted with glass. On the following day, when it had advanced two *gharis*, he arrived at the *Darbar Sahib* and made a *Sankalap* of the entire material, made an humble *Ardas* at the *Harmandir* and held a public assembly at his own *Bunga*. Rewards of the *Diwali* were granted to glorious Prince (Kharak Singh), the Kanwar Sahib (Nau Nihal Singh), Raja Hira Singh, the glorious Sardars and associates.

Birthday of the Noble Sarkar ; offering of *Nazars* by all the chiefs ; fixing of *Nazrana* on the Sandhanwalia Sardars ; writing out of a despatch to Court Sahib ; grant of a horse to Sodhi Sadhu Singh of Kartarpur ; return from Amritsar ; arrival at the garden of the Raja *Kalan* ; presentation of Raja Randhir Chand ; [*Page 190*] **applications of Kahan Singh and Alaf Shah ; appointment of *Toshakhana* towards Lahore ; departure of Allard Sahib towards Kabul ; order to the Prince (Kharak Singh) to go to Lahore ; presentation of the *Vakils* of Kala Bagh.**

On the *2nd Maghar* (15th November 1833 A.D.), the auspicious birthday of the Sarkar, *Tuladan* was performed and other things were given as *Sankalap*. The Raja *Kalan*, Jamadar Khushal Singh, Attariwala Sardars, Jawind Singh Mokal and Wazir Singh of Ranghar Nangal offered eleven, seven and five ducats as *Nazar*, respectively, and became the recipients of the untold kindness of the Sarkar. Rs. 75,000 were fixed as *Nazrana* on the Sandhanwalia Sardars. A letter was issued to Court Sahib that whatever property of the Sardars was with him should be handed over to them entirely, and that he should march ahead and encamp. A horse with a golden saddle and a golden *Haikal* was handed over to Sodhi Sadhu Singh of Kartarpur. On the *7th* (20th November 1833 A.D.) of the said month the Sarkar ordered the return march of the troops from Kaulsar and arrived at the garden of the Raja Sahib (Dhyan Singh) along with the female entourage. Later, spending a few days in hunting and touring, on the *8th* (21st November 833 A.D.) the Sarkar encamped at the well of Bolaqa Singh outside Lohari Gate. Raja Randhir Chand presented himself before the Sarkar with 21 gold ducats and one horse. Out of great kindness the Sarkar inquired after his welfare ; and he was asked to feel fully assured that the favours of the Sarkar were directed towards him. A communication from Kahan Singh and Alaf Shah appointed at Shikarpur, pertaining to their interview with Shuja-ul-Mulk and the handing over of the sums and the bringing of horses and presents, was read out before the Sarkar. In reply they were ordered to present themselves soon along with the horses. As ordered, the *Toshakhana* of Misrs Beli Ram and Jassa started towards Lahore. Allard Sahib had often sought permission to depart (towards Peshawar) through the Raja *Kalan*, Jamadar (Khushal Singh) and Faqir Aziz-ud-din. So orders (for his going thither) were issued. His dues upto the *20th of Maghar* (3rd December 1833 A.D.) were paid by the Sarkar. Salaries were

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ordered (to be paid) by the *Kardars* of the *Doaba*. On the *27th* (10th December 1833 A.D.), orders were given to Prince Kharak Singh to proceed towards Lahore. The *Vakils* of Kalabag presented themselves before the Sarkar with two horses and some cash. Rs. 100 as entertainment and Rs. 50 for the presents were granted to them.

Arrival of the Sarkar near the lodge ; a letter from the Captain Sahib (C. M. Wade) ; dispute between the Sandhanwalia Sardars and Hari Singh ; arrival of the Sarkar at the *Darbar Sahib* on the *Sankrant of Poh* (December 13, 1833 A.D.) ; a letter to Sardar Lehna Singh Majithia ; [*Page 191*] departure of the *Vakils* of the *Bhai* of Kaithal ; presentation of Sardar Attar Singh Kalianwala with an entertainment ; departure of Sardar Tej Singh ; going of the Raja *Kalan* towards Jammu ; robes for the *Kardars* of Avitabile ; a letter to Khalifa Nur-ud-din.

On the *28th of Maghar* (11th December 1833 A.D.) the Sarkar encamped near the *Dussehra* lodge. The *Bhai* Sahib (Gobind Ram) felt the pulse of the Sarkar and declared that the disposition of the Sarkar was sound ; but the cold wind affected him adversely. He should encamp either at the lodge or at Lahore instead of staying at Ram Bagh. The letter of the Captain Sahib (C. M. Wade), tending to enhance unity and recommending the grandson of Raja Sansar Chand, was reproduced before the Sarkar. In reply it was written that according to the wishes of that sincere friend a *Jagir* for maintenance would be granted to him. There existed a dispute between the Sandhanwalia Sardars and Hari Singh. At that time the Sandhanwalia Sardars submitted to the Sarkar that he was interfering with the estates of the Sardars to dispossess them of the same. But in case the estates would be taken from the Sardars and would be handed over to Sardar Hari Singh they (the Sandhanwalias) would quit the service of the Sarkar. The Sarkar made the Sardars feel assured and satisfied. To the said Sardar (Hari Singh) an order was issued that the *Thanas* of the Sarkar would be established in the country of the Sandhanwalia Sardars. He should try to put an end to enmity and dispute with reason and justice. On the *Sankrant of Poh* (13th December 1833 A.D.), the Noble Sarkar came to *Darbar Sahib*, offered an *Ardas* of 225 gold ducats there, made offerings at *Akal Bunga*, *Jhanda Bunga*, *Shahid Bunga*, *Dukh Bhanjani* and *Baba Atal*, and, when the day had passed a quarter and three *gharis*, entered Ram Bagh. Firing of the *Topkhana* took place with great eclat. A note was sent to Sardar Lehna Singh Majithia that Raja Randhir Chand, grandson of Raja Sansar Chand, had started towards Lahore. His camp should be established with great care in his own cantonment outside Lahore. Besides he (Lehna Singh) was entrusted with looking after him in every other way. On the *5th of Poh* (17th December 1833 A.D.), one horse and twenty-one garments were granted to *Bhai* Udey Singh of Kaithal ; and a robe of seven clothes with a pair of gold bangles was given to the *Vakil*. A letter was written to the said *Bhai* that the *Vakil* had been granted leave with one horse and clothes. The Sarkar was encamped in the neighbourhood of Kala. Sardar Attar Singh offered one horse, Rs. 250 and sweetmeats as entertainment to the Noble Sarkar and

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became the recipient of royal favours. **[Page 192]** Sardar Tej Singh left Ram Tirath for Lahore. He was ordered by the Sarkar to encamp the *Campoo-i-Moalla* in the open grounds of Mianmir and to make the troops drill every day. On the *9th* (21st December 1833 A.D.), the Raja *Kalan*, as in the earlier days, left for Jammu according to the royal order. He was asked to return to Lahore before *Lohari* celebrations. Avitabile presented himself before the Noble Sarkar. Out of kindness seventy-two Benares scarfs were granted to his *Kardars*, and, as usual, they were asked to attend to the tasks entrusted to them. A communication was sent to Khalifa Nur-ud-din that the Sarkar would arrive at Lahore on the *17th of Poh* (29th December 1833 A.D.). He should arrange properly for the discharge of a salute of *Topkhana* and illuminations. So, triumphantly and gloriously, the Sarkar entered the capital on the evening of the said date *17th of Poh* (29th December 1833 A.D.).

Presentation of the Princes of Kabul and the Nawab of Multan; grant of money for distribution to Khalifa Nur-ud-din; coming of the Prince of Delhi; sending of *Doshalas*; release of Bhup Deo; grant of a robe of honour to Raja Gulab Singh through *Bhai* Mahoon Singh; a letter from Sardar Hira Singh.

On the *13th of Poh* (25th December 1833 A.D.), the exalted Sarkar held an assembly in the octagonal tower. Nawab Sarfraz Khan, Zoolfiqar Khan and the Princes of Kabul presented themselves with sugar crystals as a mark of congratulations. Rs. 50 were granted to the retainers and bearers of sugar. Large sums were handed over to Khalifa Nur-ud-din to be distributed among the beggars; friars, Mianmir, Hazrat Ganj Bakhsh, Syed Ishaq, Miran Shah, the blind and the deserving. On the *24th of Poh* (5th January 1834 A.D.), the Prince of Delhi entered Lahore. As ordered, Khalifa Nur-ud-din received him and got his camp established in the city. Rs. 1,000 were sanctioned for his entertainment. Costly *Doshalas* were granted for Sadhu Singh, *Baba* Ram Das, *Baba* Ishar Das, the mausoleum of Mianmir, Hazrat Ganj Bakhsh, and other places of the saints at Lahore, Dera Guru Arjan, the third Guru, the *4th* Guru and the *Dera* of the *Bhai* Sahib Wasti Ram. Bhup Dev, who had been imprisoned since long, was handed over to the glorious Prince (Kharak Singh) on the *28th* of the said month (*Poh*) (January 9, 1834 A.D.). A robe of honour was granted to him on release. A robe of honour of eleven garments with a pair of gold bangles, turbans, a *Kantha* and a horse was sent to Raja Gulab Singh through *Bhai* Mahoon Singh. **[Page 193]** Rs. 100 were sanctioned for the expenses of the said *Bhai*. Orders were issued for the payment of the salary of Avitabile. An application of Sardar Hari Singh for the acceptance of the contract of Ghar against Rs. 80,000, 5 horses, 21 camels and hunting dogs and that of Ghebi against Rs. 60,000, camels, ponies and horses was produced before the Sarkar. In reply it was ordered that a robe of honour would be sent to him in the near future.

Arrival of the monthly dues from Kashmir; presentation (of the Sarkar) before the mendicant on the bank of the river; instructions to Misr Beli Ram for the preparation of new

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Mohars ; a similar order to Dewan Tara Chand ; a letter from the Captain Sahib (C. M. Wade) ; grant of dues to the Princes (of Kabul) and the Nawab of Multan ; a letter to Sardar Hari Singh ; coming of Mulla Shakoor ; sending by the Noble Sarkar of the book by the author to the Captain Sahib (C.M. Wade).

At that time the monthly dues in cash and *Pashmina* from Kashmir were produced before the Noble Sarkar. Rs. 2 per head were granted to the persons who had come with the monthly instalment. A letter was sent to the honourable Kanwar (Sher Singh) that the instalment had been stored in the *Toshakhana*, and he should feel assured on that account. Rs. 550 were granted to Darvesh Mohammed Khan and Lala Asa Nand, *Vakil* of the Amirs of Sindh, as their dues. On the *3rd of Magh* (January 13, 1834 A.D.) the Sarkar went to the mendicant who had been engaged in prayers and religious practices for many years on the bank of the river. The said mendicant demanded a multi-coloured *Doshala* and ducats. Since the Sarkar evinced great regard for the mendicants from the beginning of his rule, the said mendicant was granted the multi-coloured *Doshala* and ducats. By the revolutions of the sky the condition of the said mendicant changed in a different manner. When his associates carried to him the royal letter about the ducats, he demanded certain other rites (had died). Orders were issued to Misr Beli Ram for the preparation of new *Mohars*. A communication was addressed to Dewan Tara Chand to proceed towards Tak and Bannu, to cover the stages of the journey and to engage himself in the realisation of *Nazarana*. A letter from the Captain Sahib, inquiring about the health of the Sarkar, was reproduced before the Sarkar. In reply it was written out that the Noble Sarkar was keeping fit. Rs. 7,000 as dues were granted to Nawab Sarfraz Khan and Zoolfiqar Khan ; and Rs. 5,000 were sanctioned for Shah Ayyub. On the *17th* (January 27, 1834 A.D.), **[Page-194]** a royal order was sent to Hari Singh that he should encamp with his troops and those of Ventura Sahib and Ram Lal, brother *Jamadarji* (Khushal Singh), near Akora. He was further required to take 50 horses, like those brought by Bhai Amir Bakhsh from the *Nazim* of Peshawar, according to the established practice, and send them to the Sarkar. He was asked to send a written acceptance of the contract of Ghar against Rs. 90,000, of Pindi Ghebi for Rs. 50,000 and that of Chacha for Rs. 60,000 along with horses, ponies and camels. A note was sent to *Kanwar* Sher Singh that he should wisely and enthusiastically endeavour to populate the paradise-like Kashmir, should carefully look after the subjects and should send the monthly instalment at an early date. On the *20th* (January 30, 1834 A.D.), a letter from the Captain Sahib (C. M. Wade), expressing his great eagerness to study the book of history written by the author (Sohan Lal Suri), was studied. According to the orders the author produced the book before the Sarkar. A letter was sent to the Captain Sahib (C. M. Wade) that the book of history was being sent to him.

Order to Sardar Tej Singh for the preparation of yellow uniforms ; coming of the Doctor Sahib (Murray) ; grant of the entertainment of the _Basant_ day in the garden under the

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blessed fort ; communications to the dominions (Protected Territories) ; sending of sums (of money) to *Gurdwaras* and sending of a *Dali* to Raja Hira Singh.

As the day of *Basant* had drawn near, Sardar Tej Singh was ordered to ask the officers of the platoons, commandants and *Jamadars* to prepare yellow uniforms for the *Basant* day. On the *22nd* (1st February 1834 A.D.), the Doctor Sahib (Murray) had a happy interview with the Sarkar, delivered a note from the Captain Sahib (C. M. Wade) and inquired after the Sarkar's health on behalf of the Captain Sahib. Rs. 525, sweetmeats and other requisites, such as fruits, flasks of rose-water and willow musk, were handed over to him as an entertainment. The Sarkar inquired of him about his own food and drink. The Doctor Sahib advised that meat, pulses and rice would suit the Sarkar. Accordingly Faqir Raza was instructed to prepare food in consultation with the Doctor Sahib. On the *24th* (February 3, 1834 A.D.), on the day of *Basant*, a public assembly was arranged in the garden of of Chhota Ram. All the chieftains, clad in yellow clothes, offered *Nazars*. Later the superior clerks and officers of the platoons, secured eternal felicity by offering *Nazars*. Robes of honour were granted to every **[Page 195]** one according to rank and status. Letters were sent to *Kanwar* Sher Singh, *Kanwar* Nau Nihal, Raja Gulab Singh, Sardar Lehna Singh Majithia, Avitabile, Misr Rup Lal and Sardar Fateh Singh Ahluwalia that they should release the hostages with them. They were also asked to start *Paryog* for recovery from disease, safety and comfort of the Sarkar. The amounts (spent on that) would be deducted from the accounts of the Sarkar. Meanwhile the Sarkar sent sums of money to the *Gurdawaras* as *Ardas*.

Sri *Darbar Sahib* Rs. 1,500 ; *Akal Bunga* Rs. 500 ; *Shahid Bunga* Rs. 500 ; Dera Sahib Rs. 1,000 ; Tarn Taran Rs. 500 ; Damdama Sahib Rs. 300 ; Fattehgarh Rs. 300 ; Muktsar Rs. 300 ; Khadoor Sahib Rs. 500 ; Kartarpur Rs. 1,000 ; *Thamb* Sahib Rs. 500 ; Bawli Goindwal Rs. 500 ; Anandpurji Rs. 1,500. The details of the rest were given in the Big Book. The Sarkar sanctioned Rs. 500 for the *Dali* of fruits for Raja Hira Singh.

Making charities by the Sarkar to the constellation of Saturn ; departure of Allard Sahib ; letters to Dewan Kirpa Ram, Ventura Sahib and Sardar Hira Singh ; presentation of Mulla Shakoor and other reliable persons of Shah Shuja-ul-Mulk ; an order to Sardar Lehna Singh Majithia ; a despatch to *Kanwar* Sher Singh ; a communique from the news-writer of Ferozpur, mentioning about the coming of Mackeson Sahib ; handing over of Bawli to Bhai Nihal Singh of Kartarpur ; a letter from Dewan Sawan Mall ; receipt of news from Shahjahanabad ; arrival of horses from Dera Ismail Khan ; appointment of *Kanwar* Nau Nihal Singh towards Peshawar.

The health of the Sarkar began to deteriorate ; the disease increased every day and weakness appeared in the body. At the 3rd quarter of the day the Sarkar sent for the author (of the book) and said that his knowledge (of astronomy) was of little use when the Sarkar was suffering in that manner. The author said that worship

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of Saturn was necessary for the Sarkar. The Sarkar asked him to explain it further. The author inquired **[Page 196]** from the astronomer of Basohli about the worship and put it down on paper and submitted it to the Sarkar. The said astronomer was sent for and, through the agency of *Bhai Sahib Bhai* Gobind Ram, preparations were made for the worship of Saturn. Allard Sahib, who had requested for permission to leave, was permitted to depart on the *13th of Phagan* (February 22, 1834 A.D.). Murad Ali was appointed to accompany the said Sahib upto Ludhiana. Dewan Kirpa Ram was emphatically ordered to present himself before the Sarkar along with Panda Shah Faqir from Gujrat. A note was sent to Ventura Sahib and Sardar Hari Singh that *Kanwar* Nau Nihal Singh would be appointed towards Peshawar shortly. Before the arrival of the *Kanwar* horses, etc. should be taken form the *Nazims* of Peshawar and be sent to the Sarkar. On the *20th* (March 1, 1834 A.D.) ; Mulla Hassan, Samad Joo and Alaf Shah presented themselves at the blessed portico. The Raja of Rajas (Dhyan Singh), Faqir Raza and Lala Sarda Ram came to the *Vakils* and talked about the price of a jewel and the balance of Rs. 35,000. Later the Faqir and the said Lala accompanied the *Vakils* of Shah Shuja to the *Dharamshala* of the *Bhai Sahibs* (Ram Singh and Gobind Ram) and settled the affair there. A letter was issued to Lehna Singh Majithia that he should send Gujar Singh for the reception of the Doctor Sahib (Murray). At the time of arrival at Amritsar he should present himself at the *Pull* (bridge) before the coming of the Doctor Sahib. A note was sent to *Kanwar* Sher Singh that Chhinko, a reliable agent of Raja Hira Singh, was being appointed. Rs. 50,000 should be charged from Sheikh Gulam Mohi-ud-din in lieu of the shawl and be sent to the Sarkar. Besides Rs. 50,000 as the dues of Shali from Raja Sochet Singh should be handed over to the said servant. Shortly commandant Kahan Singh would be appointed towards Kashmir. The forts in the neighbourhood of Kashmir should be placed under his control and a receipt from him should be sent to the Sarkar. A report from the news-writer of Ferozpur, mentioning about the arrival of Mackeson Sahib and Chuni Lal at Ferozpur, was received. Accordingly Boga Paras Ram was appointed with four sentinels to guard and protect the camp of the honourable Sahib. The new *Bawli*, which had been constructed in the bazar of the utensil-sellers, was made over to *Bhai* Nihal Singh of Kartarpur. A letter from Dewan Sawan Mall intimated that *Hundies* for Rs. 60,000 were sent to the Sarkar, and his *Kardars* were sent to Pindi Bhattian and Hafizabad. In reply he was asked that he should collect the revenue equitably **[Page 197]** and with due regard for the prosperity of the subjects. News from Shahjahanabad reported about the arrival of new glorious Sahibs from Calcutta at Shahjahanabad, Panipat, Meerut and Maqsudabad. In reply it was written that news should be sent regularly and in detail. On the *24th* (5th March 1834 A.D.) four horses sent by the Nawab of Dera Ismail Khan were presented before the Sarkar. Rs. 100 were given as a presentation reward for the horses. *Kanwar* Nau Nihal Singh was made to leave for Peshawar after the grant of a robe of honour, pieces of jewels, one horse with a golden saddle, one elephant with a golden seat and requisite materials. He was instructed by the

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Sarkar to conduct the affairs of the place with the consultation of Sardar Hari Singh and Ventura Sahib.

Arrival of Mulla Shakoor and talks about the matters entrusted to him; order to Mehan Singh commandant to proceed towards Kashmir; appointment of Fatteh Singh Man for the reception of the Doctor Sahib; a letter from Sardar Hari Singh; presentation of Faqir Shah Din and handing over of a note from the Captain Sahib (C. M. Wade); a letter to Sardar Sultan Mohd. Khan; a despatch to Sardar Hari Singh and Ventura Sahib; appointment of Munshi Ram Das for writing the news of the camp of *Kanwar* Nau Nihal Singh.

Mulla Shakoor and others had an interview with the Sarkar. The Sarkar asked the *Bhai* (Ram Singh and Gobind Ram) Sahibs and *Bhai* Gurmukh Singh to inquire the price of the piece of diamond from the said Mulla in privacy. The Mulla quoted the price at Rs. 70,000. Misr Beli Ram was asked to ascertain the price of the said piece from the jewellers of Lahore. The said Misr, who was a devoted and sincere servant of the Sarkar, sent for the jewellers and asked them its price. The jewellers estimated its price at Rs. 30,000; and the report was conveyed to the Sarkar. Thereupon the Sarkar ordered that the said piece should be returned. The Sarkar said that he had learnt from the news that the *Nazims* of Sindh had paid four lakhs rupees to the Shah and had enabled him to leave for Qandhar. According to the treaty of Sindh half of the amount should be paid to the Sarkar. The said Mulla submitted that during one year about twelve lakhs rupees had been spent, therefore, the Sarkar would excuse him (the sum). The Sarkar remarked that there was no talk about the expenses at the time the treaty had been agreed upon. Subsequently a letter concerning the [Page 198] said affair was written to the honourable Shah and the Captain Sahib (C. M. Wade). A letter was sent to Wafa Begum that Mulla Shakoor had quoted the price of the diamond at Rs. 60,000, but the jewellers estimated it at Rs. 30,000. Mian Samad Joo proposed that Kahan Singh and Alaf Shah should be sent to Shuja-ul-Mulk along with one elephant and presents, because in exchange swift-footed horses fit for the riding of the Sarkar would be received and the price of the piece of diamond and other political affairs would be settled. The Sarkar ordered Mehan Singh commandant to send his platoons to *Bawli* and to present himself before the Sarkar for making a report about various affairs. A letter was sent to *Kanwar* Sher Singh that he might go out ahunting in the paradise-like Kashmir but he should remit Rs. 6,00,000 till the and of the month of *Jeth* (May-June 1834 A.D.). Then a robe of honour with an elephant would be sent to him. On the *24th of Phagan* (March 5, 1834 A.D.) Sardar Fateh Singh Man was appointed for the reception of the Doctor Sahib (Dr. Murray). According to the order of the Sarkar he got the camp of the said Doctor Sahib set up in the garden of Ventura Sahib, and gave him Rs. 500, 125 vessels of sweetmeats, fruits, flasks of rose-water, willow musk, pomegranates and flasks of wine. On the following day the Doctor Sahib had an interview with the Sarkar, inquired about his health in the best possible way on behalf of the Captain Sahib (C. M. Wade), and returned to his camp. A letter from Sardar

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Hari Singh intimated his departure from Izafzai towards Panjtar and that of Ventura Sahib from Nala Buddha towards Panjtar. He was asked to take Jawahar Singh, his son, out of the fort of Kailaskhad and to enter large number of other soldiers in it. He was asked to establish himself in the territory of the Isafzais and Khatak. *Kanwar* Nau Nihal Singh had been ordered towards Peshawar. He (Hari Singh) was ordered to settle administrative affairs in consultation with him. On the *28th* (March 9, 1834 A.D.), Faqir Shah Din presented himself before the Sarkar along with a letter from the Captain Sahib (C. M. Wade), inquiring about the health of the Sarkar. The exalted Sarkar made inquiries about the health of the Captain Sahib. A letter was issued to Sultan Mohammed Khan complaining that he had delayed the sending of swift-footed horses. Consequently Sardar Hari Singh and other Sardars had been appointed to ravage and plunder the district of Peshawar. If even by that time the stipulated horses, like those of Khan, would be sent, it would be good and proper. Letters were sent to Sardar Hari Singh to establish himself at Jahangira and to Ventura Sahib to encamp at Ghamkani. Munshi Ram Das was ordered to write the news of the camp of *Kanwar* Nau Nihal Singh.

[*Page 199*] **Writing down of the rules for Kashmir; a letter from Dewan Tara Chand and sending of a reply to the same; appointment of Faqir Aziz-ud-din to see the Doctor Sahib; departure of Sultan Mohammed Khan; a letter from** *Kanwar* **Nau Nihal Singh, intimating his arrival at the other bank of Chenab; a letter from** *Kanwar* **Sher Singh from Kashmir; arrival of Sardar Nihal Singh Ahluwalia; appointment of Sardar Fateh Singh Man for the reception of Tek Singh; a reliable agent of the Raja of Patiala; orders to Faqir Aziz-ud-din; orders to John Holmes; sending of horses to the camp of Sardar Nihal Singh; a despatch to Sardar Hari Singh; arrival of his** *Vakil*.

The following was the copy of the rules for Kashmir, which the Sarkar gave to Mehan Singh Commandant:—

Salary of the Commandant Rs. 30,000; the platoons Rs. 6,000; the officers Rs. 2,000; Munshi of Misr Beli Ram Rs. 10 per diem; Jassa Misr Rs. 7 (per diem); Athhar Mal Rs. 7 (per diem); and Munshi of the workshop Rs. 7 (per diem). A letter from Dewan Tara Chand about his realisation of Rs. 12,000 from Dera Ismail Khan was listened to. In reply a letter was sent that he should realize the balance, camels and horses, should establish a *Thana* at Attock, should distribute two months' salary, should realize dues from the other side of Attock and should appoint *Sowars* of regiments. Faqir Aziz-ud-din was instructed to go to the Doctor Sahib (Dr. Murray), to write down the prescription of the oil suggested by him, for, according to the same, the oil had to be prepared. He was also asked to deliver Rs. 500 to the Doctor Sahib. The Faqir (Aziz-ud-din) went to the said Doctor Sahib, and on return reported to the Sarkar that the Doctor had returned the said sum, saying that the houses of the Sarkar and the Company Bahadur were one and the same and there was no difference whatsover. Their relationship of unity was not subject to unnecessary formalities. The said oil would be prepared soon and would be sent

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to the Sarkar. A letter from the Captain Sahib (C. M. Wade), inquiring about the health of the Sarkar was received. In reply it was written (by the Doctor) that the health of the Sarkar had shown marked improvement. After hearing that the Sarkar remarked that the intelligence and wisdom of the glorious Sahibs was unique. It was indeed difficult to be described by the pen. By the grace of God he expected the garden of unity to flourish more than before, because the **[Page 200]** houses of the friends were one. At that time a robe of honour was granted to Sultan Mohammed Khan and he was allowed to leave. Letters were sent to *Kanwar* Nau Nihal Singh, Ventura Sahib and Sardar Hari Singh intimating the appointment of the son of Sultan Mohammed Khan with a company of Prince Kharak Singh. They were required to look after him on arrival on the other bank of Attock. They were asked to take 55 horses and *Bara* rice from Sultan Mohd. Khan, as fixed by agreement, to hand over one son after taking under control the other one and not to rely on the word of the Afghans. Rs. 500 were granted to the Company (of troops) and they were asked to hand over one son of the said Sardar (Sultan Mohd.) to Sardar Hari Singh, to take a receipt from him and to present themselves before the Sarkar. A letter from *Kanwar* Nau Nihal Singh, reporting his arrival at Khawaspur, was received. In reply he was instructed to reach the other side of Attock by continuous marches and to encamp there. A letter from *Kanwar* Sher Singh about the sending of Rs. 11,000 in cash, 100 ducats for *Sarwarna* and Rs. 1,100 for Sheikh Ghulam Mohiy-ud-din was attended to. Sardar Nihal Singh Ahluwalia came to the Sarkar and offered one horse. The Sarkar inquired about his health and welfare. Rs. 500 were given him as entertainment fee. At about that time it was learnt from the news that Tek Singh, a reliable agent of the Raja of Patiala, had arrived in the neighbourhood of Lahore to seek an interview with the Noble Sarkar. Fateh Singh Man was asked to receive him, to get him satisfactorily encamped, to give him Rs. 250 as entertainment fee and to report to the Sarkar. The said Faqir (Aziz-ud-din) was asked to go to the Doctor Sahib (Dr. Murray) every day and to request him to prepare the oil. John Holmes was asked to prepare his luggage, because he was expected to proceed towards the other side of Attock. The Noble Sarkar sent a few horses to the camp of Sardar Nihal Singh Ahluwalia. He was required to select a horse of his choice and the same would be granted to him. A letter was sent to Sardar Hari Singh that he should report the daily activities of the *Kanwar* (Nau Nihal Singh) after his (Kanwar's) arrival at Peshawar. He was also informed that his *Vakil* was present at the court.

Beginning of the month of *Chet* (March 1834 A.D.) *1891 Bikrami*; departure of Mehan Singh Commandant; a letter from Lala Kishen Chand; *Nazars* of the auspicious New Year's Day; going of the humble one (the author, Sohan Lal Suri) a second time to the Captain Sahib (C. M. Wade), according to the orders of the Sarkar; a letter to Sardar Hari Singh.

[Page 201] On the *2nd of Chet 1891* (12th March 1834 A.D.), Fakir Aziz-ud-din was ordered to prepare some distilled medicine

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having the property of improving digestion and the principal organs of the body, according to the advice and counsel of the *Bhai* (Gobind Ram) Sahib, within three days and supply the same to the Maharaja. Mehan Singh Commandant was given advice at the time of his departure to keep in view the prosperity of the country and to give encouragement to the people and was asked to send valuable *Doshalas* worthy of wearing by the Maharaja. He was awarded one horse with a golden saddle at the time of his departure. A letter from Lala Kishen Chand *Vakil* stated that Captain Sahib (C. M. Wade) had felt greatly pleased on hearing the news of the recovery of the Maharaja and that he (Captain Sahib) was going to send shortly Rs. 5,000 as *Sarwarna*. In reply he was asked to inform the Captain Sahib to dispense with such formal ceremonies, because the houses of the Maharaja and that of the Captain Sahib were one and the same and there was no need of such formalities nor it would ever be. On the *12th* of the said month (23rd March 1834 A.D.) the world-illuminating sun very auspiciously shifted to the first degree of the Zodiac sign Aries, which marked the beginning of the temperate spring ; and the Maharaja went to the garden of Sardar Jawala Singh, where all the glorious chieftains, *Daftries*, *Munshies* and *Vakils* from various sides resorted to secure felicity of both the worlds by offering *Nazars*. The Doctor Sahib (Dr. Murray) submitted to the Maharaja verbally through Shah Din that Captain Sahib (C. M. Wade) felt very happy on account of the study of the book of history of the Maharaja and wanted its author with him (Captain) many a time. Therefore he requested that he might be appointed to go to him. Thereupon, on the *12th of Chet* (23rd March 1834 A.D.), his departure took place towards the Captain Sahib (C. M. Wade).

Letter of Najif Khan and the royal order in reply to the same ; merry-making and enjoyment of the *Holi* day ; an order to Sardar Lehna Singh Majithia for the construction of buildings at Adinanagar ; presentation of the *Vakil* of Shuja-ul-Mulk ; a letter to Sardar Hari Singh regarding his acceptance of the contract of Khar ; presentation of the reliable persons of the Raja of Patiala ; an order to Doctor Sahib regarding his departure from Amritsar.

A letter came from Najif Khan, mentioning his faithful and loyal services to Sardar Hari Singh and his delivering one fine horse and two hand-falcons to him. In reply an order was issued that he must remain with the said Sardar (Hari Singh) according to the old custom and keep on rendering good services to him. On the *14th of Chet* (25th March 1834 A.D.), on the blessed *Holi* day, all the glorious chieftains, Doctor Sahib, reliable persons of Shah Shuja-ul-Mulk, Nawab Sarfraz Khan, Zulfiqar Khan and other *Vakils* and *Munshies* presented themselves and such joy and merry-making prevailed in the sprinkling of lac-dye etc. etc. that the surface of the earth and heaven began to look quite red. **[Page 202]** A letter was issued to Sardar Lehna Singh Majithia to construct and repair the vast and extensive *Baradari* situated eastwards towards the portico of the garden of Adinanagar, where the Maharaja met Captain Sahib (C. M. Wade) once to inspect the parade of the troops and also the other *Baradari* adjacent to the first surrounded on all sides with beautiful

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trees and a canal that flowed very smoothly and rapidly. He was to make the water run in large volume from the Shah Nahar. It was further remarked that a painter for the purposes of making figures, pictures and marks pleasing to the sight had been sent for and was to be given one rupee a day from the account of the Maharaja. Mulla Shakoor and Samad Joo presented themselves to the Maharaja and Fakir Aziz-ud-din conveyed to them the order of the Maharaja that a letter from Lala Kishen Chand with a friendly letter from Captain Sahib (C. M. Wade) and another from Wafa Begum had reached him, asking him to pay Rs. 35,000 as balance and one lakh and twenty-five thousand rupees for Mullah Shakoor, adding that the jewels would remain with the Maharaja by way of a trust and their price would be paid according to the writing of the respectable Shah or they would be returned to him. He further added that at that time the Shah was reported to be camping out of Shikarpur and busy in contracting treaties on oath with the *Nazims* of Sindh with respect to his determination to march upon Qandhar. Mullah Shakoor said that he was present there according to the letters of the Captain Sahib (C. M. Wade) and Wafa Begum and requested to be allowed to depart along with the said sum. The Maharaja said that his departure would take place shortly. A letter was issued to Sardar Hari Singh to send his acceptance in writing to the Maharaja if he undertook to take up the contract of Ghar on the following terms :—First year Rs. 85,000 ; second year Rs. 90,000, twenty-five camels, fifteen mules, two horses and five ponies. On the *18th* of the aforesaid month (29th March 1834 A.D.), reliable persons from the Raja of Patiala, Sardar Tek Singh and Sher Singh, presented themselves to the Maharaja with one horse, 21 garments and Rs. 400 as a *Sarwarna*, besides suits of clothes for Prince Kharak Singh, *Khalsa* Sher Singh and *Khalsa* Nau Nihal Singh and were granted Rs. 500 by way of entertainment. The Maharaja enquired after the health, welfare and condition of the Raja of Patiala. He ordered Fakir Shahdin to go to the camp of Doctor Sahib to tell him that on the following day the camp of the Maharaja would be fixed up in the garden of Nawab Sarfraz Khan of Multan after which it would move to Shalabagh and Dhatoorawala Amb and would reach Amritsar in the end, adding that his departure would be arranged at Amritsar in the best possible way after he had stayed with the Maharaja there for a few days. An order was issued to Misr Beli Ram to prepare the gifts.

[*Page 203*] **Arrival of the Maharaja in Dhatoorawala Amb ; a letter to Avitabile admonishing him on his postponing the confiscation of the estates in the suburbs of Jasrota ; sacred bath on the *Baisakhi* day ; appointment of Prince Kharak Singh to go to Amritsar with the chieftains ; distribution of salaries in the camp of Court Sahib and Ventura Sahib ; reference of bills for the *Sarwarna* ; a letter from the *Bhai* Sahib (Gobind Ram) and a letter to Dewan Sawan Mall.**

On the *23rd of Chet* (3rd April 1834 A.D.), the Maharaja first reached Shalabagh and then went to the place known as Dhatoorawala Amb. A letter was issued to Avitabile to confiscate the estates of the glorious chiefs and others situated near Jasrota. He replied that the chieftains must first each of them be made to be present before

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the Maharaja and the royal order be given for confiscation there and then, adding that after that a letter should be issued to him to enforce the same against each person. *Bhai* Sahib (Gobind Ram) advised the Maharaja that on account of rains the atmosphere had cooled down considerably and, since great weakness was still clinging to him, it was necessary for him to avoid the cold wind and to take his sacred bath on the *Baisakhi* day at that place for it would be very good indeed. The Maharaja felt greatly pleased with the good wishes of the *Bhai* Sahib (Gobind Ram) and Prince Kharak Singh and *Jamadar* Khushal Singh were appointed to go towards Amritsar with *Nishans* and to offer there large sum of money and various other things as *Nazars* according to the custom. Salaries amounting to one lakh of rupees were sent through *Bhai* Surjan Singh for distribution among the platoons of the *Dera* of Court and Ventura Sahibs. A *Parwana* was issued in the name of Dewan Ajodhia Parshad, asking him to make payment of salary to the troops and to report what amount was found to be short or excessive. A bill of Rs. 3,000 regarding *Sarwarna* was referred to Sardar Mangal Singh and of Rs. 10,000 to Chet Singh and of Rs. 1,100 to the *Kardars* of Gujrat and other places. *Bhai* Ram Singh made a request, according to the instructions of Raja Sangat Singh of Jind, regarding the grant of a title to Dewan Singh. He was asked from which Sardar of high pedigree he had descended to deserve a title. At last, out of regard for the said Raja, it was conferred on the person. A letter was issued to Dewan Sawan Mall, intimating him that Mackeson Sahib had left Ludhiana along with Lala Chuni Lal with some boats and was proceeding towards Kot Mathan and that he was to accept in a friendly manner whatever he gave by way of tax, adding that if he mentioned that Captain Sahib (C.M. Wade) would see to it that no interference should be made, for the houses of the glorious Sahibs and the Maharaja were one and the same and there was no reason why a distinction should be made between them.

[*Page 204*] **A letter from *Kanwarji* (Nau Nihal Singh) to the Maharaja ; charities on the *Baisakhi* day ; an account of the royal order to Har Kishen, son of Pandit Madusudan, for taking of *Bahul* and his getting ready to do so and the bewilderment and anxiety of his father ; counsel and advice of Rajaji (Dhyan Singh) ; receipt of a letter from Captain Sahib (C. M. Wade) ; regulations regarding the *Ta'luqa* of Rors issued to Avitabile Sahib ; indisposition of Ventura Sahib ; appointment of Raja Sochet Singh ; order to Misr Beli Ram for the preparation of gifts for Doctor Sahib and the receipt of a horse by way of *Sarwarna* from Lala Kishen Chand.**

A letter from *Kanwarji* (Nau Nihal Singh) intimated the arrival of Amir Bukhsh with 18 horses in his camp on the other side of the river Attock, out of which two swift-footed ones, worthy of special ride, were sent therewith to the Maharaja. In reply he was ordered to establish himself firmly at Chamkani ; adding further that if the *Nazims* of Peshawar gave him 55 horses, according to the law, it would be better otherwise he must stay at Peshawar. On the blessed *Baisakh Sankrant* (11th April 1834 A.D.) three horses, one elephant, 8 pairs of gold bangles, 8 gold pitchers, some

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cows, some buffaloes, and many other things were given to the poor and the needy on the occasion of the *Sankalap*. Pandit Har Kishen, son of Pandit Madusudan, came to the Maharaja, who asked him to take *Pahul* first and after that he would be given command over some of the troops, granting him at the same time one plume set with pearls and Rs. 200. He got ready to accept the *Pahul* and his father began to shed tears on that misfortune and the Raja *Kalan* advised and counselled the boy to desist, but all was in vain. A letter from Captain Sahib (C. M. Wade) appreciated the prosperity of the *Doaba* Bist Jullundur by Misr Rup Lal and the Maharaja felt very happy on hearing this news. A letter containing the regulations for the *Taluqa* of Rors was issued to Avitabile : Rors, Rs. 30,000 ; Chauki of Sialkot, Rs. 9,000 ; Kurianwala, Rs. 12,000 ; dues of the office, Rs. 500 ; horses and saddles, Rs. 15,000. The disposition of Ventura Sahib got adrift from normalcy and the Maharaja, on hearing this news, sent for Doctor Sahib to treat him. After that Raja Sochet Singh was appointed to fetch the news about his health and he submitted that paralysis had overtaken him and phlegm had become excessive in his limbs and there was no remedy for him except the purification and stimulation of his circulation of blood. An order was issued to Misr Beli Ram to prepare fine articles, such as a pearl-necklace, an under-turban and a horse with a silver saddle, as a farewell gift for Doctor Sahib (Dr. Murray), who had to leave very soon. **[Page 205]** Rs. 200 and one horse sent by Lala Kishen Chand through *Bhai* Sahibs (Ram Singh and Gobind Ram) reached the Maharaja. So Rs. 100 for the horse and Rs. 21 as a reward to the man were granted to be realised from Sahnewal, to be deducted from the account of the Maharaja.

Petition by Fakirji (Aziz-ud-din) regarding the release of the estate of Jasrota ; departure of Doctor Sahib (Dr. Murray) ; bills for entertainments ; presentation of Rai Gobind Jas ; an order to Avitabile ; presentation of Allard Sahib ; application for the grant of leave to Ventura Sahib to proceed towards Ludhiana ; an order to Allard Sahib to realise large sum of money from Baisakha Singh ; departure of Rai Gobind Jas ; a letter from Dewan Kirpa Ram ; and departure of Ventura Sahib towards Ludhiana.

Fakir Aziz-ud-din reported to the Maharaja that the estate of the neighbourhood of Jasrota had been confiscated. Although the mendicants were busy in praying day and night for the increase in glory and prosperity of the Sarkar, the maintenance of those poor Fakirs depended upon that very estate, and hence requested that, in view of his natural inclination to patronise the poor, a letter be issued to release that estate. On the *8th of Baisakh* (18th April 1834 A.D.), Doctor Sahib came to the Maharaja, who inquired from him about the health of the Captain Sahib (C. M. Wade), and asked him which way he would proceed after taking his leave. He answered that he would first go to Ludhiana and would afterwards leave for *Vilayat*, on the advice of Captain Sahib (C. M. Wade). The Maharaja asked him when he would return. He replied that he proposed to return after three years. After that the Maharaja granted him a

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robe of honour, consisting of 11 garments, a pearl-necklace, an under-turban, one horse with a silver harness and Rs. 1,100 in cash, giving at the same time a robe of honour consisting of 5 garments and Rs. 200 in cash to Shahamat Ali. A letter was issued to Sardar Lehna Singh Majithia to receive Doctor Sahib (Dr. Murray) with great show of respect and civility and grant him one hundred and thirty-five rupees by way of entertainment. A letter was sent to Fateh Singh Ahluwalia to look after him and grant him entertainment. *Kardars* of Jandiala were asked to pay him Rs. 125 ; of Verowal to pay Rs. 145 ; of Phagwara to pay Rs. 150 ; and of Jullundur to pay Rs. 125. The last two were to be managed by the *Kardars* of Phillaur. Rai Gobind Jas presented himself to the Maharaja with seven sovereigns by way of *Nazar* and Rs. 500 by way of *Sarwarna*, and was granted a handsome entertainment with the order that he would be sent over to Calcutta very shortly. **[Page 206]** A letter was issued to Avitabile, saying that Wazir Kadara had submitted to the Maharaja that the *T'a'luqa* of Jasrota could yield Rs. 2,00,000 a year and Kathua would yield Rs. 51,000 after two years, when it would be properly populated, and that after that he would be able to give Rs. 21,000 more than that. Avitabile was, therefore, asked to investigate the matter. Allard Sahib came to the Maharaja with five gold ducats and said that Ventura Sahib had become indisposed. He deserved two months' leave to proceed towards Ludhiana. The Maharaja said that the house of the glorious Sahibs and the Maharaja was one and the same and he could go to Captain Sahib (C. M. Wade) for treatment. An order was issued to Allard Sahib to realise one lakh of rupees from Baisakha Singh Dewan and send the same to the Maharaja. The said Sahib asked what job was going to be granted to the said Dewan ; and the Maharaja replied that it would be seen after his payment of this large sum. Rai Gobind Jas departed from the Maharaja with a robe of honour, consisting of 11 garments, one pearl-necklace, one under-turban, one pair of gold bangles and Rs. 500 in cash. Dewan Kirpa Ram sent a letter through the said Rai, stating that he was feeling distressed for want of his maintenance, and the Maharaja ordered that his expenses would be awarded on the following day. Lala Sheo Dial, brother of the said Dewan, came to the Maharaja to ask what position was to be granted him. On the *14th* of the said month (24th April 1834 A.D.), departure of Ventura Sahib took place towards Ludhiana and Rs. 5,000 were granted to him to meet his expenses and a letter was issued to Captain Sahib (C. M. Wade), informing him of his departure for purposes of treatment and asking him to show interest and keenness in looking after him in view of the relations of unity between the two great governments.

Favourable attention of the Maharaja towards Pandit Har Kishen and letter from *Kanwarji* (Nau Nihal Singh) ; an order for the construction of the newly-founded fort at Peshawar ; grant of large sums of money to Shah Ayyub and the son of Zaman Shah ; trouble and dispute between the *Kardars* of Rajaji (Dhyan Singh) and Dewan Sawan Mall ; departure of Mulla Shakoor ; a letter from Dewan Tara

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Chand; taking possession of Bala Hissar by Court Sahib; a letter from Captain Sahib (C. M. Wade); appointment of the Prince (Kharak Singh) to the other side of the river; arrival of the horses sent by *Kanwar* Sahib (Nau Nihal Singh) from Peshawar; grant of an estate to *Kanwarji* (Nau Nihal Singh) receipt of the news of the gathering together of the natives of the other side of the river and the appointment of troops; presentation of the *Vakils* of Raja Ladowala; the proposal for the appointment of Sardars to the other side of the river Attock and a letter from Nawab Shah Nawaz Khan.

[Page 207] Pandit Har Kishen, son of Pandit Madhusudan, presented himself to the Maharaja, who said that the son of the Pandit was really a capable man and, upon his taking the *Pahul*, deserved to be appointed as commanding officer of troops as he belonged to a noble family. He was granted Rs. 100 and a suit of clothes and was ordered to present himself to the Maharaja twice daily. But the Raja *Kalan*, out of regard for the Pandit (Madhusudan) ordered the guards at the *Deorhi* not to allow him access to the Maharaja. On the *17th of Baisakh* (27th April 1834 A.D.), a letter came from *Kanwarji* (Nau Nihal Singh), intimating the interference in Peshawar and keeping in check of the Singhs from plundering and robbing the town and of his own continuing to stand firmly in the gate for a few hours. In reply to it the royal order was issued for the preparation of a very strong fort at Peshawar, appointing at the same time 500 diggers to construct the said new fort. Rs. 500 were granted to *Shahzada* Zaman Shah to meet his expenses and 200 *Manis* of wheat with Rs. 700 in cash to Shah Ayyub and other *Shahzadas*. A troublesome dispute broke out between the Zamindars of Qadirabad in the territory of Dewan Sawan Mall and the villages of the suburbs of Pindi Bhatian of the *ta'luqa* of Raja Gulab Singh with the result that some of them got wounded and others were killed. The Maharaja remarked that the dispute between a Dewan and Raja did not look proper and ordered the said Dewan (Sawan Mal) to make over the village in dispute to Raja Gulab Singh and to deduct its income from the account of the Maharaja. On the *18th* of the said month (28th April 1834 A.D.), Mulla Shakoor departed from the court of the Maharaja and the bill of Rs. 30,000 on account of the price of the diamond was referred for payment to Lala Kishen Chand, Misr Rup Lal and Chet Singh commandant for Rs. 10,000 each. Rs. 500 with a special robe of honour to Mirza Hassan and Rs. 200 with a robe of honour consisting of a *Doshala* were granted to Alij Shah. A letter from Dewan Tara Chand intimated of an attack and a raid on a certain *Garhi* in the region of Bannu and also reported the death of Jai Singh Attariwala and others in the affair and of others getting wounded. It also stated that the fort was closed and he had deferred the punishment of the mischief-makers to some other day on account of their attacking from all sides. In reply to that the order was issued that hurry and haste were not good, that he must proceed tactfully and steadily and should not launch his attack on all sides, for a single front was always desirable. After that the Maharaja remarked

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that Dewan Tara Chand was an inexperienced man and Sardar Sham Singh Attariwala's persistence and steadfastness in the battle-field was certainly an act of the brave. A letter from Court Sahib intimated that he had taken possession of the Bala Hissar in Peshawar and had established guard over the fields and farms, according to the direction of *Kanwarji* (Nau Nihal Singh). In reply to it he was ordered to continue his protection satisfactorily and to remain obedient and loyal to *Kanwarji* (Nau Nihal Singh). **[Page 208]** A letter from Captain Sahib (C. M. Wade), containing recommendation in favour of the grandson of Raja Sansar Chand, came to the Maharaja, and he wrote in reply to it that he would be granted a handsome *Jagir* very shortly. Prince Kharak Singh was given an order to march from Lahore and to establish himself in Ghari Kalla. Troops, comprising the Ramgarhias, Jammuwalas, Raja Sochet Singh's horsemen and other troops of horsemen of Sardar Attar Singh Sandhanwalia and Dewan Kirpa Ram, *Ghorcharas* of Sardar Tej Singh with *Campoo-i-Moalla*, *Topkhana* of Jawahar Mal, and *Gharnal* and the big *Topkhana*, were ordered to accompany the Prince and the obey and carry out all his orders. A reliable person from the respectable *Kanwar* (Nau Nihal Singh) presented three fine horses of light dark and of *Kumait* colour, which were very much liked by the Maharaja on account of their good speed and pace. An estate of Rs. 60,000 was granted to the said *Kanwar* (Nau Nihal Singh). A letter from the news-writer intimated the gathering of Afghans in large numbers for purposes of dispute and disturbance on the other side of the river Attock. Thereupon Wazir Kesri Singh was ordered to cross to the other side of the river with his *Topkhana* and *Platoon*. The *Vakils* of Raja Ladowala came and presented themselves before the Maharaja with one elephant and some other presents, and the Maharaja told them that *Jamadar* Khushal Singh and Raja Gulab Singh were appointed to proceed towards Peshawar so that the sway of the Nawab of Mankera would be established strongly in Tank and Bannu and on the other side of the river Attock while in the regions on this side of the river, in Dera Ismail Khan, his rule would be allowed. A letter from Nawab Shah Nawaz Khan stated that he had appointed his troops to go over to Dewan Tara Chand and that he himself was leaving at that time also to be with him. The Maharaja remarked that it was very praiseworthy of him.

Appointment of Prince Kashmira Singh to proceed towards Attock; a letter from Sardar Tej Singh; a letter to Raja Sochet Singh; a letter to Dewan Tara Chand; a letter to *Shahzada* Kamran; an order to *Bhai* Gurmukh Singh for preparing gold-threaded saddles.

During these days Prince Kashmira Singh left for Attock with 200 horsemen, under orders of the Maharaja, to establish himself on the bank of the river, to cross it and to allow anybody who came from Peshawar to cross the river only on the production of a letter from Sardar Hari Singh and not to allow any unauthorized person to cross it and to protect and guard his post very satisfactorily. He was granted *Pashmina* worth Rs. 5,000 to meet his expenses. **[Page 209].** A letter from Sardar Teja Singh arrived to report his arrival at the

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Sarai of Pakka ; and in reply he was ordered to make his first halt at Hasanabdal and to proceed afterwards with Prince Kharak Singh along with his platoons and *Gharnals* and to establish himself on the other side of the river Attock. A letter was issued to Raja Sochet Singh reprimanding him for not writing anything about his condition since his departure from Peshawar, asking him to submit the report of every detail henceforth contrary to his previous conduct and to carry on the administration of Peshawar according to the counsel and advice of Sardar Hari Singh and to remain obedient and loyal with respect to every order and command issued by *Kanwar* Sahib (Nau Nihal Singh). A letter was issued to Dewan Tara Chand to reach Peshawar and present himself to *Kanwarji* (Nau Nihal Singh), for it was greatly felt that upto that time he had not secured the felicity of presenting himself to him, and he was expected to go soon to Peshawar and engage himself in rendering good services in accordance with the order of *Kanwar* Nau Nihal Singh and Sardar Hari Singh. A letter was issued to *Shahzada* Kamran, asking him to send swift-footed horses worthy of his special ride, for his eagerness for riding special horses had exceeded all limits and was bound to become a source of great expectation for him in view of their friendly relations. Rs. 16,000 were given to *Bhai* Gurmukh Singh for the preparation of gold-threaded saddles with the order that he must prepare them of the finest and first rate quality and that whatever he would have to spend in excess of the government grant would be given to him by the Maharaja afterwards. Troops of the *Ghorchara* horsemen were ordered to go to Peshawar by an incessant march and to engage themselves in rendering good service to *Kanwar* Nau Nihal Singh and to guard and protect Peshawar according to the directions of *Kanwarji* (Nau Nihal Singh) and Sardar Hari Singh and to show great enthusiasm in being at their beck and call, adding further that they must buy from the town straw, firewood, grain, etc. and should never on any pretext become a cause of trouble to the people. This last matter they should regard as of strict urgency.

Talks about Allard Sahib on the *19th of Har* (30th June 1834 A.D.) ; departure of Allard Sahib ; appointment of Devi Dyal towards Multan ; arrival of horses from Peshawar ; a letter to Raja Sangat Singh and its reply and order to Sardar Lehna Singh Majithia for the cleaning of Rambagh and allowing Shah Nehar to flow through it ; a letter to Dewan Sawan Mall ; departure of the Maharaja towards Amritsar.

On the *19th of Har* (30th June 1834 A.D.) Sahib Singh *Risaldar* presented himself and the Maharaja asked him about the affairs of Allard Sahib. He stated that the said Sahib was getting ready his luggage for the journey, **[Page 210]** and added that the horsemen of the regiment were feeling very much bewildered and distracted on account of the intended departure of that officer, who looked after his troops so well that it was regarded quite impossible to find any other commanding officer like him. The Maharaja said that he was an old and weak man and could not render much service to the troops (regiments) and so he had been allowed to go. The *Risaldar* said that even though he was an old man, yet he was far superior to the youth of their country ; he took great interest in

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drilling his troops every day and did not allow even the minutest detail to escape him through negligence and inattention, adding further that the way in which he had prepared a fine regiment and trained soldiers in drill was quite impossible for any one else to emulate. The Maharaja said that he was proceeding to his native country on leave and as soon as he would come back he would be taken in service. Afterwards the aforesaid person was called in again and the Raja *Kalan* and the *Bhai* Sahib (Govind Ram) were ordered to get a certificate from Allard Sahib in writing that whatever he would be granted by the Maharaja he would like it and accept it and that, in case nothing was given him, he would have no grievance. At the time of the departure of the respectable Sahib he filled his eyes with tears out of his gentleness and good wishes for the Maharaja and said that, if he would live beyond two years, he would certainly present himself to the Maharaja. The Maharaja said that the duration of his absence was small and there was strong expectation that he would have a chance to reach the court of the Maharaja once again. The fires of mischief and disturbance had been kindled between the *Kardars* of Raja Gulab Singh and Dewan Sawan Mall. For their extinction Devi Dyal was appointed with the order that if the said Dewan wanted to spend his days in joy and health he was to withdraw his hand from mischief. He was further ordered to establish his sway in the *ta'luqa* of Akalgarh, the contract of which was over made to him against Rs. 28,000. Rs. 200 were granted to his nephew for his expenses. Eleven horses from Peshawar came to the Maharaja and had grown very thin and lean on account of the long distance they had to cover. The Maharaja said that he wanted to send them back; but he feared the disappointment it would cause to *Kanwarji* (Nau Nihal Singh). A letter from Raja Sangat Singh asked what kind of entertainment was to be provided to Sardar Gujjar Singh and Rai Gobind Jas on their arrival in his territory. The reply was sent that his and the Maharaja's house was one and the same, there was no necessity of ceremonies and the usual entertainment should be provided to them. A letter was issued to Sardar Lehna Singh Majithia, informing him that the Maharaja was going to Amritsar very soon and he was to clean Rambagh and Kaulsar and to direct the Shah Nehar into the tanks, for its sight was expected to please the Maharaja.

[Page 211] On *the 21st of Sawan* (3rd August 1834 A.D.) a letter was issued to Dewan Sawan Mall, telling him that the said *Ta'luqas* were granted to him simply by way of favour and he was expected to make them prosperous in a spirit of fidelity and faithfulness: Pakpatan Rs. 15,000; Ma'ruff Rs. 35,000; Attari Dandawala Rs. 20,000; Chhatapur Rs. 19,000. He was further asked to send over to the Maharaja all the soldiers of the Gorkha and Sheikh Wassawan platoons and to maintain a new platoon in their stead, the expenses of which he would have to meet from his profits from the said territory. On the *24th* of the said month (6th August 1834 A.D.), the Maharaja ordered the march of his heaven-kissing standards from Shalabagh, reaching Dogaicha on the first day. Shahtoora on the *27th* (9th August 1834 A.D.), Hamidpur on the *28th* (10th August 1834 A.D.), where Sardar Lehna Singh Majithia

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presented himself with Rs. 500 and some sweets and went over to Ram Bagh after that, where discharge of 11 cartridges (shots) took place.

Grant of an entertainment to the Prince (Kharak Singh) and others on the arrival of the Maharaja at Amritsar; entry of the Maharaja into the *Darbar Sahib*; charities of the *Sankrant of Bahdon* (15th August 1834 A.D.); an humble letter from Dewan Moti Ram from *Kashiji*, presentation of Rai Gobind Jas; entrusting of the revenue of Kulu and Mandi to Raja Hira Singh; inspection of horsemen on their departure towards the east; sermon and advice to Sardar Gujjar Singh.

The Maharaja granted to the Prince (Kharak Singh) Rs. 525 by way of entertainment at Amritsar together with some entertainment to the Raja of Rajas (Dhyan Singh), *Bhai* Sahibs (Ram Singh and Gobind Ram), Fakir Aziz-ud-din, Dina Nath and the *Munshies*. On the *30th of Sawan* (12th August 1834 A.D.), the Maharaja entered *Darbar Sahib*, made an *Ardas* of 125 ducats, made an offering of a pearl neckalace to *Granth Sahib* and at the time of his rubbing his forehead before the *Darbar Sahib* exclaimed "Great was the *Darbar Sahib* to have offered him a sacred sight of itself". After that, making an *Ardas* at the *Akal Bunga*, *Jhanda Bunga* and other places, as usual, he went over to Ram Bagh and granted Rs. 525 by way of entertainment in honour of his arrival in Amritsar to Prince Kharak Singh, Mangal Singh and Chet Singh and a large sum of money was granted also to the Raja *Kalan*, to *Jamadar* (Khushal Singh) to Jiwand Singh Mokal, to Dina Nath and others. On the *Ist* of the blessed *Bhadon* (15th August, 1834 A.D.) the Maharaja went to Kaulsar and distributed alms and charities. A letter from Dewan Moti Ram came from *Kashi* with a box containing cosmetics, essence of *Kiora*, Jam of aloes and many other similar things and the Maharaja ordered for despatch of necessary expenses to the said Dewan (Moti Ram). **[Page 212]** Rai Gobind Jas came to the Maharaja and offered some *Nazar* and was told that he would soon be sent along with Sardar Gujjar Singh. On the *6th* of the said month (20th August 1834 A.D.), Raja Hira Singh was entrusted with the collection of revenue from Mandi, Kulu and Suket and Rs. 10,000 were fixed as the commission of the said Raja. Well-equipped horsemen with special arms and fine garments presented themselves for appointment towards Calcutta. The Maharaja wished to know what sort of a shot at gun each one of them was. Thereupon the parade took place and most of the *Singhs* struck the target aright. The Maharaja addressed the said Sardar with a view to advise and counsel him; thus he said that he must not take wine in Calcutta, must not utter abuses to anybody and must strictly avoid mixing with sinful women and never talk anything to the glorious Sahibs besides the subject of strengthening and developing unity. On the *9th* of the month (23rd August 1834 A.D.) Rs. 15,000 were granted to Nawab Sarfraz Khan to meet his necessary expenses.

Departure of Rai Gobind Jas; account of *Baba* Sahib Singh Vedi; grant of fine gifts to the Vakils of the Government, and order to *Khalsa* Sher Singh; entry of the Maharaja into the temple of *Deviji*; arrival of *Baba* Bishen Singh at Amritsar;

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an order to Court Sahib ; preparation of the requisites of journey ; presentation of Raja of Siba ; presentation of the *Shahzada* of Delhi ; orders in various directions with respect to *Nazars* and presents for the blessed *Dussehra* day.

On the *9th of Bhadon* (23rd August 1834 A.D.) Rai Gobind Jas presented himself under his orders and was granted one very valuable *Doshala* and a pair of bejewelled gold bangles and was told emphatically to act according to his own counsel in every undertaking with the comradeship of Sardar Gujjar Singh, because both of them were regarded as sincere well-wishers since long. The *Vakils of Baba* Sahib Singh Vedi came to the Maharaja, who remarked that he would deem it a favour if the said *Baba* would come to him to honour him by affording him his sacred sight ; adding all the same that the said *Baba* had not made his eldest son sit upon the carpet of Guruship simply because his mother was not alive and had made his younger son take that seat, because his mother was alive. He remarked that, to the pleasure of the Maharaja, by the grace of God, flames of dispute and quarrel would break out between the two brothers. Proposals began to be made for preparing fine gifts for the *Lat* Sahib ; for the king of *Villayat* (London) 100 garments, consisting of *Doshalas*, a piece of brocade, Atlas, red silk, Multan *Kheses*, gold-bordered *Lungis* and many other things ; **[Page 213]** for *Lat* Governor Sahib 51 garments, one Persian gun, one spear and one horse ; for Metcalfe Sahib 31 garments ; for Clerk Sahib one dagger and one Persian gun ; for Captain Wade Sahib, 21 garments and 7 articles of jewellery ; and for *Begum Lat* Sahib an earring, one mirrored finger-ring, one *Champa Kali*, one *Kiran Phool*, one necklace and one ring. The Maharaja said that all the above-mentioned things were to be put in bags and to be handed over to the *Vakils*. A letter was issued to *Khalsa* Sher Singh to stay at Chawinda and to report the fact to the Maharaja for he was to be sent to Raja Sansi with *Tambol*. Dewan Singh, the well-known man, said to the Maharaja that he had set up a place of worship to Sri *Deviji* in the Chauk Passian and requested the Maharaja to visit the place to enjoy the sacred sight of *Deviji*, for he would consider it a great favour and kindness. The Maharaja said that he would do so on the following day ; and, accordingly, on the following day he went to enjoy the sacred sight of *Deviji via* Lohgarh Gate after inspecting the Dam Damas (fortification) of Gobind Garh on the back of the Khara horse and took a salute by the discharge of cannons. Dewan Singh presented to the Maharaja 21 garments, one pair of gold bangles and three articles of jewellery in addition to Rs. 125 by way of *Sarwarna* and gave 15 garments to the glorious Prince (Kharak Singh), 11 to Raja Hira Singh, 7 to the Raja *Kalan*, 7 to *Jamadar* (Khushal Singh), Sardar Majithia, Sardar Jawind Singh and the other *Munshies* and *Daftaries*. After that the Maharaja went to *Darbar Sahib via* Bazar Guru and gave Rs. 525 to *Darbar Sahib*, 125 to Akalgarh and a similar amount to *Jhanda Bunga*, *Shahid Bunga*, *Dukh Bhanjani* and *Gharyali Bunga* and went over to Rambagh. On the *16th* of the said month (30th August 1834 A.D.) Baba Bishen Singh reached Amritsar and was granted Rs. 525 as entertainment and his *Vakils* were ordered to submit to the Maharaja the large sums of money and the cannons which were

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with them, adding that the Raja *Kalan* Bahadur would control and administer Ranjitgarh in the best possible way. On the *17th* (31st August 1834 A.D.) the respectable *Baba* had the pleasure of an interview with the Maharaja and presented *Parshad* and a *Doshala*; whereupon the Maharaja gave him Rs. 1,000 by way of *Nazar*, rubbed his forehead before him and allowed him to depart. A letter was issued to Court Sahib to report what things he wanted for the platoons so that they might be prepared and delivered to him soon, because the departure of the royal standards was proposed after *Dussehra*. Raja of Siba presented himself to the Maharaja, made a *Sarwarna* of Rs. 400 and presented some horses. He was granted Rs. 500 by way of entertainment. **[Page 214]**. The *Shahzada* of Delhi presented himself to the Maharaja with two pistols and many other gifts characteristic of the Eastern Country. The Maharaja enquired after the affairs of that country and gave Rs. 500 and a *Doshala*. *Parwanas* were sent to the Raja of Basoli, Rajas of Jind, Mandi, Kulu and Suket, to Fateh Din Kasuria, Khazan Singh, *Kardar* of Mankera, Dewan Sawan Mall, Rudar Chand, Amolak Ram, *Kardar* of Jaswan Kotla and Dharmkot, *Kardars* of Nurpore and to the Raja of Rajoriwala, asking them to present themselves to the Maharaja along with their *Nazars* for the blessed *Dussehra* day according to their old custom.

Letter to *Khalsa* Sher Singh; letter to *Khalsa* Kharak Singh; presentation of Sardar Wasawa Singh Sindhanwalia; a letter from Captain Sahib (C. M. Wade) and its reply; order for the grant of suits of clothes on the *Dussehra* day; a letter from *Khalsa* Nau Nihal Singh and a letter in reply to it; an order to the whole staff to present *Nazars* to Raja Hira Singh.

A letter was issued to *Khalsa* Sher Singh impressing on him that a royal order was issued at that time to all and he was also to present himself in accordance with it on the blessed *Dussehra* day with gold ducats, horses and saddles, according to the old established custom. A letter was issued to Prince Kharak Singh to pay one lakh and ninety-five thousand rupees in the form of salaries to Maharaja's troops and the platoons adding further that he should deduct the expenses of the horsemen and the platoons from income of the *Ta'luqas* granted to him by the Maharaja for this purpose and should claim from the Maharaja the income realized by him (Maharaja) from the country withdrawn from those *Ta'luqas* by the Maharaja, and should investigate satisfactorily what his *Kardars* had taken; or his *Mutsaddies* had misappropriated and make good the loss caused by such appropriation to the Maharaja. He was asked to treat that matter as urgent. On the *24th of Bhadon* (7th September 1834 A.D.), Lala Kanhya Lal, *Vakil* of Sardar Nihal Singh Ahluwalia, presented himself along with Munshi Nur Mohd. and the Maharaja asked him to pay the sum of Rs. 20,000, which was entrusted to him by Sheikh Ghulam Mohy-ud-din. The aforesaid person replied that not even one shell by way of such trust was with him. Misr Beli Ram was ordered to take in writing from the said *Munshi* that he would pay twice that sum if the trust was proved. The said *Munshi* replied that he would in that case even pay thrice that amount and after the writing was completed, he was granted

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one pair of *Doshala* and was allowed to depart. **[Page 215]** Sardar Wasava Singh Sindhanwalia presented Rs. 125 by way of *Nazar* and Rs. 500 by way of *Sarwarna*. The Maharaja enquired from him the circumstances of happiness connected with the marriage and felt very happy over it. A letter from Captain Sahib (C. M. Wade) intimated his interview with Sardar Gujjar Singh, his pleasure at the inspection of the fine gifts, the horsemen and the company (troops) with the remark that some of the horsemen were really worthy and fit people while others were not suited to be sent on a long journey to Calcutta. He further asked the Maharaja to send 25 other horsemen and one company, well-trained in the art of drilling and consisting of handsome, tall-statured young men, who might be regarded as the pick of the country. Thereupon suitable horsemen ware selected from the camp of the *Ghorcharas* of the Prince (Kharak Singh) and others; their drill was inspected by the Maharaja and they were sent thither. A royal order was issued that suits of clothes must reach the Maharaja for their delivery to Prince Kharak Singh, Prince Sher Singh, *Khalsa* Nau Nihal Singh, glorious chiefs, *Daftaries*, officers of horsemen and the platoons and the commandants on the blessed day of *Dussehra*, according to the old custom, for the blessed day of *Dussehra* was farst approaching. A letter from *Khalsa* Nau Nihal Singh demanded camels for *Topkhana* and *Zamburkhana*. He was directed in reply to take 45 camels from *Bhai* Dal Singh and *Bhai* Mahoon Singh, authorised agents at Rawalpindi and Khattar in the account of the Maharaja, for a deduction would be allowed to them according to the receipt by that light of the retina of the kingdom (Kharak Singh). *Parwanas* were issued to all the staff and the servants of the Maharaja and the *Ta'luqas* to present their *Nazars* on the *Sankarant* of *Asuj* to Sardar Hira Singh with the remark that it would greatly please the Maharaja.

Entry of the Maharaja into *Darbar Sahib* on the *Sankrant of Asuj* (15th September 1834 A.D.); arrival of the Maharaja in the garden of Sardar Tej Singh; arrival of the *Vakil* of Jind and the men from Peshawar; arrival of the son of Yar Mohammad Khan in Amritsar; a letter to *Khalsa* Sher Singh; appointment of Munshi Karam Chand with robes of honour on the *Dussehra* day to proceed towards Peshawar; a letter from Captain Sahib (C. M. Wade); an order to Dewan Kirpa Ram, a letter from *Khalsa* Nau Nihal Singh and a reply to it; a letter from Sardar Attar Singh; a letter to Sardar Fateh Singh Ahluwalia; a letter to Raja Gulab Singh; appointment of the command of Raja Hira Singh with respect to the Rajas of Kulu, Mandi and other places.

On the *Sankrant of Asuj* (15th September 1834 A.D.) the Maharaja rode the Khar horse from Rambagh and went over to *Darbar Sahib* and offered his humble *Ardas* in thanksgiving for the restoration of his health and normal spirits at *Darbar Sahib*, *Akal Bunga*, and other places, as usual. He gave away one elephant, several horses and several buffaloes by way of charity on the occasion of his *Tuladan* and went over to Rambagh. On the *2nd* (16th September 1834 A.D.) the Maharaja went to the garden of Sardar Tej Singh and felt very happy at its sight. He remarked that the garden was

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really laid out in the choicest style of the glorious Sahibs. **[Page 216]** The said Sardar presented two special horses and was granted Rs. 50 as reward for the same. The *Vakil* of Raja Sangat Singh presented himself with one horse to the Maharaja, who enquired after the affairs of the said Raja and granted him Rs. 125 by way of entertainment. From the news from Peshawar it became known that Dost Mohd. Khan had sent a letter to *Khalsa* Nau Nihal Singh, asking for the conferment of Peshawar upon him, declaring that it would be better and that he would always remain obedient, loyal and a tributary of the Maharaja and would deliver swift-footed horses with many other gifts from the *Villayat* to the Maharaja at the capital city of Lahore. In case his request was not complied with his expert warriors fired with religious enthusiasm from the mountainous regions of Khot, Fridi, Isafzai and other countries of Khurasan, Bannu and Tank would gather together and he would descend upon Peshawar. He added that this was put in writing as a notice to the Maharaja. The news intimated further that the said *Kanwar* (Nau Nihal Singh), Sardar Hari Singh and Raja Sochet Singh were enthusiastically busy in holding conferences regarding this matter. On the *4th* of the said month (18th September, 1834 A.D.), Sultan Khan, a reliable person from Raja Sochet Singh, came to put up along with Yar Mohammad Khan near Gobind Garh and sent his affectionate letter to the Maharaja, who granted him Rs. 1,100 by way of entertainment. A letter was issued to *Khalsa* Sher Singh to present himself to the Maharaja on the blessed *Dussehra* day with a large force of 2,000 horsemen, 30 Zamburaks, two cannons and one horse with a gold saddle by way of *Nazar* and should be the first to offer *Nazar* on the first of *Nawrata*. On the *4th* of the said month (18th September 1834 A.D.) Munshi Karam Chand with the following valuable robes of honour for *Kanwarji* (Nau Nihal Singh) and also all the glorious chiefs was appointed to proceed towards Peshawar : *Kanwarji* (Nau Nihal Singh) 25 garments, Raja Sochet Singh 11 garments, Sardar Hari Singh 11 garments, Ram Lal 10 garments, Shamsher Singh 9 garments, Fateh Singh 7 garments, Dewan Hakim Rai 7 garments, Rattan Singh 5 garments, Bajhatar Singh 7 garments, Wazir Kesri Singh 4 garments, Attar Singh Sindhanwalia 10 garments, Sardar Lehna Singh 10 garments and Sardar Jawala Singh 9 garments. An order was given that these robes of honour were to be submitted to *Kanwarji* (Nau Nihal Singh), who was to confer and distribute them with his own blessed hand. A letter from the Captain Sahib (C. M. Wade) intimated the departure of Sardar Gujjar Singh onwards from Ludhiana and a reply was sent to him to strengthen the foundations of unity between the two great governments. An order was issued to Dewan Kirpa Ram to proceed towards Kashmir or to take up the country of *Doaba* on contract according **[Page 217]** to the counsel of the Raja *Kalan*, the *Bhai* Sahib (Gobind Ram), Fakir Aziz-ud-din and Misr Beli Ram. He should rest assured that the kind attention of the Maharaja would be directed towards him. A letter from the respectable *Kanwarji* (Nau Nihal Singh) intimated that he had granted the control of the country of Hashtanagar to Salamat Rai for one lakh and twenty-five thousand rupees and had appointed Anant Rai as administrator of justice and had sent labourers towards Ghat for the construction of the fort. In reply he was sent a letter,

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informing him that as soon as the Maharaja would reach Rohtas, Fakir Aziz-ud-din and Dewan Dina Nath would be sent to him for settling certain financial matters and asked him to purchase a new *Dali* and send it to the Maharaja and to store up provisions in the fort Sumergarh with great effort and enthusiasm and to shift the camp from the old place to some place of better climate, adding further that splendid robes of honour were being sent to him to be given out by his own blessed hand to everybody. A letter from Sardar Attar Singh disclosed the design of Dost Mohammed Khan upon Peshawar, and in reply the order was issued that, as soon as Dost Mohammad Khan entered those regions to raise the dust of misfortune upon his head, they were to withstand him with perfect unanimity between themselves and to plunge into war enthusiastically with the proviso that no haste or hurry should be evinced in the matter and everything was to be carried out step by step and with tact. A friendly letter was issued to the dignified Sardar Fateh Singh Ahluwalia, expressing great eagerness for his interview and asking him to please the Maharaja with his sacred sight at Amritsar on the first of *Nawrata*. An order was issued to Raja Gulab Singh to present himself to the Maharaja on the blessed *Dussehra* day with horses having gold saddles, ducats and a large sum in cash, according to the old established custom. A letter was issued to Rajas Ajit Singh of Kulu and of Suket and Mandi, informing them that the command of Sardar Lehna Singh Majithia had been removed and Raja Hira Singh was appointed as commanding officer, adding further that henceforth they had to submit the large sums of their *Nazar* to the Maharaja through him. He was further informed that a special horse was granted to him according to his own request and that Raja Hira Singh was being sent to him for realising Rs. 2,000 in lieu of his own grant of elephant and seat, asking him to pay the said sum to him, for a deduction would be made in his accounts when they would be taken.

Disturbance in the *Sarai* Dakhni; robes of honour for the Rajas of the mountainous regions; presentation of the Maharaja before *Baba* Kahan Singh and his interview with *Baba* Bishen Singh; arrival of the Maharaja at the Dharamsala of *Bhai* Sahib; a letter from *Khalsa* Nau Nihal Singh and its reply; [*Page 218*] **arrival of the *Shahzada* of Delhi; a letter from Dewan Kirpa Ram; merry-making and enjoyment of the blessed *Dussehra* day; and the departure of royal standards from Amritsar.**

The *Vakil* of *Baba* Bishen Singh presented himself to the Maharaja and said that disturbance had broken out in *Sarai* Dakhni, in which many men of the said *Baba* and many of *Baba* Kahan Singh were killed. The Maharaja said that the dispute between the brothers did not look proper and assured him that, by the grace of the immortal God, the flames of enmity would not kindle aloft. The Maharaja granted a robe of honour, consisting of 11 garments like *Doshalus* and pieces of brocade with Rs. 500 to Hasan Khan, son of Yar Mohammed Khan, and a letter was sent to the said Khan, informing him of the conferment of robe of honour upon his son and assuring him of untold favours. A letter from Captain Sahib (C. M. Wade) reported about the entrenchment set up by *Baba* Bishen Singh in *Sarai* Dakhni and

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the kindling up of the fires of enmity and dispute between the brothers. The Maharaja said that the extinction of the fire would be managed ; but the Maharaja had a regard for both parties on account of their belonging to the glorious dynasty of the Gurus. The following splendid robes of honour were sent to the Rajas of the mountainous regions through their Vakils : Raja of Mandi, 11 garments ; Raja of Suket, 11 garments ; Raja of Kulu, 11 garments ; one *Doshala* to every one of the *Vakils*. On the *11th of Asuj* (25th September 1834 A.D.), the news of the arrival of *Baba* Kahan Singh at Amritsar reached the Maharaja, who secured the honour of going into his presence in the morning and, after condoling him about the death of *Baba* Sahib Singh, said that this world was transitory and that nothing besides the Immortal personality of God can survive for ever. He then began to talk about the disturbance of the *Sarai* Dakhni. He said *Baba* remarked that if any reliable person from the Maharaja had gone to the younger son of the said *Baba* the flames of dispute would have become extinct and his possession would have taken place over the fort of *Sarai* Dakhni and the matters would have not developed to necessitate entrenchment. The Maharaja said that reconciliation between them was very desirable. On the *17th of Asuj* (1st October 1834 A.D.) the Maharaja first inspected the parade of the regular platoons of Misr Sukh Raj and afterwards, going *via* Lahore Gate to the *Dharamsala*, where *Bhai* Basti Ram had been carrying on prayer and penance, gave the *Bhai* Sahib Rs. 500 and made an *Ardas* of Rs. 200 to *Bhai* Kooma Singh and began to talk about association with the *Sadhus*. After that the *Bhai* Sahib gave him a suit of clothes consisting of 7 garments and 21 cups made of sugar and the Maharaja then went to Rambagh. A letter from *Kanwarji* (Nau Nihal Singh), demanding 200 soldiers of the camp of Sardar Attar Singh Sindhanwalia for the establishment of *Thanas* at Ghat and Illachi-Tiri and requesting for an estate for the expenses of the platoons, was received by the Maharaja. **[Page 219]** In reply to it he was told that the appointment of soldiers for the *Thanadari* of Ghat and Illachi-Tiri would take place very soon, adding that it had been noted that he would be granted an estate in the suburbs of Peshawar by the Maharaja and later on grant would be made for the expenses of the platoons in the near future on the arrival of the Maharaja in Rohtas. He was further asked to prepare statements of income of the country of Peshawar separately, distinguishing between the sway of Ahmed Shah and Timur Shah, to confer robes of honour sent to him upon the chieftains with his own hand and to realise *Nazars* of gold ducats with horses and gold saddles and to send them over to the Maharaja. On the *21st* of the said month (5th October 1834 A.D.) *Shahzada* Akbar engaged himself in fruitful friendship with the Maharaja with three swords and two pistols and was granted Rs. 10,000 by way of entertainment by the Maharaja, who enquired from him about the affairs of that country. A letter from Dewan Kirpa Ram explained that he had enjoyed the sacred sight of Sri Jawala Mukhi and the Maharaja sent Jawahar Singh Bistri to him to set his mind at rest, informing him that, out of his great kindness, the Maharaja had invited Dewan Moti Ram into his presence and it was very strange that Dewan Kirpa Ram was himself preparing for it (his departure). On the blessed *Dussehra* day, on the *28th* (12th

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October 1834 A.D.), the Maharaja went to the *Kotha* and held a *Darbar* with great glory. At first all the glorious chieftains presented themselves and offered gold ducats and horses with golden saddles; and after that all the staff and servants secured the fecility of both the worlds by offering their *Nazars*. After that the Maharaja enjoyed the conquest of "Lanka" by Raja Ram Chandraji and ordered the discharge of *Topkhana* with great glory. Later the Maharaja inspected the parade of the troops of horsemen and the platoons and felt very happy over it. On the *following* day (13th October 1834 A.D.) the departure of the royal standards took place from Amritsar towards Batala.

Arrival of the Maharaja at Batala and acceptance of an entertainment and cash there; his going afterwards to Kalanaur and Dera Baba Nanak; a letter from Lala Kishen Chand from Ludhiana; an interview with the dignified Sardar Ahluwalia; later the arrival of the Maharaja at Sialkot.

On the *Sankrant of Katik* (15th October 1834 A.D.), the Maharaja reached Batala and distributed charities and alms according to his previous habit. Sardar Jawala Singh presented himself with *Lungis* and rolls of *Soosis* and a large sum of cash. An order was issued that *Khalsa* Partap Singh, who had come with *Nazar*, must present himself to the Maharaja. Afterwards the Maharaja went into the town, showered gold upon the poor and the weak and went over to the *Baradari*, when a discharge of *Topkhana* took place. *Khalsa* Partap Singh presented himself to the Maharaja with two horses, one elephant, Rs. 1,100 and 50 gold ducats, out of which the Maharaja very kindly bestowed upon him the ducats. **[Page 220].** After that an entertainment was offered to the Raja *Kalan* and other glorious chiefs by the *Kardars* of *Khalsa* Sher Singh. On the *2nd* of the month (16th October 1834 A.D.) Khalsa Partap Singh presented himself to the Maharaja and was awarded one tussel beset with pearls, one pearl-necklace, one armlet and one bejewelled turban gem. On the *3rd* of the month (17th October 1834 A.D.) the Maharaja reached Kalanpur, where its *Kardar*, Lal Singh, presented himself to the Maharaja with Rs. 525 in cash and some sweets. The *Kardars* of the other side of the river Ravi were sent Rs. 15,000 as their salaries by name through Misr Sukh Raj. Two horses with golden saddles and 11 cows sent by Dewan Sawan Mal reached the Maharaja, who granted to the men of the Dewan Rs. 250. The Maharaja visited Dera Baba Nanak on the *5th* of the said month (19th October 1834 A.D.), prostrated himself thereat and offered Rs. 1,100 as *Ardas* and made *Baba* Bishen Singh take the seat of his revered father, giving him a *Doshala* and a turban. From the news from Ludhiana it became known that Raja Sangat Singh had reached the other side of the river Sutlej in order to see the Maharaja. Sardar Wasawa Singh was appointed along with Dewan Singh, his own *Vakil*, to receive him. A letter from Lala Kishen Chand intimated that he had explained to Captain Sahib (C. M. Wade) that, in spite of the uncongenial condition of the troops of the Maharaja in the town of Peshawar and Ghat and in spite of the atmosphere being charged with conspiracies and intrigues, *Kanwar*

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Sahib (Nau Nihal Singh) had maintained his presence of mind and he added that the Captain Sahib (C. M. Wade) had felt very happy on learning about the same. The Maharaja said that there was no doubt about the whole-hearted sincerity of the Captain Sahib (C. M. Wade). On the *8th* of the month (22nd October 1834 A.D.), the Maharaja reached the fort of Sobha Singh, where the dignified Sardar Fateh Singh Ahluwalia visited the Maharaja and they kept on talking about the old times for some hours. On the *10th* of the said month (24th October 1834 A.D.) the Maharaja reached Baraina and reached Sialkot on the *11th* (25th October 1834 A.D.).

A letter to Lala Kishen Chand, demanding his presentation; presentation of Prince Kashmira Singh and Peshawara Singh; presentation of the Maharaja in the Bir of Baba Nanak; departure from Sialkot and arrival in Ranjit Garh and Chaprar; a letter to *Kanwarji*, (Nau Nihal Singh); a letter from the *Vakils* appointed towards the east; arrival of the Maharaja in Theh on the Dewali day; appointment of Misr Mul Raj for bringing Raja Ladowala; an order for entertainment at Amritsar; an order to dignified Sardar Fateh Singh Ahluwalia to cross to the other side of the river [*Page 221*] **and later to wade through the river Chenab; arrival of the Maharaja in Bajwat and a *Nazar* and entertainment by *Jamadar* Khushal Singh; a letter to Lala Kishen Chand, arrival once again in Manawar, receipt of a letter from Captain Sahib (C. M. Wade); a letter from Sardar Wasawa Singh and its reply and an order to the glorious Prince (Kharak Singh) for an entertainment for the chieftains and the other employees of the Maharaja.**

A letter was issued to Lala Kishen Chand to leave the presence of Captain Sahib (C. M. Wade) at once on the receipt of the said letter and reach the Maharaja at Sialkot. On the *11th of Katik* (25th October 1834 A.D.), Princes Peshawara Singh and Kashmira Singh presented to the Maharaja one horse and Rs. 1,100 in cash and received many favours. Rs. 825, were ordered to be realized from a village in the vicinity of Sialkot for the purposes of *Langar*. On the *12th* of the said month (26th October 1834 A.D.), the Maharaja entered Bir of Baba Nanak, made an *Ardas* of Rs. 500 in honour of his health and recovery and ordered the departure of his royal standards when 4 hours of the day were left and reached the height of Theh. On the *13th* of the month (27th October 1834 A.D.), the Maharaja reached near Ranjit Garh and invited the *Thanadar* of the place into his own presence, when he stated that he was obedient and loyal to the Maharaja and had never cherished any idea to go to war. The Maharaja rode his special conveyance and went over to Chaprar and ordered the regiment and platoons of Dhaunkal Singh to halt there. A letter was issued to *Khalsa* Nau Nihal Singh to submit a report to the Maharaja after due investigation of the income of the autumn crop and the spring crop of Peshawar and also an account of the periodical transfer of the troops. A letter came from Sardar Gujjar Singh and Rai Gobind Jas, explaining that they had met Feridan (Fendrid) Sahib and had a long talk with him purporting to enhance the degrees of unity

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between the two great Governments, adding that the glorious Sahib felt very happy and pleased on seeing the *Singhs* fire Persian guns exactly at the target in their very presence and adding that they had proceeded further by boats. In reply to it they were asked to send a detailed account of all the matters of that place on their arrival in Calcutta after covering the stages of the journey. On the *15th* (29th October 1834 A.D.) the departure of the heaven-kissing standards took place from Chaprar and they went over to Tabtah on the bank of the river Chenab, where the Maharaja engaged himself in pastime and hurt. On the *17th* (31st October 1834 A.D.), on the blessed *Dewali* day, the Maharaja granted Rs. 1,100 to Raja Hira Singh and illuminations took place at night with great glory and the surface of the earth began to reflect the sky. Dancing girls engaged themselves in singing and received handsome rewards. **[Page 222]** Rs. 1,100 were given to *Baba* Sharoon Nath and Misr Mul Raj was appointed to bring Raja Ladowala to the court of the Maharaja by making him cross the river Sutlej and Beas with comfort and ease. Rs. 100 and a suit of clothes of *Pashmina* were granted to the said Misr and the *Kardars* of Amritsar were sent an order to provide entertainment to the said Raja. Sardar Fateh Singh Ahluwalia was told that the Maharaja will wade through the river while all of them had to cross it by boats. On the morning of the *Amavas* (1st November 1834 A.D.) alms and charities were distributed, as usual, and the Maharaja waded through Chenab about the ferry of Kalewal and went over to Bajwat, where he performed ablutions. *Jamadar* Khushal Singh provided Rs. 1,000 by way of entertainment at Bajwat, which is a fertile place where canals flow ; the land is fertile, fit for cultivation and the yield abundant. A letter was issued to Lala Kishen Chand, stating that Raja Sangat Singh was young and inexperienced and that he must keep in view the relations of friendship of the Maharaja, who was his sincere and whole-hearted sympathiser. On the *19th* (2nd November 1834 A.D.) the Maharaja reached Manawar. A letter from Captain Sahib (C. M. Wade) intimated that he had observed courage and daring in Raja Sangat Singh quite unlike the methods of English. The Maharaja heard it and did not utter a word. A letter from Sardar Wasawa Singh intimated that Captain Sahib (C. M. Wade) prevented Raja Sangat Singh from presenting himself to the Maharaja. The Maharaja said that the said Raja had ventured to come to him without giving any information. The royal order was issued to the glorious Prince (Kharak Singh) to provide entertainment in the camp of everyone according to the following details :—The Maharaja Rs. 1,100 ; the Raja *Kalan* Rs. 200 ; *Jamadar* Khushal Singh Rs. 200 ; Mian Udham Singh and Jiwand Singh Mokal Rs. 100 each ; Sardar Dhanna Singh Malwai Rs. 100 ; *Granth Sahib* Rs. 250 ; Rattan Singh Rs. 20 ; Guloo Rs. 25 ; Kahan Singh Rs. 10 ; Wazir Kesri Singh Rs. 10. A letter was issued to Sardar Wasawa Singh to stay at Talwan so long as the dispute between the Captain Sahib (C. M. Wade) and Raja Sangat Singh did not end and so long as reconciliation did not take place between them. A letter was issued to Raja Sangat Singh, informing him that a letter from Sardar Wasawa Singh had reached and that he must leave Talwan for Ludhiana to have a happy interview with Captain Sahib (C. M. Wade) and, with his express approval, cross the river and present himself to the

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Maharaja. A letter was sent to Captain Sahib (C. M. Wade), stating that Raja Sangat Singh had been allowed to return from Talwan to Ludhiana, to see that intimate friend, according to his (Captain's) written report, and asked him to send him back to present himself to the Maharaja afterwards in view of the usual established form and agreement.

[*Page 223*] **A letter from *Khalsa* Nau Nihal Singh; presentation of Avitabile; an interview with the dignified Sardar Fateh Singh Ahluwalia, departure of the royal standards from Manawar; conversation with Sardar Attar Singh Sandhanwalia, an order to Sardar Tej Singh and the platoons of Court Sahib and their encampment at Daulatnagar; interview with Sardar Dhanna Singh Malwai; a letter from *Khalsa* Sher Singh; a letter to Dost Mohd. Khan; a letter to Captain Sahib (C. M. Wade) and Feridan Sahib, congratulating them over the case of Jodhpur; arrival to the Maharaja in Dinga; later in Khar, still later on the other side of the river Jhelum.**

A letter from *Kanwarji* (Nau Nihal Singh) intimated that he had controlled the administration of the town of Peshawar and had determined to proceed to Kabul and Shikarpur, according to the orders of the Maharaja, adding that he had granted the contract of Illachi Tiri to Jalal Khan Bhatti. In reply to it he was ordered that it was not desirable or advisable that he should decide courageously and boldly to proceed forward, adding further that the said contract must be as follows:—

He must pay Rs. 21,000 in cash, 31 camels, two horses and two dogs, otherwise he should take upon himself to maintain one hundred horsemen by sending their expenses to *Kanwar Sahib* (Nau Nihal Singh). He was further asked to stay at Peshawar if the climate of the place agreed with the system of the light of the eye, otherwise he should go and establish himself on the bank of the river Lunda. On the *20th of Katik* (3rd November 1834 A.D.) Avitabile presented to the Maharaja Rs. 1,100 in cash and 125 gold ducats, and the Maharaja enquired from him about the affairs of the country under his control. The dignified Sardar Fateh Singh Ahluwalia visited the Maharaja with one horse and the Maharaja felt greatly pleased by continuing to talk with him about the olden days. On the *22nd* of the month (15th November 1834 A.D.) the Maharaja rode from Munawar and told Sardar Attar Singh Sandhanwalia that he had advised him that the camp must be set up in the rear since the atmosphere was unfavourable, and yet he had gone to establish his camp two *kos* ahead of it. The departure of the royal standards took place towards Daulatnagar on the *23rd* (6th November 1834 A.D.) and Sardar Tej Singh and Court Sahib were ordered to go over to Dinga with their own regular troops and to accompany the stirrup of the Maharaja. On the *24th* (7th November 1834 A.D.) Sardar Dhanna Singh Malwai, who had been appointed by the Maharaja himself for the sacred sight of Tarakata Devi, came and presented himself to the Maharaja at Daulatnagar. **[Page 224]** The Maharaja enquired from him all about the difficult passages and impassable routes of the mountainous regions. *Khalsa* Sher Singh wrote about

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the parade of the troops of the camp and the Maharaja ordered him that he would inspect the same immediately on his arrival in Rohtas. A letter was issued to Dost Mohd. Khan that untold favours will be directed towards him and a grant would be made for his maintenance provided he presented himself in the spirit of a person true to the salt and a well-wisher. It was essential that he should send a reliable person to the court with swift-footed, good statured and handsome Afghan horses. From the news from the East it became known to the Maharaja that the Raja of Jodhpur had entered into a firm treaty with the glorious Sahibs, agreeing to pay them Rs. 3 lakhs every year in addition to 15,000 guns to be maintained by him. He had thus raised the dust of misfortune upon his head on account of his ill-luck, which had made him go astray from the path of righteousness. Therefore, the victorious troops of the glorious Sahibs were appointed to proceed in that direction and the said Raja was awakened from the sleep of ignorance and negligence and agreed in writing to pay Rs. 60 lakhs of the past dues and 25 lakhs as expenses of the troops. The glorious Sahibs had returned from that place triumphantly and gone over to the country under their own sway. The Maharaja, who always had in view to strengthen the foundations of unity and unparalleled intimacy, sent four letters at that time to Captain Sahib (C. M. Wade) and Feridan (Fendrid) Sahib, conveying them his congratulations. On the *25th* (8th November 1834 A.D.) the Maharaja ordered the departure of his royal standards from Daulatnagar, went over to the *Sarai* of Khawaspur and got his camp set up at Kacha. On the *26th* (9th November 1834 A.D.), the Maharaja reached Dinga and inspected the drill of the platoons at about the third quarter of the day when the *Qanungoes* and *Zamindars* of Dinga earned the felicity of both the worlds by offering their *Nazars*. A letter from Sardar Gujjar Singh and Rai Gobind Jas intimated their arrival at Akbarabad and their intention to proceed to Kashiji (Benaras.) The Maharaja reached the village of Khuri on the *28th* (11th November 1834 A.D.) and Ghar on the *29th* (12th November 1834 A.D.) and became very angry on finding that place in a deserted condition. The Zamindars complained to him with a great hue and cry and the Maharaja took possession of Ghar on account of that and crossed the river Jhelum on the *30th* (13th November 1834 A.D.).

Arrival of the Maharaja at Rohtas ; inspection of the parade of the troops of *Khalsa* Sher Singh ; a letter to *Kanwar* Nau Nihal Singh ; appointment of *Khalsa* Sher Singh to proceed towards Peshawar ; an order to Misr Rup Lal ; presentation of Lala Kishen Chand and talks about Raja Sangat Singh ; grant of horses to the Prince (Kharak Singh), Ahluwalia Sardar and others ; a letter from Amritsar explaining the affair of Dewan Kirpa Ram ; a letter from paradise-like Kashmir.

[Page 225] On the *Sankarant of Maghar* (14th November, 1834 A.D.) alms and charities were distributed on the bank of the river Jhelum and the royal standards departed from there and marched in the direction of the village of Kala and reached Rohtas. On the *2nd* (15th November 1834 A.D.), on the blessed birthday of

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the Maharaja, large sums of cash were distributed among the deserving, etc. and the Maharaja turned his attention to the inspection of the parade of the troops of *Khalsa* Sher Singh. *Jamadar* Khushal Singh very clearly and smartly put the tall-statured horses and fine, tall and handsome youngmen in the front ranks and drew them in line in such a way that the Maharaja was greatly pleased. The respectable *Kanwar* (Nau Nihal Singh) was appointed for the control and administration of the country on both sides of the river Attock with the Kakran horsemen appointed to remain in his service. He was given a royal order to send his troops across the river, to stay in Hazro and to audit three years' accounts of the *Kardars* of Chachha and send the sums to Lahore. He was granted Rs. 1,100 for the preparation of a tent without poles. An order was issued to *Khalsa* Nau Nihal Singh, stating that Sukha Singh *Ardali* had reached the Maharaja at that time with two horses, one with a golden saddle and the other with a silver saddle, as *Nazar* on the occasion of *Dussehra*, and was ordered to get prepared a golden saddle valued at Rs. 5,000 from the goldsmiths of Peshawar and to send the same to the Maharaja. A letter was issued to Misr Rup Lal to confiscate the *Taa'luqa* of Tara Singh Kanahgarhia and to report to the Maharaja after a due investigation of the previous year's income of the place. On the *8th* (21st November 1834 A.D.), Lala Kishen Chand *Vakil* came to the Maharaja from Ludhiana and the Maharaja felt very sorry on hearing about the unfortunate condition of Raja Sangat Singh. On the *10th* (23rd November 1834 A.D.) Prince Kharak Singh was ordered to establish his camp in Domeli with Gulab Singh and Amir Singh Man. One horse was granted to the prince. On the *11th* (24th November 1834 A.D.) one horse with a special saddle was granted to each of the Sardars, Fateh Singh Ahluwalia, *Jamadar* Khushal Singh and the Raja *Kalan*. From the news from Amritsar it became known that Dewan Kirpa Ram had put on the garments of a mendicant and was going to *Gangaji* and *Kashiji*. Fakir Imam-ud-din and Chaudhri Gahi Khan checked him and said that it was quite impossible to leave that place without the permission and order of the Maharaja. Thereupon 8 days were fixed as the period. A letter from Mehan Singh commandant came from Kashmir through an orderly to intimate that the shawl wool was going from Tibet to Jammu and, on account of the inattention of the Maharaja, Kashmir had become absolutely deserted and its affairs had gone from bad to worse. **[Page 226]** *Bhai* Ram Singh had not made a report to the Maharaja simply out of regard for the Raja *Kalan*. By chance the said orderly met the Maharaja while he was out for a ride, kissed his feet and explained the whole matter. At the time of the *Darbar* the Maharaja addressed the Raja *Kalan* angrily, stating that it was not the duty of the clerks of the state to make reports and that, in case *Bhai* Ram Singhji failed to submit any statement regarding the Raja *Kalan*, who else could make it. A letter was issued to Col. Mehan Singh, stating that Mulla Farash and Sukh Lal had been appointed to investigate the conditions of Kashmir, asking him to do his utmost to make Kashmir prosperous, remarking that the Raja *Kalan* had also been sent a very emphatic note to that effect.

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Departure of Lala Kishen Chand *Vakil* ; presentation of the *Vakil* of Raja Ladowala ; departure of the royal standards from Rohtas towards Domeli ; death of the Raja of Basoli ; arrival of the Maharaja at Domeli ; grant to Misr Jassa of the *Ta'aluqas* ; presentation of the author of this history and later of the dignified Sardar Ahluwalia ; departure from Domeli and crossing of the river Jhelum ; arrival of the Maharaja at Ramnagar ; a letter to *Khalsa* Nau Nihal Singh.

Departure of Lala Kishen Chand *Vakil* took place from the Maharaja with a grant of a valuable robe of honour, consisting of a *Doshala* and a piece of brocade. According to his recommendation Munshi Inayat Ullah, an attendant upon the Captain Sahib, was granted two villages from the *Ta'aluqa* of Riarki to the value of Rs. 200 a year. Dal Singh, reliable person of Raja Ladowala, came to the Maharaja and Fakir Imam-ud-din and Chaudhri Gahi Khan were ordered to arrange for a very respectful welcome for Raja Ajit Singh Ladowala on his arrival near Amritsar and to fix up his tent at a suitable place and provide him with an entertainment and other requisites. On the *17th* (30th November, 1834 A.D.) the departure of royal standards took place from Rohtas and the Maharaja went over to the bank of the river Ghan. From the news from Amritsar it became known that the Raja of Basoli had bidden farewell to this mortal world on account of an attack of scarlet fever. The officials of the Raja were ordered to stay at Amritsar till the arrival of the Maharaja, who was leaving soon for that place, assuring them further that kind attention would be directed towards them. On the *18th* (1st December 1834 A.D.) the royal standards reached Domeli and Misr Jassa of *Toshakhana* was granted the following *Ta'aluqas* :— **[Page 227]** Rohtas Rs. 1,20,000 ; Nir Rs. 40,000 ; Mirpur Chomak Rs. 15,000 ; Kala Rs. 25,000 and Ghar Rs. 20,000.

A royal order was issued to him to collect the revenue without detriment to the prosperity of the people. At Domeli the author of this history presented himself to the Maharaja, who asked him to prophesy the nature of the current year and he stated that it was going to be a very blessed and auspicious year. The Maharaja would enjoy perfect health and spirits and great strength would develop into his principal limbs. He would ride horses very often and would like to travel a great deal. From all sides happy news would arrive and all his internal and external desires of the physical world and of the spiritual one would be realized. At that time the dignified Sardar Ahluwalia happened to arrive in the presence of the Maharaja, who remarked that the author of this copy of the blessed book of history was a wonderful man, immune from the cares of the world, adding that whatever he put down on paper concerning astrology and his forecasts based on astronomy came out to be generally correct. Sardar Sahib, who was a trouchstone for judging information and a treasure of minute qualities, began to praise the author of this history in a very sweet and flattering tone on account of his previous relations. May he, by the grace of Immortal God, live beyond the limit of time along with his glorious sons. On the *21st* (4th December 1834 A.D.), at about the third quarter of the

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day, marching from Domeli the Maharaja went to Padhari. He reached the fort Burjwala on the top of high mountain after traversing difficult passages of the mountainous area on the *22nd* (5th December 1834 A.D). ; went to put up at the ferry of Jalalpur on the bank of the river Jhelum on the *23rd* (6th December 1834 A.D.). After crossing the river, he reached Guru Mangat on the *24th* (7th December 1834 A.D.) and enjoyed the sacred sight of the Dera of *Bhai* Banun Ji and made an *Ardas* there. *Bhai* Wazir Singh came forward to observe the formality of *Parshad* and the Maharaja went to Batala on the *25th* (8th December, 1834 A.D.) and issued an order to Sardar Tej Singh that he should at once leave Rohtas along with the ammunitions and the other war materials on the summons of *Khalsa* Nau Nihal Singh, Sardar Hari Singh and Raja Sochet Singh in order to oppose Dost Mohd. Khan. Lala Chuni Lal was appointed for the purpose (for carrying this message) to Tej Singh. On the *26th* (9th December 1834 A.D.) the Maharaja reached the bank of the river Chenab, and on the *27th* (10th December 1834 A.D.) entered Ramnagar, where Jawahar Singh Bistri secured the felicity of both the worlds by presenting one horse and Rs. 10,000 in cash by way of entertainment on the *28th* (11th December 1834 A.D.).

[Page 228] A letter was sent to *Kanwarji* (Nau Nihal Singh) to send an acceptance in writing regarding the contract of Peshawar for Rs. 12 lakhs with the following details :— For Infantry Rs. 4,000 ; for Cavalry Rs. 1,500 ; for expenses of his own Bela Rs. 7,50,000 ; demands and orders Rs. 1,25,000 ; the Maharaja Rs. 1,25,000 ; the country of Khattak and Isafzai Rs. 2,000 ; footmen Rs. 1,50,000 ; stores of the fort, robes for zamindars and other expenses Rs. 50,000.

A letter to the departing troops and to the reliable persons of Bannu and Tank ; departure of royal standards from Ramnagar ; arrival of the Maharaja in Lahore ; presentation of the author of this history ; presentation of Sardar Wasawa Singh and his appointment to receive Raja Ladowala ; departure of Sardar Fateh Singh Ahluwalia ; a letter to *Khalsa* Nau Nihal Singh ; a letter to the Raja *Kalan* ; sacred sight of the *Dera* of Bhai Wasti Ram ; entertainment to Raja Ladowala ; grant of a robe of honour to Misr Sukh Raj ; interview of Raja Ladowala ; a letter to Sardar Tej Singh ; a letter to *Khalsa* Sher Singh ; a letter to *Kanwar* Kharak Singh, grant of suits of clothes on *Lohri* day.

Parwanas were issued to Misr Sukh Raj for putting up on the bank of the river Attock and keeping a guard over the neighbouring area and also to the son of Sardar Hari Singh and Ram Singh Bili to put up near Hazro and to protect the people. The reliable persons were granted special robes of honour and made to depart from Bannu. Sheikh Badr Bakhsh was appointed to collect Rs. 25,000 and the royal standards marched from Ramnagar on the *2nd of Poh* (14th December 1834 A.D.) and went to Akalgarh, where Dewan Devi Ditta, Dilbagh Rai and other *Kardars* of the neighbourhood secured the felicity of both the worlds by providing him with entertainment and other necessary things. On the *3rd* (15th December 1834 A.D.)

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the Maharaja reached Matto ; on the *4th* (16th December 1834 A.D.) in the suburbs of Rattali, on the *5th* (17th December 1834 A.D.) in Kot Pindi Dass and on the *6th* (18th December 1834 A.D.) in the metropolis of Lahore. A letter was issued to Dewan Kirpa Ram to present himself after his enjoying the sacred sight of Jawala Mukhi. **[Page 229]** He was further told that Rs. 5,000 were granted him for his maintenance and were to be realized by him from the *Kardar* of Palam. A letter was issued to Jawahar Singh Bistri to remain with the said Dewan for all kinds of service and to send him to the Maharaja with great assurance, for he was an object for the untold favours of the Maharaja. The author of this history presented himself to the Maharaja, who asked him to tell the whereabouts of *Alijah* Dost Mohd. Khan. With the help of his astronomical calculations he said that he was putting up at that time at Kabul. The Maharaja asked him when he would come to Peshawar, and he replied that he would reach there in *Chet* without doubt, when by chance the Maharaja would also be in the vicinity of that place. Rs. 100 were granted him by way of a reward with the remark that his word was quite correct. Sardar Wasawa Singh came to the Maharaja and was granted Rs. 250 by way of *Sarwarna* and Rs. 500 by way of entertainment, and was ordered to leave for reception of Raja Ajit Singh Ladowala. Royal orders were sent to the *Kardars* of Phillaur, Jullundur and Verowal and other places to provide entertainment, hospitality and to look after and take care of the respectable Raja. Sardar Fateh Singh Ahluwalia told the Maharaja that, though his heart never felt satiated with the sight of the Maharaja, the settlement of many affairs necessitated his going to Kapurthala. The Maharaja granted him a special horse, fine garments and fine articles of jewellery in addition to Rs. 5,000 granted to him out of regard for him for ornaments of the grandson of that respectable Sardar. A letter was issued to Prince Nau Nihal Singh, informing him that at that time Suleman, a reliable person from the Captain Sahib (C. M. Wade), was proceeding towards him with many things sent by the glorious Sahibs and asked him to make him reach his destination in perfect safety since relations of mutual friendship existed between the two great Governments. A letter was issued to the Raja *Kalan* that he was granted the following *Ta'aluqas* and had to collect the large sum of money with honesty and by keeping in view the prosperity of the people :— Chaprar Rs. 41,500 ; Chatti Rs. 4,000, Oodowali Rs. 7,000, Chauki Naushehra Rs. 7,000 ; Naushehra villages Rs. 11,000, Roras villages Rs. 1,500 ; Lakhanpur *Ta'aluqa* Rs. 7,000 and Ghar Rs. 7,000. **[Page 230]** On the blessed anniversary day of *Bhai* Wasti Ram the Maharaja went to his *Dera*, made a prostration there, presented himself to *Bhai* Kooma Singh and offered Rs. 500 by way of *Ardas*. *Bhai* Sahibs Bhai Ram Singh and Gobind Ram granted a special robe of honour to the Maharaja and allowed him to go. Rs. 1,100 Nanakshahi with 100 trays of sweetmeat and a *Dali* of fruits were granted by way of entertainment to Raja Ladowala, the *Haveli* of Sardar Fateh Singh Ahluwalia was set apart for the residence of the respectable Raja and a special robe of honour was granted with a *Doshala* and a piece of brocade to Misr Sukh Raj. On the *16th* of the said month (28th December 1834 A.D.), Raja Ajit Sing Ladowala presented himself to the Maharaja with Rs. 1,100 by

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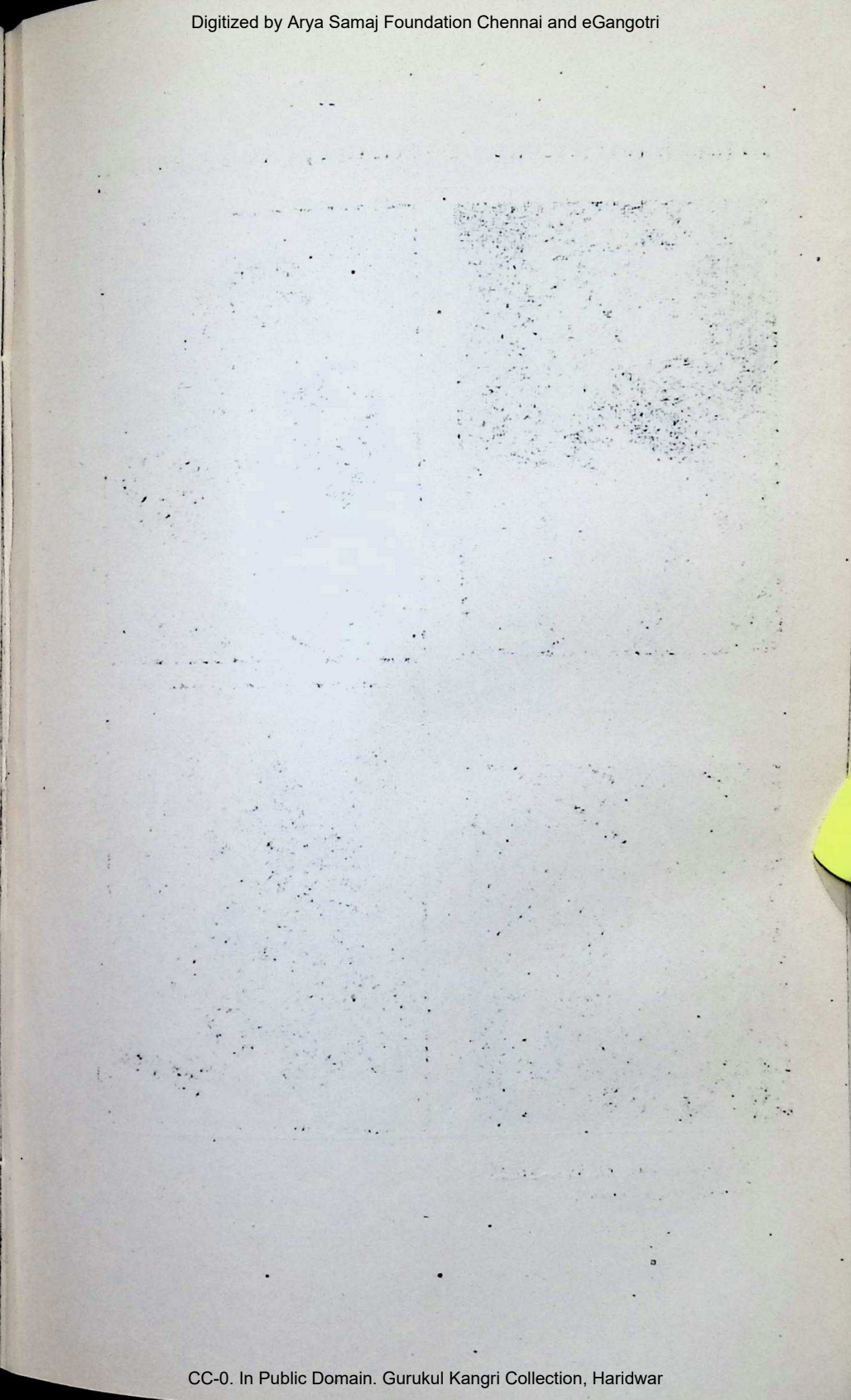

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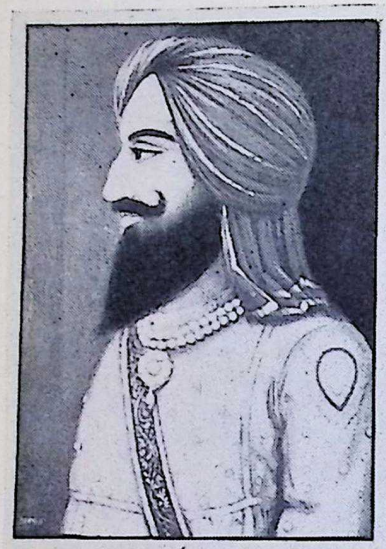
NOTABLE COURTIERS OF MAHARAJA RANJIT SINGH



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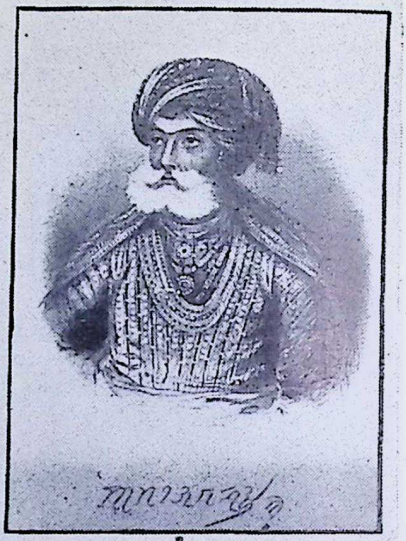

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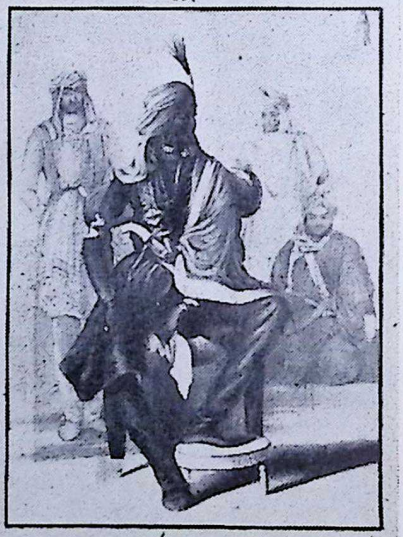

4.

1. *Raja Kalann Dhian Singh*
2. *Raja Gulab Singh*
3. *Hari Singh Nalwa*
4. *Raja Hira Singh*

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way of *Sarwarna*, 500 gold ducats by way of *Nazar*, one special horse, one huge elephant, 21 fine and rare garments, a pair of gold bangles, an under-turban, an armlet, a necklace and a plume. The Maharaja first enquired after his health and then talked about unity between the two great Governments of *Khalsa Ji* and the glorious Sahibs. After that the respectable Raja took leave and went away to his own camp. A letter was issued to Sardar Fateh Singh Ahluwalia to send some clever men to Kabul to report to the Maharaja after due investigation about the intentions of Dost Mohd. Khan and to stay there till further orders from the Maharaja. On the *24th* (5th January 1835 A.D.), a letter was issued to *Khalsa* Sher Singh to establish the control of *Bhai* Mahoon Singh in the district of Chhachha, which was granted to him (Mahoon Singh) at that time, and to carefully look after the said person in every way. On the *27th* (8th January 1835 A.D.), the Maharaja invited Raja Ladowala to a party of merriment and pleasure and music and dance by the dancing girls took place. *Khalsa* Kharak Singh was ordered to march from Ramnagar to Sheikhupura and to submit a report to that effect to the Maharaja. During these days *Lohri* suits of clothes were granted to Raja Hira Singh, Raja Sochet Singh, *Jamadar* Khushal Singh, Sardar Wasawa Singh, Raja Ajit Singh Ladowala and his two princes, Rattan Singh *Gadwai*, Kahan Singh *Gadwai* and to all the staff and servants. Rs. 5,000 were given to Shah Ayyub, Nawab Sarfraz Khan, Zulifquar Khan and Rs. 500 were given to Kashmira Singh and Peshawara Singh.

[*Page 231*] **Departure of the *Vakils* of Hyderabad; alms and charities of the *Maghi* day (12 January, 1835 A.D.); a letter to Prince Kharak Singh; *Nazars* on the blessed *Maghi* day (12 January, 1835 A.D.); letters from the glorious Sahibs; fixture of *Nazar* upon the relatives of the Raja of Jind, showing of a Jovial gathering to Raja Ladowala; an entertainment to the Raja *Kalan*; an interview with Prince Kharak Singh; engagement of the Maharaja in hunt.**

The departure of the *Vakils* of Hyderabad and Khairpur took place with the grant of gifts, elephants with seats, fine garments and farewell souvenirs, according to the old custom. On the *first* of the blessed *Magh* (12th January 1835 A.D.), an elephant, a horse and some suits of clothes, as usual, and Rs. 21,000 in cash were given away in charity. A letter was issued to the glorious prince (Kharak Singh) to march from Sheikhupura and to present himself to the Maharaja to please him with his pleasant sight. The following *Nazars* were offered by the glorious chiefs on the *Maghi day* :— Raja Hira Singh Rs. 125 ; *Jamadar* Khushal Singh Rs. 121 ; Sardar Wasawa Singh Rs. 100 ; Sardar Lehna Singh Rs. 100 ; other glorious chiefs the same. Letters from the glorious Sahibs, emphasising friendship and unity between the two great Governments, were received by the Maharaja and were followed by the news of the good health of Sardar Gujjar Singh on his arrival in Calcutta. Raja Sangat Singh of Jind left this mortal world and took his way to the everlasting universe and the country under his sway on both sides of the river was confiscated and his relatives were required to pay one lakh of rupees with three horses for the release of the said country. On the *3rd*

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of the month (14th January 1835 A.D.), Raja Ajit Singh Ladowala was shown a jovial gathering, where dancing girls of great beauty and winsome manners, dressed in varied coloured garments, stood drawn in lines to produce the music of David. The Maharaja, Raja Hira Singh, the respectable Raja (Ladowala) and the two princes took their seats in chairs while Rs. 5,000 were given to the men of the the respectable Raja after the performance of *Sarwarna* by the men of Maharaja, who granted *Doshala* and a cloak to all the associates, who had come in company with the said Raja. **[Page 232]** Mince meat sausages of various tastes and merrymaking wine were provided and the cup-bearers offered cups of various colours filled with wine to the brim and the dancing girls named Dhanoo and Banoo melted the hearts of the confirmed drunkards and of the ever-dejected drooping hearts by their songs in the tunes of David. The Maharaja granted one horse to the respectable Raja and granted a reward of Rs. 200 to the dancing girls. On the *5th* of the said month (16th January 1835 A.D.), the Raja *Kalan* came from Jammu to the Maharaja and was granted Rs. 500 by way of entertainment and sweetmeats to the value of Rs. 25,100 pomegranates and 21 boxes containing grapes. On the *8th* of the said month (19 January 1835 A.D.), Prince Kharak Singh came with one horse and Rs. 1,100 as *Sarwarna* and was granted Rs. 525 by way of entertainment in addition to Rs. 200, which were granted to Sardar Mangat Singh at that time. On the *13th* (24th January 1835 A.D.), the departure of the royal standards took place for hunt and on the *14th* (25th January 1835 A.D.) game was searched in vain near Bawli Burj.

Return of the Maharaja from hunt and his arrival at the mausoleum of Madho Lall Hussain ; letters from the *Vakils* appointed in the east ; a letter to Dewan Sawan Mal ; an account of the sons of *Baba* Sahib Singh ; an order to Misr Beli Ram to take possession of Sarai Dakhani ; arrival of *Padri* Sahib along with Shahamat Ali ; a letter to Sardar Lehna Singh Majithia and the fixture of *Nazarana* upon the Raja of Basoli.

The Maharaja said that while he was on the other side of the river Ravi, owing to the coldness of the air, he had developed cold and excessive phlegum in his system. Therefore he had decided to return to Lahore to witness the *Basant* celebrations. He proposed to go ahunting in *Phagan*. Accordingly he returned from his auspicious hunt and entered the metropolis of Lahore on the *20th of Magh* (31st January 1835 A.D.). On the *21st* (1st February 1835 A.D.) of the said month he put on yellow robes and rode from the Qilla Mubarik. From the Delhi gate upto the mausoleum of Madho Lall Hussain infantry and cavalry stood drawn in lines on both the sides. The Maharaja inspected the troops and alighted in a tent without poles near the sacred mausoleum. All the chieftains offered *Nazars* on the blessed *Basant* Day and earned the felicity of both the worlds. Raja Ajit Singh Ladowala offered Rs. 500 as *Sarwarna* along with one horse and the Nawab of Multan did likewise.

[Page 233] Thereafter the Maharaja witnessed a display by the dancing girls. The *Vakil* of Ropar presented himself. From the letter submitted by him it became clear that the Raja of the

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place sought the engagement of his daughter with the *Kanwar* Sahib (Nau Nihal Singh). The Maharaja remarked that the said Raja had kept a prostitute in his house. Hence it was not advisable for the exalted rulers to establish relationship with a person of ill-reputation. Letters from the *vakil* deputed towards the east revealed that they had met the "*Nawab*" Governor Sahib Bahadur, had been received with great respect, civility and hospitality and proposed to leave for Ganga Sagar. The Maharaja said that the glorious Sahibs were indeed unique in cultivating relations of friendship and intimacy and asked Fakir Aziz-ud-din to present to him replies to everyone of these letters in the choicest language. A letter was issued to Dewan Sawan Mal to submit a report after true investigation regarding the laws of the *Ta'aluqa* of Jhang Sial, for it was going to be awarded to him, adding further that Misr Rup Lal had sent *Hundis* from the country of the *Doaba* and he was to do the same as soon as he could. The quarrel between the sons of *Baba* Sahib Singh Bedi had developed into a serious conflict and violent hostility, so both of them were required to present themselves and answer certain questions. The Maharaja said that *Baba* Bishen Singh may establish his control in the *Sarai* of Dakhni on payment of Rs. 1,05,000 to the Maharaja by way of *Nazarana*, otherwise the *Vakils* of *Baba* Kahan Singh may do the same and request for the establishment of their control at that place. After that the Maharaja in a peremptory style ordered Misr Beli Ram to establish his control over *Sarai* Dakhni. On the *26th* of the said month (6th February 1835 A.D.), *Padri* Sahib presented himself to the Maharaja along with Shahamat Ali, a *Munshi* of the Captain Sahib (C. M. Wade). The Maharaja enquired from them after the health of the Captain Sahib and said that he was going out for a pastime and hunt and, if they wanted to enjoy the hunt, they should accompany the stirrup of the Maharaja, and if they wanted to stay at Lahore they could enjoy visits to the fort, the Octagonal tower, Shalabag and the mausoleum of Jahangir Shah. They were supplied with Rs. 500 by way of entertainment with a *Khes*, a mattress, a canopied charpoy and a *Dali* of fruits through Khalifa Nur-ud-din. A letter was issued to Sardar Lehna Singh Majithia to state to which reliable person the *Ta'aluqa* of Hajipur and Datarpur be granted, Hajipur for Rs. 6,000 ; Datarpur for Rs. 20,000, adding further that he must collect the income of that place and send the same to the Maharaja. **[Page 234]** The Raja of Basoli presented himself and, out of regard for his minority and out of sympathy for the orphan, the state of Basoli was released for him as before with the grant of a special robe of honour to him and to his other employees and it was decided that he should pay Rs. 30,000 as *Nazarana*.

Alms and charities of the *Sankarant of Phagan* (10th February, 1835 A.D.) ; a letter to Misr Sukh Raj ; a letter to *Khalsa* Sher Singh ; a letter to Prince Kharak Singh ; a letter from Sardar Hari Singh ; a letter to Prince Nau Nihal Singh ; presentation of Raja Ajit Singh Ladowala, a letter from the *Vakil* of the *Nazim* of Kashmir, an order to *Campoo-i-Moalla* ; engagement of the Maharaja in hunt of a tiger and the arrival of *Padri* Sahib to accompany his stirrup ; presentation

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of a *Granthi* from Shahjahanabad ; presentation of the *Vakil* of Patiala ; appointment of Chet Singh towards Anandpur ; a letter to Captain Sahib (C. M. Wade) ; attention of the Maharaja once again at the third quarter of the day ; a letter to the Prince (Kharak Singh) and the other Sardars regarding their departure, merriment and enjoyment of the *Holi* day.

On the *Sankarant of Phagun* (10th February 1835 A.D.) alms and charities were distributed in the form of articles and cash, according to the old established custom, and a letter was issued to inform Misr Sukh Raj that Jawahir Singh, son of Sardar Hari Singh, was appointed at that time to proceed towards him with two cannons and some troops of horsemen, and ordered him to settle the affairs in question in agreement with him. A letter was issued to *Khalsa* Sher Singh to supply to Jawahir Singh as many troops of the footmen and horsemen as he required for the effective control of the affairs in his hand and to keep always in his mind the cause of the said person. A letter was issued to the Prince to leave Lahore with four platoons, troops and the *Topkhana*, to cross the river Ravi and to establish himself in the *Baradari* of Targarh. On the *8th of Phagan* (17th February, 1835 A.D.), in the village of Attari, the Maharaja ordered for the transfer of the troops appointed at Peshawar. *Khalsa* Nau Nihal Singh was called back to the court and *Khalsa* Sher Singh and Avitabile were made to go over to Peshawar. A letter from Sardar Hari Singh intimated that *Alijah* Sultan Mohd. Khan had kindled up the fire of enmity in the neighbourhood of the country of Peshawar and many soldiers were wounded or killed, adding further that Misr Sukh Raj had taken possession of some villages in the country of Ghar and requested that royal order should be issued to him. **[Page 235]** In reply to it an order was issued to him that the said villages were included in the dominions of the Maharaja and Ghari Khurd of Sadhoo Singh, situated in Gandagarh, was granted to him instead. A letter was issued to *Khalsa* Nau Nihal Singh that he should engage himself in assuring and setting the minds of the glorious chieftains and the officers of the triumphant troops at rest, for in the near future he would be sent two lakhs of rupees for distribution among them and that for transfer (as relief) 11 platoons and the *Topkhana* would reach Peshawar very shortly, adding further that he should tell them that they should not lose heart because every one of them would be granted some estate and robe of honour according to his rank. Raja Ajit Singh paid a visit to the Maharaja while the latter was engaged in hunt, and was told that the *Holi* days were fast approaching. His departure would be allowed after that occasion. The *Vakil* of the *Nazim* of Kashmir sent a word that the articles requisitioned by Laptain Sahib (C. M. Wade) had been got prepared from Kashmir and were on their way to Lahore. The Maharaja ordered that no interference should be made with them and they should be allowed to reach Ludhiana in perfect safety, because without doubt there existed relations of friendship and unity between the two great Governments and the Captain Sahib (C. M. Wade) was a true well-wisher of the Maharaja for whom, of all the glorious Sahibs, he had the greatest regard. A letter was issued to Khalifa Nur-ud-din to arrange for the lac-dye

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and other necessary things for the *Holi*, which was drawing near. The officers of the *Campoo-i-Moalla* were given an emphatic order to depart from Lahore along with the platoons and *Topkhana* of John Holmes, Sardar Nar Singh Attariwala and the *Misl* of Dewan Chand, Sardari Mal and the other troops with two lakhs of rupees in cash, to make a halt at Khawri and afterwards to proceed forward. On the *19th* of the said month (28th February 1835 A.D.) the Maharaja went out of Shahzadabad for the hunt of a tiger and ordered that none of the horsemen accompanying the stirrup must carry any gun. Although a great search was made for the tiger yet no trace of it could be found and the Maharaja went to the *Bela* of Mahan Devi. On the *20th* (1st March 1835 A.D.) at about the third quarter of the day the Maharaja rode out with the Raja *Kalan*, Hira Singh and Raja Ajit Singh Ladowala on elephants and entered the *Bela* of Mahan Devi Ji for hunt when all of a sudden a roaring tiger appeared face to face with the elephant of the Maharaja. Raja Ajit Singh fired the English gun at that time and the said tiger stepped back six paces, whereupon Sardar Wasawa Singh and other Sardars rushed to put an end to its life with the strokes of their spears and swords and afterwards put the dead body upon the elephant. **[Page 236]** After that they engaged themselves in listening to the music of the dancing girls and at about sunset indulged in taking wine, when all the glorious chiefs began to eulogise the daring and courage of the Raja of Ladowala. *Padri* Sahib and Shahamat Ali, a clerk of the Captain (Wade) Sahib, presented themselves while the Maharaja was still busy in hunt and, after enquiring of the health of the Nawab *Lat* Sahib and the Captain Sahib (C. M. Wade), he granted Rs. 250 to *Padri* Sahib and Rs. 100 to Shahamat Ali. *Bhai* Jiwan Singh *Granthi* came from Shahjahanabad and the Maharaja enquired from him how the ruler (administrator) of Delhi treated the *Singhs* and the other subjects, whereupon the said person replied that the glorious Sahibs cared a great deal for their subjects and looked after everyone. Sher Singh, *Vakil* of the Raja of Patiala, presented himself and asked for permission to leave. The Maharaja told him that it would take place after the days of *Holi*. It was at that time that *Bhai* Ram Singh disclosed that the mother of the Raja of Patiala had died. The Maharaja remarked that the same thoroughfare was open to every one and whosoever had come into existence his destruction was essential and inevitable. Sardar Wasawa Singh asked which reliable person would be appointed to go there for condolence. The Maharaja replied that he would think over and depute some one. A worth-obedience order was issued to Chet Singh Commandant to go at once to Anandpur and control the situation there, because the *Holi* was drawing near and the Maharaja wished that nobody may create any disturbance and there should be no fighting. A friendly letter was issued to the Captain Sahib (C. M. Wade), informing him that Chet Singh Commandant had been appointed to go to Anandpur to check and control any disturbance which might be created by the residents in the days of *Holi*. On the *22nd* of the said month (3rd March 1835 A.D.), at about the third quarter of the day, when a few hours of the day were left the Maharaja rode on horse back along with *Padri* Sahib and Shahamat Ali, the clerk of the Captain Sahib (C. M. Wade), upto half a *kos*, hunted two pigs and after that returned

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to his tent without poles. On the *26th* (7th March 1835 A.D.) a letter was issued to the glorious Prince Kharak Singh to establish himself at the ferry of Ghari, on the bank of Chenab, and Sardar Tej Singh and Misr Sukh Raj were ordered to establish themselves on this side of the river Attock. On the *29th* and *30th* (10th and 11th March 1835 A.D.) merriment and enjoyment of the *Holi* days took place and on account of the saffron colour and the lac-dye the surface of the earth became red like the colour of the dawn on the sky. Rewards on the occasion of the blessed *Holi* were granted to all the glorious chieftains, the attendants, *Khidmatgars*, staff-in-charge of floorings and the *Chobdars*.

[*Page 237*] **Award of the gifts of the *Holi*; an order to Raja Gulab Singh and Court Sahib; a letter to *Khalsa* Sher Singh; a letter to Sardar Lehna Singh Majithia; a letter to Avitabile; a letter to Lala Kishen Chand; departure of the royal standards to the other side of the Ravi; *Ardas* for the *Bhai* Sahibs (Ram Singh and Gobind Ram); arrival of the Maharaja at Eminabad; a letter to Dewan Moti Ram; showering of gold at Gujranwala; arrival of the Maharaja at Wazirabad; *Nazars* of the blessed New Year's day; crossing of the river Chenab and arrival in Gujrat and later at Rohtas.**

Rs. 500 were granted on the blessed day of *Holi* and Rs. 1,100 were granted to Raja Ajit Singh Ladowala. Five maunds of lac-dye was granted to the said Raja and ten maunds to Ladowala. A letter was issued to Raja Gulab Singh and Court Sahib to establish themselves with their troops at Domelian. A letter was sent to *Khalsa* Sher Singh to show great effort in the guarding and protection of both sides of the river. A letter was issued to Sardar Lehna Singh Majithia, informing him that Sardar Gujjar Singh had done a very improper action on account of his young age and had thus degraded the name of the Maharaja and brought a slur on the reputation of his family. An emphatic order was issued to Avitabile that the Maharaja was proceeding to Wazirabad and he was to get cleared all the places like the Octagonal tower and the fort and to order all the boatmen to collect their boats at the ferry of Ghari Kalla. A letter was issued to Lala Kishen Chand, stating that two years had passed since Prince Nau Nihal Singh was putting up in Peshawar and the glorious chiefs were busy in rendering good services along with their troops, adding that all of them were requesting for the transfer of their troops. The Maharaja further expressed that he wished that he might go to Rohtas and appoint Raja Gulab Singh, Sardar Tej Singh and Sardar Lehna Singh Majithia to proceed towards Peshawar and asked the said Lala to convey it to the Captain Sahib (C. M. Wade) in a friendly way. **[Page 238]** On the *5th* and *6th* of *Phagan* (16th and 17th March 1835 A.D.) the Sarkar engaged himself in hunt in the *Bela* of Murlan and reached near the bridge of Shah Daula at about the third quarter of the day. An *Ardas* was sent to *Bhai* Sahibs (Ram Singh and Gobind Ram), stating that the Maharaja wished eagerly to have an interview with them and asked them to be pleased to show themselves to him and must bring the *vakils* of the Rajas of Nabha, Patiala and Jind with them. On the *8th* of the said month (19th March 1835 A.D.) the Maharaja reached the town

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of Eminabad and secured the pride of both the worlds by enjoying the sacred sight of Rohri *Baba* Nanak Sahib, and, making an *Ardas* there, asked them to invoke the blessings of God upon him. A letter was issued lo Dewan Moti Ram, informing him that Dewan Kirpa Ram had not done well in crossing to the other side of the river Sutlej without an order of the Maharaja, telling him all the same to be careful of his welfare. At about the third quarter of the day the Maharaja went to Gujranwala and showered gold upon its residents. On the morning of the *9th* (20th March 1835 A.D.) the heaven-kissing standards marched from Gujranwala and reached Kot Inayat Khan, where a *Darbar* was held. About the third quarter of the day, the Maharaja entered the town of Wazirabad and showered gold upon its residents. Then a discharge of *Topkhana* took place with great glory. Avitabile presented one horse and Rs. 525 by way of entertainment and the Maharaja felt greatly pleased with the sight of the attractive style of the building of *Bara dari* and appreciated the intelligence of the glorious Sahib on the preparation of such a pleasant building. On the *10th* of the said month (21st March 1835 A.D.), on the blessed New Year's day of the *Sambat* 1892 all the chieftains secured the felicity of both the worlds by offering *Nazars*. The Raja *Kalan* gave 100 gold ducats, *Jamadar* Khushal Singh 21 gold ducats and the other glorious chiefs made offerings according to their respective ranks. On the *11th* of the said month (22nd March 1835 A.D.) the Maharaja crossed the Chenab, reached Gujrat and set up a *Darbar* there. The Raja *Kalan* and the *Jamadar* (Khushal Singh) said that they had lived on the salt of the Maharaja and were quite firm and constant on the straight paths of fidelity and faithfulness and, therefore, requested the Maharaja that he must stay at Gujrat and they would go to Peshawar to secure pride of both the worlds to attain distinction among their contemporaries by rendering good service. The Maharaja kept quiet and did not utter a word. Entertainment was granted to Raja Hira Singh, Raja Ladowala and others on their arrival at Gujrat. **[Page 239]** On the *12th* of the said month (23rd March 1835 A.D.), the Maharaja reached the town of Gujrat and the *Panches* of Kunjah presented themselves along with the relatives of Dewan Moti Ram and offered *Nazar*. A letter from Lala Kishen Chand intimated that Shuja-ul-Mulk had reached Ludhiana. At the third quarter of the day the Maharaja reached the village of Kul, at a distance of 4 *kos* from the *Sarai* of Khawaspur. On the *14th* of the said month (25th March 1835 A.D.) he observed the roll taking of the horsemen of Dewan Baisakha Singh. On the *15th* of the said month (26th March 1835 A.D.) news reached him at the *Sarai* of Aurangabad that the savage Afghans had created great disturbance and that *Khalsa* Kharak Singh Jallianwalia had been slain. The Maharaja remarked that the deceased was a very brave and bold man and went to establish his camp on the bank of the river Jhelum on the 16th (27th March 1835 A.D.). The *17th* (28th March 1837 A.D.) he spent on the way and on the *18th* (29th March 1835 A.D.) he reached Rohtas.

Attention of the Maharaja to make the *Khanqah* a target; a letter to *Khalsa* Sher Singh; a letter to Prince Nau Nihal Singh; a letter to Court Sahib; verbal talks with the

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Maharaja; appointment of Fakir Aziz-ud-din for bringing about the presentation of Raja Gulab Singh and his departure towards Peshawar along with Sardar Lehna Singh Majithia; an order to the *Vakil* of Sardar Ahluwalia; a letter to the Raja *Kalan* and the *Jamadar* (Khushal Singh); grant of a robe of honour to the respectable Raja (*Kalan*) and Dewan Baisakha Singh; presentation of Suleman; a reliable person of the Captain Sahib (C. M. Wade); presentation of a reliable person of *Khalsa* Sher Singh and inquiries by the Maharaja; an account of Dewan Kirpa Ram; arrival of the Maharaja in the camp of Raja Ladowala, a letter to Sardar Tej Singh.

The Maharaja ordered the *Jamadar* of the *Topkhana* to make the Khanqah, outside the fort of Rohtas, a target and raze it to the ground and spent many days in attending to this affair. A letter was issued to *Khalsa* Sher Singh to cross the river Attock along with the victorious troops and to establish himself in Akora in order to protect that region with great vigilance and care. *Khalsa* Nau Nihal Singh was sent a letter, intimating the wish of the Maharaja to go to Peshawar and watch the field of battle and the bravery of the soldiers. The Raja *Kalan*, the *Jamadar* (Khushal Singh) and the other Sardars requested the Maharaja to stay at Rawalpindi and to allow them to secure the pleasure of rendering good service by going over to Peshawar.

[Page 240] A letter was issued to Court Sahib, asking him to leave his place at once on the receipt of the letter and to march to the bank of the river Attock and to establish himself there very firmly. There was a verbal remark from the Maharaja at the time of the despatch of the letter that the laws of the glorious Sahibs were excellent; even if the enemy might throw sovereigns in front of them in the very thick of the battle their soldiers would not cast even a glance at them. On the other hand if the *Khalsa* troops saw a little grain they broke off from the line and rushed to it and spoiled the whole game of war. The Maharaja enquired from Captain Sahib (C.M. Wade) the reason for this and the said Captain replied that there would be no temptation in case monthly salaries of the troops were regularly distributed. On the *20th* of *Phagan*, (31st March 1835 A.D.) Fakir Aziz-ud-din was appointed to bring about the presentation of Raja Gulab Singh, who was appointed to proceed towards Peshawar with his platoons and regiments, to march from Domelian and put up at Bakrala. After that a letter was issued to *Khalsa* Nau Nihal Singh, informing him of the appointment of Raja Gulab Singh, Sardar Lehna Singh Majithia and other troops, ordering him at the same time to establish their camp in the newly-founded cantonment and to attend to the control of various affairs according to the correct counsel of the respectable Raja (Gulab Singh), Lala Kanhya Lal, *Vakil* of Sardar Ahluwalia, came to the Maharaja and a letter was issued to the respectable *Khalsa* (Fateh Singh), asking him to reach Amritsar and establish himself at that place for its protection, adding further that Sardar Majithia had left for Peshawar. He was also sent a verbal message that the dignified Sardar was indeed the fittest person to take charge of Amritsar. On the *25th* (5th April 1835 A.D.) the Raja *Kalan* mentioned about the transfer of Raja

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Sochet Singh and about his own going to that place for rendering good service and about the appointment of *Jamadar* Khushal Singh in place of his younger brother, Ram Lal. The Maharaja remarked that in spite of the presence of so many big Sardars at Peshawar no arrangement had been made to suppress burglaries. A special robe of honour was granted to Raja Gulab Singh, a robe of honour with a pair of gold bangles and a *Doshala* was granted to Dewan Baisakha Singh and *Pashmina* shawls were given to other officers and all of them were made to leave for Peshawar. Suleman, a reliable person from the Captain Sahib (C. M. Wade), came with the medicines, some rice, some currants and with several other things. The Maharaja enquired from him about the affairs of their country. On the *27th* (7th April 1835 A.D.) reliable persons of *Khalsa* Sher Singh, Munshi Chandar Bhan and Sujan Ali, secured felicity of both the worlds by presenting themselves to the Maharaja.

[Page 241] The Maharaja mentioned to them about the crossing of the river Sutlej by Dewan Kirpa Ram, his arrival in the suburbs of Nabha, Patiala and other places and of the reports of the rajas asking him to stay with them, and his non-acceptance of their offers. On the *28th of Chet* (8th April 1835 A.D.), the Maharaja went to the camp of Raja Ajit Singh Ladowala, who presented him as *Nazar* several articles, 21 special garments, one elephant with a seat, one horse with a golden saddle and fine articles of jewellery and gave several garments to others according to their ranks. A letter was issued to Sardar Tej Singh not to allow anyone to cross to this side of the river without a passport from *Kanwarji* (Nau Nihal Singh) Raja Gulab Singh, Sardar Attar Singh Sandhanwalia and Raja Sochet Singh.

Charities and alms on the *Sankrant of Baisakh* (11th April, 1835 A.D.); presentation of Prince Kharak Singh, grant of robe of honour to officers and the *Darogha* of *Topkhana*, departure of Raja Ladowala; grant of horses to *Kanwarji* (Nau Nihal Singh) and others; departure of the reliable persons of *Khalsa* Sher Singh; news from Calcutta; news from Peshawar; a letter from *Khalsa* Nau Nihal Singh; talks of the Maharaja and the appointment of the tent without poles to proceed towards Bakrala.

The charities and alms of the *Sankrant* of the blessed *Baisakh* (11th April 1835 A.D.) were distributed and the glorious Prince *Khalsa* Kharak Singh offered Rs. 125 by way of *Nazar*. Splendid robes of honour were granted to the glorious chiefs, Sultan Mohd. and Ilahi Bakhsh *Tophananawala* and to the other commandants. One elephant was granted to Sardar Tej Singh. On the third of the said month (13th April 1835 A.D.) a valuable robe of honour with one horse and one elephant was granted to Raja Ajit Singh as a farewell gift, while a robe of honour consisting of 11 garments with two articles of jewellery and one horse was granted to each of the two princes of the respectable Raja, who were allowed to depart at that time. Two horses with gold and gold-threaded saddles were sent to Peshawar through Amir Bakhsh *Darogha* to *Kanwarji* (Nau Nihal Singh) and also a horse to Raja Sochet Singh. On the *5th* (15th April 1835 A.D.), the reliable persons of *Khalsa* Sher Singh were allowed to depart with

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the grant of Rs. 200 and one Kashmiri cloak for Munshi Chandar Bhan and Rs. 100 and one cloak for Sujan Ali.

[Page 242] Rs. 1,000 were given to the said reliable persons for the expenses of *Kanwar* Sahib (Nau Nihal Singh). News from Calcutta stated that the glorious Sahibs had shown great civility to the *Vakils* appointed that way by the Maharaja, who had been granted Rs. 5,000 to meet their necessary expenses, adding further that gifts for the Maharaja were getting ready and that their despatch would take place very soon. A letter from the *Lat* Sahib (the G. G.), dwelt upon the strength of the foundations of unity, reported his departure from Calcutta towards *Villayat* and mentioned the appointment of Metcalfe Sahib at Calcutta as officiating *Nawab Lat* (G. G.). News from Peshawar stated that Dost Mohd. Khan had reached *Idgah* near Jalalabad and intended to advance. An order was issued to Raja Gulab Singh to establish a camp by collecting all the troops and to observe great vigilance and care. A letter from *Kanwarji* (Nau Nihal Singh) reported that he had asked Dewan Sawan Mal for the payment of salaries and that the said Dewan had not made any payment. In reply letters were issued to all the *Kardars* of both sides of the river to pay to *Kanwarji* (Nau Nihal Singh) on his demand the salaries and that all such payments would be credited to their accounts. The Maharaja said that he had observed at the time of the parade of the *Topkhana* of the glorious Sahibs that there was a doctor along with it, who attended at once to any soldier who was wounded or injured. Avitabile said that such was their usual practice. The Maharaja said that not a single individual who had come out of the womb of his mother could equal the glorious Sahibs in intelligence and wisdom in matters of their regard for unity and friendship and in point of their manufacturing wonderful things in the world (*verse omitted*). On the *6th of Baisakh* (16th April 1835 A.D.) news from Peshawar stated that *Alijah* Dost Mohd. Khan had advanced 11 *kos* from Jalalabad. Thereupon the special tent without poles was sent to Bakrala and the Maharaja decided to proceed towards Peshawar.

[*Page 243*] **Inspection of the parade of swivels of Prince Kharak Singh; departure from Rohtas; a letter to Khalifa Nur-ud-din; arrival of the Maharaja at Bakrala and later in Bashandur; receipt of a letter from Sultan Mohd. Khan; a letter from Harlan Sahib; arrival of the Maharaja at Barki; presentation of the *Vakil* of Ahluwalia; receipt of a letter from Sardar Ahluwalia and its reply; arrival of the Maharaja at Rawalpindi; and the presentation of its *Kardar* and offer of *Nazar*; presentation of the reliable person of the Nawab of Mankera; the Maharaja's departure from Rawalpindi and arrival in Panja Sahib; appointment of Sardar Wasawa Singh, Jiwand Singh Mokal and Avitabile to proceed towards Peshawar and establishment of the Maharaja on the bank of the river Haroo; his arrival in the Sarai near Attock on the bank of the river about the bridge at the third quarter of the day and crossing the river the next morning.**

On the *9th of Baisakh* (19th April 1835 A.D.,) the Maharaja rode on his horse and engaged himself in the inspection of the regular swivels of the glorious Prince (Kharak Singh). He then ordered the

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departure of his royal standards from Rohtas in the morning of the *10th* (20th April 1835 A.D.). Khalifa Nur-ud-din was sent a letter to take Rs. 5 lakhs from *Moti Mandir* and to hurry up to accompany the glorious stirrup. At noon in the scorching heat of the sun the Maharaja entered Bakrala and rode from there early in the morning with words that he must go to Peshawar and inspect the lines of the warriors and at noon reached Bishandur. A letter from Sultan Mohd. Khan intimated that he was prepared to remain obedient and loyal to the Maharaja and to oppose Dost Mohd. Khan along with the troops of the Maharaja and thereby render good services in expectation of the grant of Peshawar on his promise of payment of yearly tribute, including horses. In reply it was written to him that the arrival of the Maharaja was directed simply by the ascendancy of the star of his glory, asking him to rest assured in his heart and present himself along with all his horses. A letter from Harlan Sahib stated that Sultan Mohd. Khan had issued letters to all the *Ghazis* to send their followers in different directions away from the camp of Dost Mohd. Khan, adding that the said Sardar Sultan Mohd. Khan had told him that he would take whatever the Maharaja would give on his presentation. He further added that, if the Maharaja would grant him the *Ta'aluqa* of Peshawar, he would give him regularly the yearly tribute, including horses, and if he would like to hold parade of his troops just as he did with the troops of other glorious chiefs, he would sacrifice his life in his service. On the *12th* (22nd April 1835 A.D.), the Maharaja reached near the village of Baraki and Lala Kanhya Lal, *Vakil* of Sardar Fateh Singh Ahluwalia, reached there with a letter from the respectable Sardar (Fateh Singh), intimating his departure from Kapurthala and his establishment at Amritsar.

[Page 244] In reply he was asked to guard and protect Amritsar. On the *13th* (23rd April 1835 A.D.) the Maharaja reached near Burj Devala and issued a letter to *Khalsa* Sher Singh, intimating his departure from Ramkani and establishment at Nahkal. On the *14th* (24th April 1835 A.D.) the Maharaja reached the Sarai of Rawatan, and on the *15th* (25th April 1835 A.D.) at Rawalpindi, where he took salute of *Topkhana*. *Bhai* Dal Singh presented himself with seven horses, Rs. 525 in cash and one hundred pots full of sweets. Munshi Fazal Ali, a reliable person from the Nawab of Munkera, presented four horses and was granted by the Maharaja Rs. 100 for his expenses and Rs. 100 by way of reward for the presentation of horses. The Maharaja then enquired after the health of the Nawab Sahib from him. On the *17th*, (27th April 1835 A.D.) when four hours of the day were left, right in the thick of the rain, he turned his attention to Chhalu Jhangi, reached the *Sarai* of Kala on the *18th* (28th April 1835 A.D.) and the Punja Sahib on the *19th* (29th April 1835 A.D.), where he enjoyed its sacred sight and made a presentation before it. The *Jamadar*, (Khushal Singh) Sardar Wasawa Singh, Jawand Singh Mokal and Avitabile were appointed to proceed towards Peshawar with the order that they must reach Peshawar within two days and must engage themselves in matters of war and peace. They were disallowed to show any kind of undue boldness and daring at the first stage and to discharge cannons as

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soon as the enemy advanced to their camp. After that the troops of horsemen should be pushed forward to fight and battle by the lines of *platoons* be ordered. On the *20th* (30th April 1835 A.D.), the Maharaja reached the banks of the stream Haroo, which is very rapid and turbulent. On the *21st* (1st May 1835 A.D.), the Maharaja reached the *Sarai* near Attock, then reached the bank of the river near the bridge at about the third quarter of the day and, *via* the bridge, went over to Khairabad in the morning.

Arrival of the Maharaja in Akora, later in Naushehra and still later in Ramkani; receipt of letters from Raja Gulab Singh; developing into flames of the fires of fighting and bloodshed, arrival of the Maharaja in Peshawar; the presentation of *Khalsa* Nau Nihal Singh and Sardar Sultan Mohd. Khan, establishment of the Maharaja in the village of Kakki on the bank of the river Bara; a letter from Sultan Mohd. Khan; a letter from the officer-in-charge of the fort of Hashtnagar.

On the *22nd of Baisakh* (2nd May 1835 A.D.) the Maharaja reached Akora, where Najaf Khattak presented himself and was granted a brilliant robe of honour with a horse. **[Page 245].** On the *24th* (4th May 1835 A.D.), a kind letter was issued to *Khalsa* Nau Nihal Singh and Sardar Tej Singh from Naushehra, ordering them not to fire any salute except by the order of the Maharaja. A letter was issued to Sardar Hari Singh, announcing the release of Gujranwala with letters authorising him to establish his control there. At the time of riding out on all sides stood troops of *platoons* and horsemen and the camp of the Maharaja moved forward in the centre of that circle and the dischange of guns at the fort of Jahangira was inspected. An estate of Rs. 10,000 was granted to Najaf Khan for his maintenance and the officers of the regular troops at Naushehra were granted one *dopatta* each as a robe of honour. A royal order was issued that Khushal Singh *Nihang* must put up at Naushehra and the *Risala* and regiments of Charhat Singh and Karam Singh Attariwala must establish themselves at Akora to guard the passage. On the *25th* (5th May 1835 A.D.) a letter came from Raja Gulab Singh from Ramkani, intimating that *Alijah* Sultan Mohd. Khan was coming to see him early in the morning. Fakir Aziz-ud-din was at once appointed to proceed towards the said Raja to persuade Sultan Mohd. Khan not to talk anything about Peshawar at the time of his interview with the Maharaja. Mohd. Hasan Khan, son of Yar Mohd. Khan, presented himself to the Maharaja and offered his *Nazar*. On the *same date* (4th May 1835 A.D.) some three or four thousand horsemen of the Barakzais and the Ghazis came to oppose the troops of the Maharaja and the platoons of Misr Sukh Raj. From this side *Kanwarji* (Nau Nihal Singh) along with *Jamadar* Khushal Singh joined the troops and a hot battle raged from the beginning of the noon until two hours of the night had passed. The enemy sometimes advanced and sometimes retreated, but as the Maharaja had strictly ordered them to avoid rashly plunging into war the Sardars avoided a pitched battle and made a retreat. On the *26th* (6th May 1835 A.D.) the royal standards marched from Ramkani to the suburbs of Peshawar and put up near the garden of Wazir

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Khan. When the day had arisen one quarter and a half *Khalsa* Nau Nihal Singh came to the Maharaja with all the glorious chieftains on the backs of elephants and offered 525 gold ducats, four horses with gold and silver harnesses, Rs. 500 in cash as *Sarwarna* and Rs. 4,500 as entertainment. The Maharaja embraced him, then made him sit upon his thigh and talked many things out of love and affection and enquired after his health. After this the Maharaja asked the glorious chiefs what seemed to them to be the real intention of Dost Mohd. Khan, and they replied that he simply wanted and requested for the grant of Peshawar. The Maharaja asked them what was their advice and counsel in the matter. The chieftains requested that at that time war was the proper course and that they wanted permission of the Maharaja in the matter. The Maharaja heartily appreciated this and agreed with them.

[Page 246] Jn the meantime Sardar Sultan Mohd. Khan presented to the Maharaja five horses and two swords. The Maharaja made him sit upon the carpet by his side, talked many things of unity and friendship and asked him to write a letter to Dost Mohd. Khan to make peace and establish good relations with the Maharaja, for the kindling of the fire of fighting and bloodshed was bound to go against the safety of his life and property. The said Khan stated that he was obedient, loyal and faithful to the Maharaja and requested for an estate for his maintenance, assuring him that he would certainly seek the pleasure of rendering him good service. The Maharaja set his mind at rest, assuring him that on no pretext any deviation would be made from the promise of granting an estate to him and looking after him properly. After that the glorious chiefs stated that Misr Sukh Raj had offered a very suitable battle on the bank of the river Bara. The Maharaja remarked that he was a very brave and daring man and granted him an estate of Rs. 10,000 for his maintenance. *Kanwar Ji* (Nau Nihal Singh) said that the Zamindars and *Arbabs* of the suburbs of Peshawar were a source of great disturbance and mischief and were at one with Dost Mohd. Khan. The Maharaja replied that the whole of that tribe was a source of trouble and disturbance. Court Sahib requested for the grant of 8 platoons, 2,000 capable horsemen and 25 cannons to him, and said that he alone would be sufficient in war with Dost Mohd. Khan and was going to make a night attack upon his camp. The Maharaja said that on account of the extremely uneven surface of the mountain passages the proposal of a night attack was impossible aud told him that his meritorious services would be judged at the time of fight in an open field. Gulab Singh, head of the *Ghorcharas*, was ordered to appoint one thousand well-armed horsemen for watch and ward. On the morning of the *27th* (7th May 1835 A.D.) the Maharaja rode a horse along with some other horsemen from the garden of Wazir Khan and marched towards the camp of Dost Mohd. Khan, then returned from that place after viewing the troops of the enemy through a telescope and went to establish himself in village of Kakki on the bank of the river Bara and ordered the commandants of the platoons, Sardar Tej Singh and others to march from their stations to stop at a distance of only two *kos* from the camp of Dost Mohd. Khan and accept battle, if he gives it. Sardar Sultan Mohd. Khan said that

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Dost Mohd. Khan personally had no mind to indulge in fighting against the Maharaja on any pretext ; but the *Ghazis*, who had all the characteristics of carnivorous and other animals and who had no eye for the world of cause and effect, were dragging him into the field of battle. The Maharaja said, "The troops of the *Khalsa* had acquired the character of the *Ghazis* at that time and asked him to write to Dost Mohd. Khan that if he really intended war he must come forward into the field, otherwise he must send his son along with *Nazarana* to the Maharaja." A letter came from the *Thanadars* of Hasht Nagar, stating that the *Mulkayas* had got ready to plunge into war and a reply was sent to them, informing them that the victorious troops were appointed for the purpose and effective fight was to be offered.

News about the army of Dost Mohd. Khan accompanied by an advice of Cole Sahib *Farangi* on the 28th and 29th of *Baisakh* (8th and 9th May, 1835 A.D.), arrival of the Maharaja for marshalling the lines for war and warfare ; appointment of Fakir Aziz-ud-din and a letter from the resourceful Fakir ; an account of the flight of Dost Mohd. Khan ; discharge of cannons ; appointment of troops to bring Dost Mohd. Khan as a captive.

[Page 247] News regarding the camp of Dost Mohd. Khan had it that the troops of the *Ghazis* were scattered all over the place in a most disorderly manner and Dost Mohd. Khan was feeling much perplexed and terror-stricken on account of the awe and command of the Maharaja. Cole Sahib *Farangi* and his (Dost's) other associates, who were his sincere friends and well-wishers, were reported to have told him, "If you have the safety of your life and property before your eyes (in view) you must never make any advance and should never seek fighting, but on the other hand must establish yourself firmly in your own camp and plunge into fighting only at the time when the victorious troops of the Maharaja take the offensive, because the forces of the Maharaja were large and spread all over like an encircling ocean and the Barakazai troops were much fewer and their sinews of war were limited and in these circumstances victory seemed improbable and defeat very likely". On the morning of the *8th* (8th May 1835 A.D.), the Maharaja rode to a distance of two *Kos* from the *Dera* of Dost Mohd. Khan and ordered Misr Sukh Raj and Court Sahib to establish themselves firmly in that village. After that, while the Maharaja was returning, he found 2,000 horsemen of Dost Mohd. Khan standing in front of him across a mountainous hollow, but they retired into a cover of disgrace instead of opposing him. On the 29th of the said month (9th May 1835 A.D.) the Maharaja inspected the ranks and lines of the troops spreading over some 5 *Kos* along with Sultan Mohd. Khan, who felt greatly surprised and wonder-struck at the sight. After that the Maharaja went to his victorious tent and granted to Sultan Mohd. Khan the country of Khet as an estate, according to the counsel and advice of *Bhai* Ram Singhji, Raja Gulab Singh and Sardar Hari Singh. On the *30th* (10th May 1835 A.D.) Raja Gulab Singh, Sardar Hari Singh Misr Sukh Raj, Sardar Attar Singh Sandhanwalia, *Jamadar* (Khushal Singh), the Raja *Kalan*, Court

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Sahib, Avitabile, Sardar Tej Singh, Dhaunkal Singh, Ilahi Bakhsh of *Topkhana*, Sardar Jawala Singh and Sardar Lehna Singh Majithia were given a strict order to depart from their camp and to establish themselves right opposite to Dost Mohd. Khan. Consequently, according to the order of the Maharaja, the camps of the troops became fixed right opposite to Dost Mohd. Khan and the Maharaja returned to his victorious tent.

[Page 248] Sardar Hari Singh proposed that the water of the stream Bara, which flowed in the direction of Dost Mohd. Khan must be closed up, and the Maharaja said that it would be done after his own surveying along the canal bank on the following day. At about mid-day when the world-illuminating sun was at its zenith Raja Gulab Singh rode from his camp along with the victorious troops, from the other side *Ghazis* appeared for opposition and *Jamadar* (Khushal Singh) and Sardar Hari Singh continued firing guns till evening. The Maharaja heard the discharge of cannons and prohibited them from indulging in battle and appointed Fakir Aziz-ud-din along with Sardar Sultan Mohd. Khan. On the *31st of Baisakh* (11th May, 1835 A.D.), corresponding to the 12th of Moharram (1251 A.H.), the Maharaja rode his horse to inspect the camp of the platoons and on the other side Dost Mohd. Khan kept standing with perfect alertness and readiness while in the meantime the Lasia horsemen sent by Fakir Aziz-ud-din galloped forward to inform that Dost Mohd. Khan was ready for obedience and loyalty and the Maharaja was not to make haste in plunging into war and must wait till the arrival of his humble servant, Fakir Aziz-ud-din. After that a man of the *Jamadar* of *Topkhana* came galloping to the Maharaja on horse-back. He was granted a pair of gold bangles and was appointed to proceed towards the camp of Sardar Hari Singh and to enquire after the condition of the *Topkhana*. He informed him that 5 cannons of Shah Shujah-ul-Mulk were completely ready while the other cannons were not ready. After that the Maharaja entered into his tent without poles and said that *Khalsa* Nau Nihal Singh had managed the affairs of Peshawar in such a good manner that all the subjects felt grateful to him. A robe of honour was granted to the *thanadar* of Sumergarh. A letter came from the resourceful Fakir (Aziz-ud-din), stating, "As soon as I reached near the camp of Dost Mohd. Khan, expecting many things from the kindness of Almighty God, Dost Mohd. Khan came out of his tent to receive me and after enquiring after the health of the Maharaja very respectfully and deferentially said in a tone of a loyal and obedient person, "I am holding the rope of obedience and servitude to the Maharaja about my life since 12 years and Peshawar and Kabul had been granted to me. I do not know why the Maharaja entered Peshawar in my absence when I had gone to extinguish the fire of dispute and enmity of Shuja-ul-Mulk. I am suffering from sense of shocking disappointment on this account and yet I am firm and constant on the path of loyalty and humility and have no mind to deviate from the path of servitude and faithfulness on any pretext just as I have never done it in the past. I am quite prepared willingly to present myself before the Maharaja". At about the third quarter of the day another letter reached the Maharaja, stating that Jabbar Khan

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with Sher Mohd. and Sultan Mohd. [Page 249] had left their stations and asked the Maharaja to appoint some chief for their reception. On account of an inspiration from the unknown the Maharaja said it would be considered on the following day. The account of Dost Mohd. Khan disclosed the following details :—

That at first he talked at length of obedience and loyalty with the unique Fakir (Aziz-ud-din) and afterwards some misgivings found their way into the heart of that man of dog-like nature and then he allowed some mischievous reports to rise from his heart to upset his mental condition with the result that he became so distracted and bewildered that he ordered his brothers right in the presence of the Fakir (Aziz-ud-din) never to go into the presence of the Maharaja and began to talk to Fakirji in a manner quite contrary to the laws of friendship. Sultan Mohd. Khan declared to Dost Mohd. Khan that he would certainly secure everlasting felicity by kissing the blessed threshold of the Maharaja. After that the said Khan (Sultan Mohd.) took the said Fakir (Aziz-ud-din) to his own camp and made the *Ghazis* of the suburbs of Bijapur break up and disperse. In the meantime this matter dragged on to the exchange of hot and harsh words and all seemed to be agreed in spirit and expression with the view of presenting themselves to the Maharaja. Sultan Mohd. Khan turned away his face from the field of enmity (refused to go to fight). When the night had passed four hours Dost Mohd. Khan made his *Topkhana* and materials leave for the Khyber Pass, he made the Fakir (Aziz-ud-din) sit with a sentinel in perfect safety and, raising the dust of misfortune upon his head, himself marched towards the Khyber Pass at mide night. *Alijah* Sultan Mohd. Khan made the respectable Fakir-(Aziz-ud-din) change his garments and took him along with himself to stand at a certain place near the Khyber Pass, until when Dost Mohd. Khan entered the Khyber Pass. Sultan Mohd. Khan came to the Maharaja along with the respectable Fakir (Aziz-ud-din). In the meantime some Afghan appeared near the camp of Sardar Attar Singh Sandhanwalia and the troops of the Maharaja fired Persian guns at the sight of the stranger. The aforesaid person said that he had come with news of victory and, taking the said Sardar along with himself, went at once into the presence of the Maharaja and told him about the flight of Dost Mohd. Khan. On hearing this news the Maharaja at once ordered the discharge of five shots per gun. At that very moment, a little after midnight, *Bhai* Ram Singhji went into the presence of the Maharaja and great noise arose among the victorious troops. Everyone put his saddle upon the horse and his foot in the stirrup and roamed about without knowing the reality of the intention, quite unaware of what had come out of the womb of the unknown. On hearing the news of the flight of Dost Mohd. Khan the Maharaja performed an ablution and said that lakhs of rupees had been spent and not a cannon had fallen into his hands and regretted that the game had slipped out of his hand. [Page 250] At once the Raja *Kalan* with the *Ghorchara* troops, Sardar Attar Singh, Sardar Hari Singh, Raja Gulab Singh, Raja Sochet Singh and *Jamadar* Khushal Singh set out in pursuit of Dost Mohd. Khan. He had entered the cave of

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Khyber before the arrival of the victorious troops, who had gone in different directions on account of their ignorance of the passages. They went to the place of his residence and found nothing there and, therefore, returned to the presence of the Maharaja.

Presentation of Fakir Aziz-ud-din before the Maharaja and his statement regarding the arrival of Sardar Sultan Mohd. Khan; the return of the Maharaja towards Lahore and his arrival in the garden Dilpasand; his inspection of the fort of Sumergarh; an order of the Maharaja for the destruction of the garden and the destruction of its walls in view of its nearness to the fort, presentation of Sultan Mohd. Khan; arrival of the Maharaja in the camp of Raja Hira Singh for condolence; an order to *Khalsa* Sher Singh and other chiefs to stay at Peshawar; an order to *Kanwar* Nau Nihal Singh to accompany the stirrup of the Maharaja to Lahore; grant of robes of honour to the *Arbabs* of Peshawar; an account of Sardar Sultan Mohd. Khan.

On Tuesday, the *Sankarant of Jeth* (12th May 1835 A.D.), Fakir Aziz-ud-din presented himself to the Maharaja and gave a full account of the flight of Dost Mohd. Khan and of the arrival of Sultan Mohd. Khan along with him to the village of Mallaï, which was four *Kos* away from the residence of the Maharaja, and requested for the appointment of a reliable person for his reception. As the Maharaja was in bed at the time he ordered that he would see to it early in the morning. On that day the Maharaja was so much overtaken by displeasure and wrath that he did not attend to any of the glorious chiefs and said again and again: "I am sorry that the game has slipped out of hand. *Vakils* talked about the difficulties of the passages through which the forces of Dost Mohd. Khan had been moving and at that time such level and clear passages had become known that it would have become impossible for him to escape if the victorious troops had surrounded him from all sides. Performance of such services could not take place on account of deception and lying by the *Vakils*". On the *2nd* of the month (13th May 1835 A.D.) the Maharaja ordered the march of his royal standards towards Lahore and said that the affairs of Peshawar would be settled in five or six days. At the third quarter of the day the special tent without poles was sent towards West. On the *31st* (11th May 1835 A.D.) the Maharaja rode from the village of Kakazai and went to the garden Dilpasand and later engaged himself in having a round through Peshawar, showering gold upon its residents. Later he went to *Baradari* and issued an order that nobody should remain inside the garden.

[Page 251] On the *5th* of the month (16th May 1835 A.D.) the Maharaja reached Sumergarh, felt greatly pleased by seeing the structure of the fort, ordered the demolition of the royal garden and the removal of its trees because of their nearness to the fort; and went over to the *Baradari*. As soon as Sardar Sultan Mohammad Khan reached near the camp of the Maharaja Raja Gulâb Singh, *Jamadar* Khushal Singh and Ventura Sahib went out to receive him and conducted him into the presence of the Maharaja. The Maharaja

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turned his attention to set his (Sultan Mohammad's) mind at rest, saying that his attention was minutely directed to his affairs and that no difference would be allowed to creep in on any pretext with respect to the promise of his interests being safeguarded. He was asked to remain assured that everyone of his acts was before the the eyes of the Maharaja and will be taken into consideration, each apiece. As it was a characteristic of the Maharaja to show kindness to those who were loyal to him and to encourage those who were humble before him, he felt greatly distressed and regretful on hearing the news of the death of the mother of Raja Hira Singh. He went to the respectable Raja and said, "Whoever came into existence, must die ; this mean world is mortal and everyone would leave it and there is nothing everlasting except the blessed personality of the Immortal God. At all events patience and forbearance must be adopted". He further added that as the royal standards were going to march towards Lahore shortly, he was expected to accompany the victorious stirrup. An order was issued to *Khalsa* Sher Singh to remain in Peshawar and guard it effectively, telling him at the same time that the command had been granted to Court Sahib, Ventura Sahib, Mohan Singh Mananwalia and Ram Kaul and that Raja Gulab Singh would be taking part in every matter. An emphatic order was issued to *Khalsa* Nau Nihal Singh to encamp outside the town of Peshawar, for he had to accompany the victorious stirrup to Lahore. After that Aziz-ud-din went to *Kanwar* Sahib (Nau Nihal Singh), according to the orders of the Maharaja, and brought all the details written on paper regarding the expenses of the platoons, troops of horsemen, and axemen of *Kanwarji*. So the Maharaja issued an order in response to it making the grant of an estate of 5 lakhs to meet his expenses. On the *6th* (17th May 1835 A.D.) eight *Doshalas* were granted to 8 Shikarpuria *Arbabs* of Peshawar and seven *Dopattas* were granted to the *Khatris*, residents of the same place. **[Page 252]** The glorious chieftains, who had been appointed to receive Sultan Mohammad Khan, presented themselves along with him to the Maharaja and were ordered to set up their camp near that of the Raja *Kalan* and were granted Rs. 500 as cost of entertainment. Later Raja Gulab Singh, *Bhai* Ram Singh and Fakir Aziz-ud-din went to the said Khan (Sultan Mohammad) and said that Khat and Hashtnagar were granted him for his maintenance. The aforesaid person stated that the Maharaja ought to have granted him his actual maintenance at least and added that, if he be given ten or twelve thousand horsemen or footmen, he would conquer the town of Jalalabad for the Maharaja, for if it would not be done at that time it would necessitate the investment of greater strength and demand greater resourcefulness to capture it next year, saying further that after the conquest of the town of Jalalabad the capture of Kabul and of Dost Mohammad Khan will become very easy and probable. Thereupon the Maharaja got an agreement with a declaration by the aforesaid person written down : "I am Sultan Mohammad Khan Barakzai. The Maharaja Sahib Bahadur has granted me an estate of 3 lakhs of rupees out of his royal favour. I will give him every year by way of *Nazarana* 11 horses and one sword, and I will accompany his victorious stirrup to Lahore and remain with him upto the blessed *Dussehra*. After that I will leave one of

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my brothers with the Maharaja and, according to his wish, would go to my own estate. In times of necessity I will make four cannons and fifteen *Zamburaks* join the stirrup of the Maharaja". He also wrote out an other agreement for the payment of *Nazarana* on the capture of the town of Jalalabad and declared that he would not carry on any kind of correspondence with anybody except with the consent of the Maharaja, adding that in case he acted otherwise the Maharaja would be perfectly free to devastate his estate and treat him as a defaulter.

Presentation of the news-writer of the glorious Sahibs; grant of a robe of honour to Sardar Sultan Mohammad Khan; letter from Captain Sahib (C. M. Wade); grant of robes of honour to the *Qazis*, *Sayyads* and *Ulemas*; inspection of the parade of the troops of Sardar Kalianwalia; grant of an estate to Mohammad Hasan; arrival of *Khalsa* Sher Singh in the camp of *Bhai* Ram Singh; appointment of troops in Peshawar; arrival of the Maharaja in the fort of Sumergarh and afterwards in the camp of Raja Hira Singh; grant of a turban and *Doshala* to the fortunate Ventura Sahib and his account.

The news-writer of the glorious Sahibs presented himself to the Maharaja. The aforesaid person had requested Captain Sahib (C. M. Wade), to address a letter to the Maharaja about his recommendation. **[Page 253]** In reply to his application it was written out that between two great Governments the relations of unity were firmly established and it was known to the whole world like the world-illuminating sun, and it was clear that its degrees were increasing everyday and the Maharaja, who was benefactor of the world and its people, did not require any such recommendation in writing. The aforesaid person showed the letter from the Captain Sahib (C. M. Wade) to the Maharaja, who granted him one pair of *Doshalas* and a rent-free estate. A robe of honour, consisting of 11 garments, 2 articles of jewellery, one sword, one horse with a golden harness, and one elephant with a silver seat, was granted to Sultan Mohammad Khan, who was ordered to accompany the victorious stirrup. A letter from the Captain Sahib (C. M. Wade) came and intimated that the glorious Sahibs required to purchase 500 camel loads of chillies and that they should be purchased from the country under the protection of the Maharaja and requested him to issue letters to his own *Kardars* to hand over the said quantity to the nominees of the glorious Sahibs. The Maharaja, who had great regard for the unity and friendship of the glorious Sahibs, at once issued letters to Raja Gulab Singh, the *Nazim* of Multan and other territories to hand the same over to the reliable persons of the Sahibs, adding that nobody should interfere with them at any stage in their purchases of those camel loads and to assist whole-heartedly on the other hand in each and every affair because the Sahibs and the Maharaja were one and the same. The *Qazis*, the *Sayyads*, the *Ulemas* and the *Fakirs* of Peshawar were invited and granted valuable robes of honour, like *Doshalas* and *Banaras Dopattas*, and their estates were released and their allowances to continue according to their old custom up to the amount of Rs. 20,000 a year. Harbhaj and Lal ji, the *thanadars* of Hashtnagar, were

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granted gold bangles and ordered to establish themselves firmly in Peshawar and to demolish the fort of Hashtnagar in order to put an end to the everyday interference by the *Mulkayas*. On the *8th* (19th May 1835 A.D.) the Maharaja inspected the parade of the troops of Sardar Attar Singh Kalianwalia and granted the estate of Illaichi-Tiri to Hasan Mohammad in lieu of Rs. 25,000. *Kanwar* Sher Singh went to make an obeisance to *Bhai* Ram Singh and it became known from the various stories which he related there that he wanted to avoid his stay at Peshawar. The said *Kanwar* (Sher Singh) Raja Gulab Singh, Sardar Lehna Singh Majithia, Avitabile, Court Sahib and Amir Chand *Darogha* of the *Topkhana* were appointed for the control and administration of Peshawar in such a manner that the command was given to the respectable *Kanuar* (Sher Singh) the realisation of the present and previous revenues to the said Raja (Gulab Singh) ; guard and protection of the town of Peshawar and its gardens to the said Sardar (Lehna Singh Majithia), and the military affairs to both the Sahibs (Avitabile and Court). **[Page 254]** About 20,000 Persian guns and 35 cannons, 7 platoons of the French Sahibs, 2 platoons of Dhonkal Singh ; 2 regiments of horsemen, 1500 horsemen of the said Raja, 1200 horse and foot of the said *Kanwar* (Sher Singh), 1,500 horsemen of Sardar Lehna Singh Majithia ; besides *Misaldars* of Dewan Baisakha Singh, Dewan Chand, Lal ji, and Harbhaj Rai, were appointed along with them. 125 garments were given to the said Raja (Gulab Singh) for distributing the same among the *Arbabs* of Peshawar. On the *10th of Jeth* (21st May 1835 A. D.) the Maharaja went to the fort of Sumergarh in the morning and ordered that whatever ammunition, gun-powder and the balls could not be contained in the packages must be stored in the chambers inside the fort. At about the third quarter of the day the Maharaja went to the camp of Raja Hira Singh for performing the ceremony of *Dastar-Bandi* and made *Kanwar* Nau Nihal Singh give with his own hand to the said Raja (Hira Singh) one *Doshala*, one turban, and one horse with a gold harness. The other glorious Sardars gave *Doshalas* and the Maharaja rode to *Baradari* in his special conveyance along with *Kanwarji* (Nau Nihal Singh) and Raja Hira Singh. Ventura Sahib put forth the demand for 2 lakhs for his salary. The Maharaja said that he had been ill and must take Rs. 25,000 as his dues of the past. Ventura Sahib said that he had not come to serve as an employee, but had come to fight for him out of fidelity and faithfulness and he was not going to stay at Peshawar at all. The Maharaja felt greatly disappointed at his refusal to stay at Peshawar.

Departure of the royal standards from Peshawar; Maharaja's crossing the Attock bridge ; his arrival at Panja Sahib ; later at a place called Jani Sang ; alms and charities on the occasion of the solar eclipse ; receipt of the news of an attack of paralysis to Raja Gulab Singh ; appointment of the Raja *Kalan* and Faqir Imam-ud-din to proceed towards Peshawar ; arrival of the Maharaja at Rawalpindi and an order to the *Topkhana* to stay there ; crossing of the river Jhelum by an incessant march and arrival in the town of Wazirabad.

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At about the third quarter of the day, on the *11th of Jeth*, (22nd May 1835 A.D.) all the glorious chiefs appointed at Peshawar presented themselves to the Maharaja and began to make their representations. The Maharaja dispersed the court, rode out on a special horse with the remark that he was going out for a pastime and would listen to their representations on his return. [**Page 255**] After that the Maharaja went to Ramkani and his associates requested him to stay there for 3 or 4 days to manage the affairs of Peshawar. The Maharaja said that the Sardars appointed for Peshawar were capable and experienced men and there was no need for him to manage, for the best possible control would become established by itself. On the *12th of Jeth* (23rd May 1835 A.D.) and order was issued to the troops appointed for Peshawar under *Jamadar* Khushal Singh, Raja Sochet Singh and other Sardars of the troops of horsemen, to march once again from Peshawar and to steadily cross the bridge of the river Attock. On the *13th* (24th May 1835 A.D.) on Sunday, the Maharaja departed from Naushehra and reached Attock, and on the *14th* (25th May 1835 A.D.) he reached the bank of the river Haroo, on the *15th* (26th May 1835 A.D.) at Panja Sahib, and on the *16th* (27th May 1835 A.D.) at Jani Sang, where on the same date exactly at the time of the departure of the royal standards, news came from Peshawar that Raja Gulab Singh had been attacked with paralysis on the *12th of Jeth*. (23nd May 1835 A.D.) Thereupon the Raja *Kalan* and Fakir Imam-ud-din were appointed to proceed towards Peshawar along with 500 horsemen. On the *17th*, (28th May 1835 A.D.) the Maharaja reached Rawalpindi, and ordered Sultan Mohammad, *Darogha* of the *Topkhana*, to stay at Rawalpindi till the arrival of the Raja *Kalan*. On the *18th* (29th May 1835 A.D.) the Maharaja reached *Sarai* Rawatan, on the *19th* (30th May 1835 A.D.) *Sarai* Pakka, on the *20th* (31st May 1835 A.D.) Bakrala, on the *21st* (1st June 1835 A.D.) Rohtas, on the *22nd* (2nd June, 1835 A.D.) crossed Jhelum, on the *23rd* (3rd June 1835 A.D.) *Sarai* Kharian, on the *24th* (4th June 1835 A.D.) Gujrat, and on the *25th* (5th June 1835 A.D.) reached Wazirabad.

Arrival of the Maharaja at Wazirabad; a letter from Jhanda Singh regarding the *Ghorcharas*; a letter from Lala Kishen Chand intimating the departure of Vigne Sahib for a pleasure trip to Kashmir; an order for entertainment at various places; a letter to the *Nazim* of Kashmir; grant of valuable robes of honour to the *Kardars* of Wazirabad; departure from Gujranwala; presentation of Sardar Hari Singh with an entertainment; his presentation in the garden of the Big Sarkar; (Maha Singh); charities on the occasion of solar eclipse; entry of the Maharaja into Rori Baba Sahib; and his arrival later in Lahore.

[**Page 256**] On the *28th of Jeth* (8th June 1835 A.D.) the Maharaja inspected the drill of the platoon of Kahan Singh Man at Wazirabad and granted 4 pucca maunds of sugar for serving syrup to the platoon. Jhanda Singh stated that some of the *Ghorcharas* were not present in the campaign of Peshawar and the Maharaja asked him to write down the name of everyone upon a paper and give it to him so that a fine of Rs. 500 be imposed upon the absentees. A letter from Lala Kishen Chand from Ludhiana stated that Vigne Sahib had left

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Ludhiana on a pleasure trip to the paradise-like Kashmir. The Maharaja issued letters to all the *Kardars* of Jasrota and Ramnagar in the territory of Raja Sochet Singh and to the *Kardars* of Nurpur and Jammu to provide the said Sahib with Rs. 100 as entertainment and other requisites whenever he may have to pass his night and to make him reach the paradise-like Kashmir with perfect safety of person and his luggage, and issued a letter to the *Nazim* of Kashmir to receive the said Sahib with a show of great civility when he arrived in Kashmir, and to give him some decent house and provide him with Rs. 500 as entertainment besides some utensils containing sweetmeats, and 15 garments as a dress and one hundred goats and also to grant seven garments to Mohan Lal, who was in his Company. They were told to secure the pleasure of the Maharaja by obtaining a satisfaction certificate from the said Sahib on account of the good treatment, which they would have shown to him with a view to strengthening the foundations of unity and friendship between the glorious Sahibs and the Maharaja. Eighty *Kardars* of the territory of Wazirabad presented themselves through Inayat Ullah and everyone was granted a robe of honour consisting of a *Dopatta* with the order that they must realise revenue by keeping in view the prosperity of the people and in the spirit of well-wishing for the Maharaja. On the *29th* (9th June 1835 A.D.) the royal standards marched from Wazirabad, went to Dhonkal, and on the *30th* (10th June 1835 A.D.) entered Gujranwala, where Sardar Hari Singh presented himself in the third quarter of the day with one horse having a golden saddle and harness and Rs. 1,100 as cost of entertainment for the Maharaja, and one horse and Rs. 500 for entertainment for *Kanwar* Nau Nihal Singh and granted entertainment to all the glorious Sardars according to their rank and status. Later on the Maharaja went to the garden of *Samadh* of the deceased Big Singh Sahib (Mahan Singh) and offered *Nazar* and made prostration. Later he distributed alms and charities at Gujranwala on the eclipse of the world-illuminating sun. (**Page 257**) Early in the morning the Maharaja rode from that place and went to Rori *Baba* Nanak and made an *Ardas* of Rs. 125. On the *32nd* of the said month (12th June 1835 A.D.) he went to Bawali and then went to the Bawali of Khalifa Nur-ud-din in a special conveyance at about the third quarter of the day and entered the fort of Lahore on the *Sankarant of Har*, (13th June 1835 A.D.), when a discharge of *Topkhana* took place with great glory.

Arrival of the treasure sent by Misr Rup Lal; arrival of Sardar Fateh Singh Ahluwalia with Sardar Nihal Singh; Departure of the *Vakil* of the Raja of Patiala; departure of Sardar Fateh Singh Ahluwalia; presentation of the *Vakils* of Raja Ladowala and of Jindwala; a letter to Sardar Lehna Singh Majithia; arrival of the mother of the glorious Prince *Khalsa* Kharak Singh; who was given to veil behind the screens of chastity; a letter from Avitabile; a letter from Rai Gobind Jas; departure of Qazi Hasan; a reliable person of Shuja-ul-Mulk.

Rupees 3 lakhs sent by Misr Rup Lal reached the Maharaja and were made over to the charge of Misr Beli Ram. An order was issued to him to collect the remainder of the revenue, send it to the Maharaja

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and to get ready for departure towards the Maharaja, for he would be invited on the arrival of the Maharaja at Amritsar. On the *4th of Har* (16th June 1835 A.D.), Sardar Fateh Singh Ahluwalia came with Sardar Nihal Singh to the Maharaja and they talked about Peshawar and the Maharaja sent to their camp Rs. 525 with some sweetmeats for their entertainment. Sher Singh, *Vakil* of the Raja of Patiala, was allowed to depart with a robe of honour and some cash for himself and 21 garments, one horse with gold-threaded saddle and a pair of gold bangles for the said Raja. On the *9th* (21st June 1835 A.D.) Sardar Fateh Singh Ahluwalia departed together with Sardar Nihal Singh with the grant of a special robe of honour and one horse with a golden saddle for himself and a robe of honour and a horse for his son.

Dal Singh, a reliable person of the Raja Ladowala, presented himself to the Maharaja with one horse of light brown colour and many other fine gifts along with Dal Singh, a reliable person from the Raja of Jind, who presented at the same time one horse having flowery green colour and some garments. Rs. 250 were granted as entertainment to each of these *Vakils*. A letter was issued to Sardar Lehna Singh Majithia, informing him that owing to his ill-luck, Gujjar Singh had decided not to turn back because of his connections with a *Faranjan* (English lady) and had declared that he would never come to the Punjab, but would remain always with the Sahibs. **[Page 258]** The Maharaja remarked that he felt very sorry that the resourceful Fakir (Aziz-ud-din) went to Dost Mohammad Khan as a *Vakil* and came back after putting him to flight, while Gujjar Singh had done such an improper act. When such reliable persons of the Maharaja were going to do such improper deeds what could be expected from others.

The mother of the glorious Prince (Kharak Singh), who was given to veil behind the screens of chastity, came to Lahore to congratulate the Maharaja on his return from Peshawar. She put up in her own *Haveli* and was granted Rs. 500 as cost of her entertainment. A letter from Avitabile stated that *Kanwar* Sher Singh was feeling greatly distressed on account of the shortage of funds and in reply it was stated that while the towns of Batala, Mukerian and other *Ta'aluqas* had been granted to him for his expenses it was a matter of great surprise that the expenses of the *Kanwar* could not be met from their income.

A letter from Rai Gobind Jas explained the improper act of Gujjar Singh and stated that he had brought him to *Kanshi* (Banaras) with great persuasion, adding that he had not performed the sacred bath at the Ganges, and had begun to talk things quite differently and had also decided to go back. Dewan Moti Ram said that he deserved being captured and conveyed to Lahore, because his return to Calcutta would adversely affect Maharaja's reputation. The Maharaja said that Rai Gobind Jas was a fat man and could not distinguish between right and wrong, and Moti Ram was a man with a grey beard and a wise man of the age and a well-wisher of the Maharaja. Thereupon the letter was sent as it was to Sardar Lehna Singh Majithia. Qazi Mohammad Hassan, *Vakil* of Shuja-ul-Mulk, who was putting up with the Maharaja for a while, was allowed to

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depart during these days with 21 garments for respectable Shah and 7 garments and Rs. 300 to be realised from Sahnawal. A letter was also given to the said Qazi for the said Shah with a view to strengthening the foundations of unity and friendship.

Alms and charities of the *Sankrant* of *Sawan* (14th July, 1835 A.D.); grant of a horse and a sword to *Kanwar* Nau Nihal Singh; an order to Ventura Sahib; news from Kashmir; appointment of Fakir Taj-ud-din for collecting large sums of money from Jasrota, departure of the royal standards towards Amritsar; taking up residence in paradise by *Bhai* Kahn Singh (his death); an order to the glorious Prince (Kharak Singh) to offer a turban in condolence to *Bhai* Nadhan Singh and to take *Bhai* Sahibs (Ram Singh and Gobind Ram) to Amritsar along with himself; the Maharaja's entry into Amritsar; [*Page 259*] a letter from Sardar Hari Singh and a reply of the same; arrival of Sardar Nihal Singh; departure of the reliable person of Ladowala; arrival of a reliable person of the Raja of Nepal; and issue of a letter to Captain Sahib (C. M. Wade).

On the *Sankrant of Sawan* (14th July 1835 A.D.) the Maharaja distributed among the deserving and the Brahmins one elephant, some horses, some cows and some suits of clothes by way of charity. On the *2nd* (15th July, 1835 A.D.), one horse and a sword were granted to *Kanwar* Nau Nihal Singh with the words uttered by the Maharaja himself that the country of Palam was granted to *Kanwarji* for his expenses. Ventura Sahib was given all the details about Gujjar Singh by the Maharaja personally and he was asked to write a letter to the glorious Sahibs to capture the said person and to send him over to the Maharaja. The said Sahib replied that if the said person would like to come over to the presence of the Maharaja the Glorious Sahibs would send him, for it was customary with them to do so, but they would never capture and then send him, because it was against the law of the Sahibs. News from Kashmir made it known that the *Nazim* of Kashmir had sent his son, Sant Singh, to his own fort with one lakh of rupees and many wonderful suits of clothes for purposes of marriage. The Maharaja sent an order to his son to postpone his marriage and send the money to the Maharaja, otherwise it would not be to his advantage. The lease of the *Ta'aluqa* of Jasrota ended in a fixture of one lakh and thirty-thousand rupees upon it, and Raja Sochet Singh was appointed in that country, while Fakir Taj-ud-din was ordered to collect large sums of money.

On the *13th* of the said month (26th July 1835 A.D.) the Maharaja rode from Lahore and went over to Shalabagh, leaving it on the following morning for Dughaicha and reached at night at Pul. A letter was issued to *Kanwar* Kharak Singh that, on account of the revolutions of the world, *Bhai* Kahn Singh had undertaken to transfer himself from this mortal world to the everlasting universe (had died). He must go to give a turban and a *Doshala*. out of condolence, to *Bhai* Nadhan Singh on the *13th* (26th July 1835 A.D.) and come over to Amritsar along with *Bhais* Ram Singh and Gobind Ram. On the *16th* (29th July, 1835 A.D.) the Maharaja entered Rambagh and a discharge of *Topkhana* took place with great glory. In honour of his

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arrival at Amritsar the Maharaja, granted an entertainment to everyone of the Sardars and special attendants. *Panches* of Amritsar, Ladha Singh, Ram Chand and Chaudhri Gahi Khan, presented themselves to the Maharaja with one horse and offered their *Nazars*.

[Page 260] On the *18th* of the said month (31st July 1835 A.D.) the Maharaja went to *Darbar Sahib*, made a prostration and submitted an *Ardas* of Rs. 1,100 at *Har Mandirji*, Rs. 125 at *Akal Bunga*, and the same amount at *Shahid Bunga*, *Gharyali Bunga*, *Baba Atal Sahib* and *Dukh Bhanjani Sahib*.

Near the Darshni gate a Brahmin hurled a brick upon his blessed arm and he ordered that he be brought into his presence so that he might be punished in such a way as not to commit that offence again. A letter from Sardar Hari Singh and Kahan Singh, *Thanadar*, intimated that Painda Khan had set up a new tower, but it had fallen into the possession of the Maharaja and he had run away, raising the dust of misfortune upon his head, adding that only a few of his men were killed or wounded in the affray. The Maharaja ordered a discharge of five cartridges per cannon, and gave Rs. 125 as reward to Lala Sarda Ram and then issued a letter to Sardar Hari Singh, acknowledging receipt of his letter, intimating his conquest of the tower and the flight of the mischievous Painda Khan, adding further that he had gone at that time for a sacred sight of *Darbar Sahib* and had come to know there of his good service and had inspected the gold plate and the palanquin worked in gold, which was offered by him, and then assured him that the Maharaja had a great regard for his good reputation and for his venerable age. He was further ordered to institute and organise new platoons and remarked that the action of the officers of his troops, who behaved disobediently to *Kanwar* Sher Singh at Ramkaul and later on of Ram Singh, who also did the same, was not calculated to be conducive to their betterment, and asked him to send some other officers decorated with the ornaments of wisdom to Ramkani to secure felicity by rendering good services and to avoid disobeying the respectable *Kanwar* (Sher Singh). On the *20th* (2nd August 1835 A.D.), Sardar Nihal Singh Ahluwalia presented himself and was granted Rs. 525 as entertainment, and the town of Nur Mahal was made over to him and he agreed in writing to pay *Nazarana* : autumn crop Rs. 77,000 as *Nazarana* and Rs. 40,000 as contract, and Kalal Majra for Rs. 25,000. The untold favours of the Maharaja regarding the said Sardar exceeded all limit and were sometimes shown in public and sometimes in privacy.

Sardar Dal Singh, a reliable person of the Raja Ladowala, was granted 7 garments and a large sum for himself and one special horse and some fine garments for the respectable Raja and was made to depart with a letter to the said Raja, explaining his send-off.

[Page 261] A reliable person from the Raja of Nepal secured felicity by presenting himself at the bungalow of Kaulsar with 2 elephants, 2 pistols, 2 daggers, and some fine garments and was granted Rs. 250 in lieu of entertainment.

A letter was sent to Captain (C. M. Wade), informing him that Devi Singh, a reliable person from the Raja of Nepal, had come at

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that time to the Maharaja with the above mentioned things in a friendly manner and asked him whether he should return those things or would it be proper for him to accept them. The Captain Sahib (C. M. Wade) wrote to him in answer that the friendship between the glorious Sahibs and the Government of the *Khalsa* was an accomplished fact and did not admit of any shadow of doubt and did not stand in need of such formalities, which are so favoured by those who live upon ceremonies, adding that the Maharaja was believed to be unique in showing regard to the relations of unity.

Forfeiture of the luggage of Sardar Jawala Singh Bharania at Haripur and the expulsion of his *Thana*; installation of Jawahar Singh Bistri in his place; an order for a marble floor at *Darbarji* and the preparation of jewels for the marriage of *Kanwarji* (Nau Nihal Singh); a letter from the *Nazim* of Kashmir; reconciliation between the Raja (Gulab Singh) and Dewan Sawan Mal; and talks about the marriage of *Kanwar* Nau Nihal Singh.

During these days the *Thanadari* of Sardar Jawala Singh Bharania from the fort of Haripur, which is an impregnable and a unique fort in the mountainous regions, was cancelled and Jawahar Singh Bistri was made to enter that fort and to confiscate all the materials and property belonging to the said Sardar. This property, which he sent to the Maharaja, consisted of 18 horses, 12 mules and many other things. The Maharaja ordered that one lakh of rupees be granted annually to Sardar Jawala Singh Bahrania and one lakh be given to his troops, and that the rest of his country be put under the direct sway of the Maharaja.

The Maharaja issued an order for the preparation of a marble floor for the decoration of *Darbarji* and its *Parkarma*. In continuation of this order *Bhai* Gurmukh Singh was ordered to send reliable persons to the suburbs of Jaipur to fetch marble from that place and to prepare the floor in perfect beauty and grace. On the *29th of Sawan* (11th Aug. 1835 A.D.), Dewan Hakim Rai came and was ordered to prepare jewels for the marriage of *Kanwarji* (Nau Nihal Singh) *viz.*, *Mukat* Rs. 2,500 ; *Chauk* Rs. 1,500 ; *Mala* (small and big) Rs. 1,500 ; other bejewelled pieces Rs. 2,000. The said Dewan (Hakim Rai) was ordered to get them ready and present them to the Maharaja.

A letter from the *Nazim* of Kashmir intimated the arrival there of Vigne Sahib and suitable reception and the grant of entertainment to him, adding that he had been shown the country according to the order of the Maharaja. **[Page 262]**. In reply to it the royal order was issued that the greater the effort and endeavour would be shown in pleasing the *Sahibs* and in supplying them their necessary demands with a view to strengthening the foundations of unity the more he would become a source of pleasure to the Maharaja. The flames of enmity and disturbance between Raja Gulab Singh and Dewan Sawan Mal had kindled up aloft and the Maharaja remarked that it would be better if reconciliation would be effected between them. Thereupon *Jamadar* Khushal Singh, *Bhais* Ram Singh and Gobind Ram, Jawand Singh Mokal, Fakir Aziz-ud-din, Rattan Singh

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Gadwai and Misr Beli Ram brought about written agreements between them that the *Kardars* of both would remain firmly established upon their own boundaries, that property and cattle of both sides would be mutually restored and that they were to strengthen their undertaking that none of them would create mischief or disturbance, adding further that in case of breach they would be offenders against the Maharaja. The Maharaja told the glorious Sardars that the marriage of *Kanwarji* (Nau Nihal Singh) was going to take place, and that the glorious Sahibs and the Rajas of the Cis-Sutlej territory were to be invited so that that happy marriage might become a memorable event in the world.

Entry of the Maharaja in *Darbar Sahib* on the *Sankrant* of *Bhadon* (15th Aug. 1835 A.D.); grant of jewels to the son of Baba Sadhu Singh Sodhi; sacred sight of the *Mahant* of Patiala; departure of the *Vakil* of the Raja of Nabha; inconvenience on account of facial paralysis and obstruction in the power of speech; an order for charities and alms and for the release of the hostages; grant of Palam to *Kanwarji* (Nau Nihal Singh); discharge of *Topkhana* on the recovery and ride of the Maharaja; an order to Dewan Sawan Mal to release Asad Khan on the guarantee of the Nawab of Bahawalpur; arrival of Sardar Fateh Singh Ahluwalia; and arrival of *Kanwar* Partap Singh with the help of *Bhai* Ram Singh.

On the *Sankrant of Bhadon* (15th Aug. 1835 A.D.) the Maharaja went to *Darbar Sahib*, made a prostration, and offered an *Ardas* of Rs. 525. Later, offering *Ardases* as usual at various *Bungas*, he went over to Rambagh.

As a son had been born in the house of Sadhu Singh Sodhi of Kartarpur, the Maharaja sent there 2 pairs of gold bangles, one "*Hassi*", one gold *Taragi*, one gold-threaded cap with a fringe and some gold ducats. **[Page 263]** On the *2nd* of the said month (16th Aug. 1835 A.D.) the Maharaja enjoyed the sacred sight of the *Mahant* of Patiala, made an *Ardas* of Rs. 1,100 to him and went over to Rambagh. Departure of Fateh Singh, *Vakil* of the Raja of Nabha, took place with a grant to him of one horse and some fine garments. On the *3rd* (19th Aug. 1835 A.D.), on account of cold wind, the Maharaja suffered from facial paralysis and obstruction was caused in the power of speech. *Bhai* Sahibs (Ram Singh and Gobind Ram) and Fakir Aziz-ud-din fixed their tents in Rambagh and engaged themselves in treatment, and Brahmins were appointed to perform *Paryog* in the Rambagh and other places. Gold umbrellas were sent to Sri Jawala Mukhi and Kangraji and some horses, elephants and cows and large sums of cash were given away by way of charity to *Darbar Sahib* and other *Bungas*, Tarn Taran, to Fakirs and Brahmins, mosques of Lahore, Dera Guru Nanakji, *Bawali* of Goindwal, Khandur and *Thamb* Sahib and white-wash material was ordered to be sent to the *Khangah* of Dhonkal Sahib and other *Gurdwaras*. An order was sent to Chowdhri Gahi Khan; Inayat Ullah Khan, *Vakil* of Avitabile, Raja Sochet Singh and other glorious chiefs to release the hostages. The *Ilaqa* of Palam was granted to *Kanwar* Nau Nihal Singh as an estate. By the grace of the Immortal God the Maharaja felt a little relief,

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took food, a discharge of the *Topkhana* took place at Amritsar and the bud of the heart of the people, which had closed up owing to the illness of the Maharaja, opened up freshly in happiness and joy.

On the *9th* (23rd Aug. 1835 A.D.), the Maharaja went to the *Kotha* of *Dussehra* in his special glazed conveyance and later on went to Rambagh. Until this time the tent without poles of the Maharaja had been inside the *Baradari* of Rambagh, but on this blessed day it was fixed outside that place and the Maharaja ordered the discharge of *Topkhana*. An order was issued to Dewan Sawan Mal to take Rs. 25,000 from Asad Khan of Sangar and to release him on the guarantee of the Nawab of Bahawalpur. Sardar Fateh Singh Ahluwalia came to enquire after the health of the Maharaja at Amritsar and offered Rs. 1,000 as *Sarwarna*. *Kanwar* Partap Singh presented himself to the Maharaja through *Bhai* Ram Singh. **[Page 264]** Ventura Sahib stated that the said *Kanwar* was very good at shooting arrows and could strike at the aim ; the Maharaja was pleased to hear it. The Maharaja said that *Kanwar* Nau Nihal Singh was to be appointed for the collection of large sums from Multan, for auditing and understanding the accounts, and inspiring awe at Shikarpur and to manage the affairs of Dera Ghazi Khan and the other countries in that direction. Bhai Sahibs (Ram Singh and Gobind Ram) and the glorious chiefs said that whatever the Maharaja wished was quite good.

A letter from the *Nazim* of Kashmir stated that he had despatched the things ordered and these were worth 2 lakhs of rupees. He added that they would reach the Maharaja with the monthly sum shortly.

Grant of reward to the glorious Prince (Kharak Singh) and *Kanwarji* (Nau Nihal Singh) to be realised from Kashmir ; grant of a letter of authority for collecting large sums of money from Multan and other places ; a grant to Sultan Mohd. Khan and Ventura Sahib ; listening by the Maharaja to the reading of "Khaliq Bari" by *Kanwar* Partap Singh ; an order to *Kanwarji* (Nau Nihal Singh) to protect the honour of Dewan Sawan Mal ; a letter from Lala Kishen Chand *Vakil*.

During these days the *Nazim* of Kashmir was asked to pay up Rs. 25,000 granted to the glorious Prince (Kharak Singh), Rs. 21,000 to *Kanwar* Nau Nihal Singh, Rs. 21,000 to the mother of the glorious Prince, and Rs. 2,000 to Chet Singh.

A letter of authority for making collections was written out by *Dewan* Dina Nath and was handed over to the counsellors of *Kanwar* Nau Nihal Singh and the respected *Kanwar* was asked to go to the countries protected by the Maharaja and engage himself in the following collections : From Dewan Sawan Mal Rs. 7 lakhs ; Nawab of Dera Ismail Khan Rs. one lakh ; Khazan Singh Rs. 150,000 ; Takwal Rs. 50,000 ; from Bannu and Kalabagh Rs. 50,000 ; and from *Jagirdar* Rs. 50,000. The *Toshakhana* was ordered to pay Rs. 34,000 to *Kanwar* Nau Nihal Singh, and Rs. 25,000 for the making of jewels. This all was to amount to Rs. 11 lakhs. The *Toshakhana* was also to pay Rs. 665 to Sultan Mohd. Khan for his necessary expenses and Rs. 2,000 to Ventura Sahib.

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On the *11th of Bhadon* (25th Aug. 1835 A.D.), *Kanwar* Partap Singh presented himself to the Maharaja, who inquired from him how far he was versed in Persian. He said, "I am reading "Khaliq Bari". The Maharaja listened to him and when he read out the verse "the word Allah is the personal name of God", the Maharaja smiled and patted him in humour and let him go.

[Page 265] On the *16th* of that month (30th Aug. 1835 A.D.), Sardar Fatteh Singh Man and Dewan Hakim Rai presented themselves along with *Kanwarji* (Nau Nihal Singh) and the Maharaja issued a worth-obedience order that the Big *Kardar*, Dewan Sawan Mal, was an honest, humble man and always ready to serve. Therefore his reputation must be guarded and regard should be paid to his views in every matter and it would be advisable for them to make collections in easy instalments according to his wish. Rs. 2,500 were given to the said Sardar (Fateh Singh) and an equal amount was granted to the said Dewan (Hakim Rai). A letter from Lala Kishen Chand, *Vakil* at Ludhiana, intimated that the glorious Sahibs had taken possession of the territories of Raja Sangat Singh of Jind. The Maharaja said that he would write to the *Nazim* (Resident) of Shahjahanabad for the release of his estate after consulting the Captain Sahib (C. M. Wade).

Departure of *Kanwarji* (Nau Nihal Singh); presentation of Sardar Fateh Singh Ahluwalia; an application from Ventura Sahib for an estate; a letter from Lala Kishen Chand *Vakil* intimating the arrival of Dr. Sahib; appointment of chieftains for his reception; his arrival and grant of entertainment and an interview to him; a letter from *Kanwar* Nau Nihal Singh; going of the glorious Prince (Kharak Singh) to Raja Sansi for giving a turban; death of the mother of Sandhanwalia.

On the *17th of Bhadon* (31st August 1835 A.D.), *Kanwar* Nau Nihal Singh with his suitable troops, Sardar Attar Singh Kalianwalia, and the regular guns of Mewa Singh, left for Multan with a special robe of honour and an elephant granted to them. Sardar Fateh Singh Ahluwalia, came to the Maharaja and submitted a "*Tomboo*" for the "*Tamasak*" regarding the entry into Nur Mahal in the *Toshakhana* of Misr Beli Ram. An emphatic letter was issued to Misr Rup Lal to establish the control of the respectable Sardar at Nur Mahal.

Fakir Aziz-ud-din submitted to the Maharaja, verbally on behalf of Ventura Sahib, that he expected the grant of an estate for his maintenance in the Cis-Sutlej territory, and the Maharaja replied that: "It was neither advisable nor correct to grant him an estate wholly on the other side of the river Sutlej; but it would be half on this side and half across the river". **[Page 266]** A letter from Lala Kishen Chand *Vakil* intimated the departure of Mcgregor Sahib, the doctor, from Ludhiana, who was sent to enquire after the health of the Maharaja. On the *22nd* (5th September 1835 A.D.), the son of Tara Singh Ramgarhia was appointed to receive the respectable Sahib, who, on the *25th* (8th September 1835 A.D.), presented himself to the Maharaja along with Fakir Aziz-ud-din, and, on offering 2 pistols, some crystal cups and one box containing medicines, enquired after the health of the Maharaja. The Maharaja enquired from him what kind of water he

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should drink and the Doctor Sahib replied that the water of the river, rain, and from the country of *Majha* helped digestion and imparted strength and was essential for the Maharaja. On the following day he examined the urine and felt the pulse of the Maharaja and then said that by the grace of the Immortal God the disposition was very near normal and he now needed only some tonic. Rs. 525, some utensils containing sweetmeats and a *Dali* of fruits were given to the Doctor Sahib as entertainment. A letter from *Kanwar* Nau Nihal Singh intimated his departure from Lahore to Multan ; in reply to this an order was given to him to cover the stages of the journey in speed, to collect large sums of money as entertainment on the way and to reach Multan and then report his arrival there to the Maharaja.

The mother of Sardar Attar Singh Sandhanwalia consigned her life to the Creator and the glorious Prince (Kharak Singh), according to the order of the Maharaja, went to Raja Sansi on the *29th* (12th September 1835 A.D.), gave there one *Doshala*, one turban, one horse and returned to the Maharaja.

Alms and charities on the *Sankrant* of the blessed *Asuj* (15th September 1835 A.D.) ; letters to the troops, the platoons and the *Topkhana* asking them to leave Lahore for Amritsar ; a letter from Lala Kishen Chand *Vakil* ; despatch of large sums to *Gurdwaras* ; an order to *Chaudhri* Gahi Khan to demolish the garden of Attariwala ; an order to *Kanwar* Sher Singh and *Kanwar* Nau Nihal Singh ; an application by Dr. Sahib regarding the release of the country of Jindwala ; grant of various materials for the discharge of cannons on the *Dussehra* day to Tej Singh ; entry of the Maharaja in Amritsar and the *Nazars* of the *Dussehra* day ; departure of *Kanwar* Partab Singh ; presentation of Raja Gulab Singh ; departure of Dr. Sahib ; presentation of the chiefs with horses by way of *Nazar* on the *Dussehra* day.

[Page 267] On Tuesday, the *Sankarant* of the blessed *Asuj* (15th September 1835 A.D.), horses and cows, golden pitchers, suits of clothes and many other things were given away to the deserving and the needy. Royal orders were issued to Jawahar Mal, *Darogha* of *Topkhana*, Amir Singh Colonel, Gulab Singh Colonel, Misr Sukh Raj, *Topkhana* of Sultan Mahmood, and to the platoons entrusted to Sardar Tej Singh, to march from Lahore on the 1st of *Naurata*, and reach Pul and to present themselves to the Maharaja on the *2nd* (16th September 1835 A.D.) at Amritsar.

The staff-in-charge of floorings was appointed to proceed towards Lahore to fetch the *Farashkhana*, the silver bungalow and all other requisites for the blessed *Dussehra* day to Amritsar. A letter from Lala Roshan Chand stated that the Captain Sahib (C. M. Wade) had remarked that Sawan Mal was an honest and faithful man, who took great interest in making the country prosperous, and that the country under his sway was very prosperous and the people were very grateful to him, adding that there was no other man with the Maharaja like the said Dewan and would never be. He further added that the Maharaja must keep in mind the guarding of his (Dewan's) reputation in every way. Thereupon an emphatic letter was issued to *Kanwar*

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Nau Nihal Singh, informing him that Captain Sahib (C. M. Wade) had praised Dewan Sawan Mal on account of the prosperity of his country and the gratefulness of his people. Therefore that "Light of the Eye" (Sher Singh) must engage himself in the collection of large sums of money according to the wish of the said Dewan and always keep before his mind the protection of his reputation and honour. During these days the Maharaja gave to *Bhai* Gurmukh Singh Rs. 5,000 for making a floor at Taran Taran, Rs. 2,000 for the *Sadhus* in the suburbs of Lahore, Rs. 25,000 for the preparation of a silver bungalow at Ichlanagar, Rs. 11,000 for the preparation of the floor of '*Parkarman*' of *Darbar Sahib* and asked him to prepare the said floor in perfect beauty and grace which would surprise the eyes of the onlookers.

On the *6th* of the month (20th September 1835 A.D.), a letter was issued to *Chaudhri* Gahi Khan to demolish the wall of the garden of Sardar Sham Singh Attariwala, which was near the garden of Guru Sahib and to make it a part of the latter. An order was given to *Bhai* Gurmukh Singh for the construction of a *Baradari* in the said garden with a grant of Rs. 2,500 for the purpose and 25 *Granthis* for the purpose of '*Path*'. A letter was issued to *Kanwar* Sher Singh and other chiefs appointed at Peshawar, informing them that shortly after the blessed *Dussehra* Sardar Tej Singh, Misr Sukh Raj and other triumphant troops would proceed to Peshawar and told them that on their arrival there "the Light of the Eye" (Sher Singh) was to march from that place in a spirit of reassurance, and come over to the Maharaja to please him with his interview.

[Page 268] A letter was issued to *Kanwar* Nau Nihal Singh, stating that it had become known to the Maharaja from the news that his (Kanwar's) employees in those regions were destroying, laying waste and rendering desolate the places on their way against the practices of the country under the protection of the Maharaja, adding that it was a stupid thing to do. He further asked him to prohibit to indulge in destroying the country of the Maharaja on any ground whatsoever.

The Maharaja said that the highest officer of the *Ghorchara* camp was required to be a wise man, a vigilant person, cautious and versed in rules (of war) like the Raja *Kalan*, adding that though Avitabile was a big *Kardar*, yet he squeezed life out of the zamindars at the time of making collections of large sums from them, that Dewan Sawan Mal was an honest man and none of the zamindars had ever preferred any complaint against him and the sums for the Maharaja reached month by month ; he further stated that on account of the tyranny and high-handedness of the *Kardars* of Misr Rup Lal the people and the zamindars were becoming wanderers and fugitives and escaping across the river Sutlej. On the *9th* (23rd September 1835 A.D.) the Dr. Sahib (Mcgregor) said to the Maharaja that he had written to the glorious Sahibs for the release of the country of the Raja of Jind and shortly a letter announcing their non-interference in the country would be presented to him. The Maharaja said he could not but expect the same thing from the strong relations of unity between him and the glorious Sahibs.

On the *11th* (25th September 1835 A.D.), Sardar Tej Singh was given one hundred and twenty-five maunds pucca of gun-powder for

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use on the *Dussehra* day in addition to 1,500 yards of garments and 15 bundles of paper, and he was asked to distribute the same in his *Topkhana*. On Wednesday, the *17th* (1st October 1835 A.D.), when the day had arisen a quarter, the Maharaja went to *Darbar Sahib* and a bejewelled gold umbrella, 500 gold ducats for gold-work, a carpet, one handkerchief and many other things for *Granth Sahib* were presented by his men in his presence and he himself made an *Ardas* of Rs. 2,500 there and at *Akalbunga* and went over to Kaulsar, where a discharge of cannons took place with great glory. At about the third quarter of the day he rode from Rambagh and went to sit in the silver bungalow near Kaulsar, where all the glorious chiefs and servants and staff presented themselves before him. The Raja *Kalan* and *Jamadar* Khushal Singh each offered one horse with a gold harness and gold ducats as *Nazar*. The Raja *Kalan* was ordered to sit in the silver bungalow and to accept *Nazars* from all the attendants, whereupon a very loud discharge of guns took place.

[Page 269] Sardar Sultan Mohammad Khan, Nawab Sarfraz Khan and other *Shahzadas* of the *Villayat* presented horses with saddles and gold ducats. Reliable persons of *Kanwarji* (Nau Nihal Singh) gave the large sums of money, because they had become a guarantee for Sheikh Ghulam Mohy-ud-din; and *Jamadar* (Khushal Singh) presented large sums of money regarding the contract of the village Miraliwala; Sardar Ahluwalia presented large instalments regarding Nur Mahal; and Misr Beli Ram presented large sums of money for the country of the *Doaba*. These sums had been sent by Misr Rup Lal.

On the *18th* of the said month (2nd October 1835 A.D.), the Maharaja entered Naushehra in his special conveyance and his orderlies went to the *Ta'aluqa* of Sohiyan to know the nature of its climate. They submitted that the said country was very clean and neat. *Kanwar* Partab Singh was allowed to depart from the court with a *Doshala*, a robe of brocade, 5 articles of jewellery, and Rs. 5,000 to be realised from Kashmir. On the *19th* (3rd October 1835 A.D.) Raja Gulab Singh came and presented to the Maharaja several horses with gold saddles, one hundred camels and mules, many *Lungis* from Pind Dadar Khan, many spears, six lakhs and five thousand rupees in cash and a '*Tomboo*' of 4 lakhs of rupees and was granted Rs. 500 in lieu of entertainment. The Doctor Sahib (Mcgregor) was allowed to depart with the grant of a special robe of honour, 11 garments, Rs. 15,000, and one horse with a silver saddle as his farewell gift.

On the *20th* (4th October 1835 A.D.) the Maharaja went to Naushehra, where Sardar Lehna Singh Majithia, Mehan Singh Munawari, and Ishar Singh Mariwala presented him with one horse each. The Raja *Kalan* asked the Maharaja to perform a *Tuladan* of gold only on the *Dewali* day, and the Maharaja said that he must emphatically order Misr Beli Ram to present gold on the blessed *Dewali* day for its distribution among the deserving and the needy after his getting himself weighed against it.

Presentation of Kahn Singh, a servant of the *Nazim* of Kashmir, and an order to him; a letter from *Kanwarji* (Nau

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Nihal Singh); presentation of Sardar Sultan Mohammad Khan; an order to Sardar Tej Singh; presentation of the *Vakil* of the Raja of Nabha; a letter to *Kanwar* Sher Singh and others appointed at Peshawar; grants of large sums of money to the people appointed at Peshawar; an application of the Raja *Kalan* regarding the presentation of Sardar Jawala Singh Bahrania; a letter to *Kanwar* Sher Singh; presentation of the *Vakil* of the Raja of Nepal; verbal talks of the Maharaja; presentation of Sardar Hari Singh; the Maharaja's displeasure against Gulab Singh and Amir Singh Colonel on account of their disobedience to Sardar Tej Singh.

[Page 270] Kahn Singh, a servant of Mehan Singh, *Nazim* of Kashmir, brought Rs. 1,00,000 and two big bundles of *Pashmina*. Besides Sant Singh, his son, was sent by him to the Maharaja. An order was issued to the *Nazim* of Kashmir to send Rs. 26,00,000 regarding the contract to the Maharaja.

A letter from *Kanwarji* (Nau Nihal Singh) intimated his arrival at Multan, upon which he was ordered to take Rs. 10,00,000 from *Dewan* Sawan Mal, according to his (*Dewan's*) wish and at his convenience, and then proceed to Mankera, taking care to guard the reputation of the *Nazim* of Multan at all events and to send Rs. 5,00,000 out of the collections to the Maharaja. Sardar Sultan Mohammad Khan came to the Maharaja, who said that he must give Rs. 7,00,000 regarding the contract of the country of Peshawar and present a written guarantee from the "*Sarafs*" of Shikarpur. Fakir Aziz-ud-din submitted verbally on behalf of the said Sardar that he wanted the appointment of some reliable person, like Rajas Gulab Singh and Sochet Singh, to accompany him for investigating the yields of that place. The Maharaja replied that it would be done in a very short time. A royal order was issued to Sardar Tej Singh to proceed towards Peshawar with 9 platoons and 14 *Topkhanas* as follows: 4 platoons of himself, 2 of Amir Singh, 3 of Gulab Singh Colonel, with Sultan Mahmood, Ilahi Bakhsh, Mewa Singh and Sheo Parshad.

Fateh Singh, the famous *Vakil* of the Raja of Nabha, presented himself to the Maharaja with several fine garments and one horse, and was granted Rs. 125 as entertainment. A letter was issued to *Kanwar* Sher Singh, Sardar Lehna Singh Majithia and Avitabile, informing them that after proper investigation Rs. 5,00,000 were estimated as the income of Peshawar, Rs. 1,30,000 as tolls, Rs. 2,00,000 with respect to Isafzais and the Khattaks, and Rs. 25,000 with respect to Illachi Tiri; and advised the "Light of his Eye" *Kanwar* (Sher Singh) to prepare honestly an account of the prosperity of the country, the store in the fort of Sumergarh, expenses of Sumergarh and ammunitions and gun-powder and state what had been spent upon the building (of the fort) and what remained in hand. Sardar Attar Singh Kalianwalia was granted a *Doshala* and gold bangles and was appointed as *Thanadar* of Sumergarh. **[Page 271]** Rs. 5,000 were granted to Sardar Tej Singh, Rs. 1,200 to Amir Singh, an equal amount to Gulab Singh Colonel, Rs. 5,000 to the mortar men and Rs. 300 to the clerks, and all of them were made to leave for Peshawar.

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On the *26th* (10th October 1835 A.D.) the Raja *Kalan* asked the Maharaja to take roll and inspect the parade of the troops of Sardar Jawala Singh Bharania and to grant him his maintenance. The Maharaja said that the fort of Haripur had come into his possession and it was a country worth Rs. 4,00,000, which was being granted for the service of 400 horsemen, adding that a handsome estate would also be granted him in addition to that for his maintenance provided he prepared five platoons out of Rs. 5,00,000, with the remark that it was quite difficult and almost impossible with that revenue to maintain 400 horsemen or five platoons. The Raja *Kalan* said that the benefactor of the poor should understand that well-equipped and well-armed 400 strong horsemen could inflict ignominious defeat upon five platoons, adding that the whole of the country under the sway of the Maharaja had come into his possession on account of the good services of horsemen, and that no distinguished service had been done by the platoons in any field of battle.

A kind letter was issued to *Kanwar* Sher Singh, informing him that Sardar Tej Singh was appointed with platoons and 30 pieces of cannon, Jawahar Mal with 8 pieces of cannon, younger Mian Ilahi Bakhsh with 13 pieces of cannon, Gulab Singh with 4 and Amir Singh with 5, and asked him to send Court Sahib with platoons and Sardar Lehna Singh Majithia with troops of the Jammuwalas and the Ramgarhias to the Maharaja on the arrival of the former at Peshawar. He further informed him that the *Topkhana* of Mian Ilahi Bakhsh and Amir Chand was marching towards him according to his (Maharaja's) separate order, and asked that "Light of the Eye" (Sher Singh) to stay at Peshawar for 2 months and grant leave if any of the horsemen wanted to go to their native places. He further wrote that Avitabile was to collect the autumn crop and investigate exactly the revenue from each village and to inform the zamindars about the same. He was further ordered to make the Gorkha platoons stay there and to remove the *Thana* of Ram Kol from Sumergarh and to establish Sardar Attar Singh Kalianwalia with 700 horsemen to guard that place as a *Thanadar*. He was further ordered to supply Sardar Tej Singh with as much gun-powder and ammunition as he required against recepits, which were to be sent over to the Maharaja. He was also asked to get ready the bridge on the Attock before the arrival of the triumphant troops there by spending Rs. 500 from the revenue of Chhachha over it.

[Page 272] The *Vakil* of the Raja of Nepal presented himself to the Maharaja, who enquired from him how many troops the Raja had with him. He replied that he had 40 platoons with him. The Maharaja again asked him how many soldiers constituted the platoon. He replied 1,500 to 1,600 soldiers were fixed for each platoon. The Maharaja further asked him how did they display firing and drill on the *Dussehra* day, and he replied that he had seen them drill and fire very much, but there is no *Dussehra* day in their country, and further added that when he would go to Nepal he would explain all the details about the triumphant troops, the blessed *Dussehra* day and the discharge of cannons. The Maharaja

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said that the troops of horsemen felt very restless on account of the scarcity of water and due to the disunion among them at the time of their stay at Peshawar, adding that simply upon his arrival on the bank of the river Bara the water had begun to flow through the camps. He further added that in spite of so many troops in Peshawar thefts continued to be committed. After that he praised the regular horsemen which were staying at that time in Peshawar, for no theft had taken place in Peshawar in their time, and they were very good in horsemanship and were graceful like the platoons. *Jamadar* Khushal Singh said that it were the troops of horsemen alone who rendered distinguished services in the campaigns against Wazir Fateh Khan and in the battles of Kashmir and Multan, and suggested that the Maharaja may be pleased to entrust some service to the horsemen on one side and to the platoons on the other and then the services of the two be compared and judged on the touchstone of test.

Raja Gulab Singh intervened and said, "Though this observation is true, yet the Maharaja is our master, and the good services of the horsemen and the platoons are well known to him, and that there was no need of any remark to be made by this one or that one". Sardar Attar Singh said, "From the beginning of the creation of the people of this world troops of horsemen and footmen have always been maintained by the glorious Rajas and it had been estimated that the cost of maintaining one horseman is equivalent to that of seven footmen. At Ropar the regiments and the platoons carried on drill side by side, for it was difficult for either of them to acquit themselves in drill so well alone". Jawand Singh Mokal, who was a unique man in frivolous talk, observed in a bantering tone, "When the horsemen would be dispensed with the *Khalsaji* shall have to content himself with the theft of oxen". The Maharaja said that the matter would be discussed on the following day in the presence of Sardar Hari Singh and the *Bhai* Sahibs (Ram Singh and Gobind Ram).

On the *28th* (12th October 1835 A.D.), Amir Singh and Gulab Singh presented themselves to the Maharaja and adopted an attitude of defiance and disagreement against the authority of Sardar Tej Singh. The Maharaja reprimanded them in a very angry tone and issued a letter immediately to the Captain Sahib (C.M. Wade), asking his advice in the matter and informing him that he would be genuinely pleased to punish them for this fault of theirs in accordance with the laws of the English. He then ordered the said Sardar (Tej Singh) to depart with 4 platoons and 30 pieces of cannon.

[*Page 273*] **Charities and alms of the *Sankrant* of *Katik* (15th October 1835 A.D.); a letter from *Jamadar* Khushal Singh regarding the departure of Sardar Tej Singh towards Peshawar; a letter to *Kanwar* Sher Singh; a statement by Sardar Jawahar Singh Bistri regarding the climate of Lahore and Amritsar; indisposition of Raja Hira Singh; presentation of Sardar Nihal Singh Ahluwalia; return of the Mahara a on the blessed *Dewali* day; acceptance by Gulab Singh and Amir Singh Colonels of subordination to Sardar Te Singh**

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and their appointment towards Peshawar; arrival of the Maharaja in the *Kotha* of Syed Mahmood.

On the *Sankrant of Katik* (15th October 1835 A.D.), the Maharaja rode from Naushehra to Suyan and returned and distributed cows and horses, a suit of clothes and large sums with respect to *Sankalap* and by way of charity.

Jamadar Khushal Singh said that Sardar Tej Singh had proceeded towards Peshawar with 4 platoons and 30 pieces of cannon, according to the Maharaja's order. According to the request of the respectable *Jamadar* (Khushal Singh) a letter was issued to *Kanwar* Sher Singh to hold a *Darbar* three days after the arrival of the said Sardar at Peshawar. He was asked to send to the Maharaja the platoons of Court Sahib and of Ilahi Bakhsh, *Darogha* of *Topkhana*, and the platoons of Ventura Sahib, and also *Dewan* Ajudhia Parshad and Sardar Lehna Singh Majithia along with their Ramgarhia and Jammunwala troops, because Dost Mohd. had not arrived there. He was also to send 500 out of his own 1,100 horsemen on leave to their own native places; and to stay at Peshawar till the arrival of the glorious Prince *Khalsa* Kharak Singh with *Kanwar* Nau Nihal Singh and to see that Avitabile makes great effort in collecting the revenue for the autumn and the spring crops.

Jawahar Singh Bistri presented himself to the Maharaja with one horse and large sums collected by him from the mountainous regions. The Maharaja enquired from him about the condition of Haripur and the mountainous regions and the prosperity of the country in general; and afterwards he enquired from him about the climate of Lahore. The aforesaid person replied that as soon as the troops of the Maharaja and the people of Lahore left that place, and reached Pul and thought of leaving for Amritsar they felt the scorching heat and the burning fire and at the time of their departure from Amritsar towards Lahore they felt themselves secure and safe against the heat of the atmosphere (implying that Lahore was far cooler than Amritsar).

[Page 274] The departure of the royal standards took place towards Lahore and the Maharaja also decided to go there after the blessed *Dewali* day. The happy disposition of Raja Hira Singh got adrift from the centre of normalcy and *Bhais* Ram Singh and Gobind Ram, Fakir Aziz-ud-din, Raja Sochet Singh and Hakim Rai were appointed by the Maharaja to go and engage themselves in his treatment.

Sardar Nihal Singh Ahluwalia came to the Maharaja, made a *Sarwarna* of Rs. 500 and was ordered to construct a "*Kotha Barth*", *i.e.*, a promenade, near Syed Mahmood. On the *5th* (19th October 1835 A.D.) the big victorious tents were pitched near the *Kotha Dussehra wala* and on the *6th* (20th October 1835 A.D.) the Maharaja entered the *Kotha* when a discharge of the *Topkhana*, of the *Zamburaks* and of the cannons in the fort of Gobindgarh took place. On the *7th* (21st October 1835 A.D.), on the blessed *Dewali* day, the Maharaja went to his own *Bunga* in his special conveyance and entered *Darbar Sahib* in a boat, made a prostration there, offered 511 gold ducats by way of *Ardas* at *Darbar Sahib*, *Akal Bunga* etc., according to his

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usual custom, and then went back to the *Kotha*, where a discharge of *Topkhana* took place and very glorious and graceful illuminations were held at night to dazzle the eyes of the onlookers. On the following day of *Amavas* (22nd October 1835 A.D.) one horse, one elephant, some cows, some buffaloes, some oxen, and some suits of clothes were given to the needy on the occasion of the performance of the *Sankalap*. The *Charyari* and the orderly forces and the *Ghorcharas* were ordered to leave Amritsar and to go to Ram Tirath. Gulab Singh and Amir Singh Colonels presented themselves to the Maharaja and asked his pardon for not obeying Sardar Tej Singh and were asked to leave for Peshawar with the order that they had to destroy no pastures on the way in any circumstances. On the *9th* (23rd October 1835 A.D.) the Maharaja marched from the *Kotha* and went to the platform at Syed Mahmood.

A letter to Nawab Shah Nawaz Khan; appointment of the stable to go to Lahore *via* Kasoor; paying up of the salaries of the *Langar*; a letter from *Kanwar* Sher Singh and others; a letter to *Kanwar* Nau Nihal Singh; a letter to Khazan Singh Kankerawala; a letter regarding the Captain Sahib (C. M. Wade); an order to the author of this history to translate [*Page 275*] **the English book sent by the Captain Sahib (C. M. Wade); entry of the Maharaja in Tarn Taran; an order to the troops to stay in the *Maidan* of Mianmir; arrival of the Maharaja in the *Jagir* of Rattan Singh *Adalti*, demolition of his tower, confiscation of his house and the recommendation of Attar Singh Sandhanwalia; news of the possession of Ferozepur by the Sahibs; arrival of the Maharaja in Patti and the presentation of Sardar Sham Singh Attariwala.**

A letter was issued to Nawab Shah Nawaz Khan to send the annual tribute in full with 11 horses, 125 camels, and 15 dogs to *Kanwar* Nau Nihal Singh, otherwise, in case of delay, the camp of the Maharaja would engage itself in the devastation of the country under his possession.

The special stable was appointed to leave Amritsar *via* Kasoor and Rs. 5,000 were granted by way of salary to the staff and servants of the stable and as salary for the *Langar* and they were asked to realise Rs. 1,000 from Kasoor, Rs. 500 from Ishar Singh Mariwala, Rs. 250 from Kalowali, Rs. 500 from the persons appointed at Tarn Taran, Rs. 500 from the *Kardars* of the Raja *Kalan* Rs. 250 from the estate of Sardar Charat Singh Kalianwalia and Rs. 500 from Barhani without destroying the pastures on the way. A letter came from *Kanwar* Sher Singh, Court Sahib and Avitabile. In reply to it the Maharaja ordered verbally through *Bhai* Ram Singh that Rs. 7,02,894 were the income of Peshawar, adding that the slaughter-house, the groceries, and the rest were worth one lakh and sixty-one thousand rupees, the mint was worth Rs. 10,000 and the estates were worth Rs. 81,000, The Maharaja further ordered that the mint, the slaughter-house and the estates be reserved separately and the remaining Rs. 4,58,000 be made over to Sultan Mohammad Khan upon the security of the Raja *Kalan*.

A letter was issued to *Kanwar* Nau Nihal Singh to take security for Asad Khan Sangarwala from the Nawab of Bahawalpur a nd

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Dera Ismail Khan, to realise Rs. 25,000 by way of *Nazarana* and release Asad Khan, and to send *Hundis* collected by Dewan Sawan Mal to the court of the Maharaja. An emphatic letter was issued to Khazan Singh, *Kardar* of Mankera, to decide the question of the boundary lines of Sandhanwalia Sardars and Sardar Hari Singh after careful investigation through the respectable *Kanwar* (Nau Nihal Singh) and send Rs. 1,00,000 regarding that territory to the Maharaja. **[Page 276]** A letter came from the Captain Sahib (C. M. Wade) through Brij Lal, which purported to strengthen the foundations of unity and acknowledged the receipt of the camels. The Maharaja inquired from him the condition of the Captain Sahib (C. M. Wade) and Burnes Sahib, the circumstances of the purchase of the camels and granted him Rs. 100. The Captain Sahib (C. M. Wade) sent a book in English pertaining to the regulations of the troops of the platoons and the horsemen. The Maharaja said to *Bhai* Ram Singh and Fakir Aziz-ud-din to have the book translated through the help of Ventura Sahib and to explain its details to the Maharaja. Ventura Sahib said that in the country of the Punjab there was not a single person fit and capable to translate the book, because the ability to do so necessitated the knowledge of the language of the Sahibs. The Maharaja ordered Fakirji (Aziz-ud-din) and *Bhai* Sahib (Ram Singh) to produce some one so capable. *Bhai* Sahib (Ram Singh) said that in their opinion there was none besides the blessed personality of Fakirji (Aziz-ud-din) who could translate that book. But he was so much engrossed and absorbed in the affairs of the Maharaja that he could not get the leisure of even an hour by day or night and they could not see how the work could be done. The Maharaja said that in that case some other capable man to translate the book was to be searched out, and, after much thinking, he said that Ventura Sahib should be asked whether the author of this book (Sohan Lal) was capable to translate it. Ventura Sahib, who was a capable man and could understand things very well, stated in a decided tone on hearing the name of Lala Sohan Lal Suri, the author of this book of history, that he was certainly able to do the work, adding that the Captain Sahib (C. M. Wade) and other glorious Sahibs, who had enjoyed a great deal the study of the book of history written by him, praised him with the compliment that he was a capable and a learned man. At once the author of this book of history (Sohan Lal) presented himself and the said book was given to him by the Maharaja and, according to his order, he went to Ventura Sahib and Fox Sahib for the translation of this book. Ventura Sahib said that he must first arrange for the grant of maintenance to Fox Sahib and afterwards, through the help of the said Sahib, the book would be translated. The Maharaja ordered the march of his royal standards from Dawali on the *17th* (31st October 1835 A.D.) and reached Tarn Taran on the *22nd* (5th November 1835 A.D.) on the *Puran Mashi* day of *Katik*, well known as Tabraweri, and, after making an *Ardas* there, he went back again.

[Page 277] On the *23rd* of the month (6th Nov. 1835 A.D.) the Maharaja reached Daulipur, on the *24th* (7th Nov. 1835 A.D.) in the village of Manochal, in the estate of Sardar Dhanna Singh Malwai, who presented one horse and Rs. 500 as entertainment. On the

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25th (8th Nov. 1835 A.D.) the Maharaja heard that great excitement had been created by the *Akalis* in the village of Sheikh and ordered the *Daroghas* and the platoons to root out the very foundations of their existence, but the *Akalis* escaped and avoided the troops of the Maharaja on their appearance. An order was issued to the troops of the orderlies and *Charyaris* to set up their camp in the *Maidan* of Mian Mir immediately on receiving the royal order.

On the *26th* and *27th* (9th and 10th November 1835 A.D.) the Maharaja stayed in Sukh, inhabited by (Rattan Singh) Gharjakia and ordered for the demolition of the newly-founded tower and also demanded from the aforesaid person Rs. 25,000. He then appointed his own guard at the gates of his *Haveli* and confiscated all the cash and the jewellery, the garments and the sweetmeats which he (Rattan) had collected for the marriage of his daughter. On the *28th* (11th Nov. 1835 A.D.) Rattan Chand *Dahriwala* was ordered from the place Fateh Khoja to give one nose-ring, and one broad sheet to everyone of the women and to expel them from the house and to shut up all the places by padlocks and send the keys on to the Maharaja.

Although Sardar Attar Singh Sandhanwalia and *Jamadar* Khushal Singh made repeated efforts in his recommendation, yet they did not succeed, and the Maharaja returned a reply in anger, "Why did he undertake the building of a new fort without his order ?" News from Ferozepur gave an account of the death of the heirs of that place and its possession by the glorious Sahibs. The Raja *Kalan* said that the territory of the Sahibs came up to 25 *kos* from Lahore, which was not desirable. The Maharaja said that in view of the strength of unity (between the two governments) remoteness or nearness would be of little significance. He (the Maharaja) felt that the Sahibs would certainly give him something on account of their taking possession of Ferozepur and Shikarpur and would allow very few of their troops to stay at Ferozepur (by way of) cantonment. On the *30th* (13th Nov. 1835 A.D.) Baga Singh Commandant of the orderlies presented himself in the village of Patti with one horse, Sham Singh Attariwalia with Rs. 1,000 and one horse, and Dal Singh, *Kardar* of Patti, with one horse.

At about the third quarter of the day *Bhai* Nihal Singh came up and the Maharaja asked him "What conjectures by the residents of that country were afloat regarding the visit of the Maharaja to those regions ?" He replied that it was well known all over these regions that the Maharaja had come in connection with Ferozepur. The Maharaja said that he had **[Page 278]** nothing to do with Ferozepur and had gone there just by chance, for a pastime, adding that the relations of unity between the two great Governments were such that *Khalsaji* had no need of thinking about Ferozepur, for the houses of the friends are one and the same, and Ferozepur could still be regarded as if it was within the territory of the Maharaja.

At about the third quarter of the day the Maharaja went about for a pastime in the town of Patti and showered large sums in the town and ordered Dal Singh to see all the shops well-arranged and the country prosper. After that the Maharaja turned his attention to

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see a certain *Fakir* Sahib, who could not stand the glare of the star of his glory and shut his doors against him. The Maharaja turned back.

Charities and alms on the *Sankrant* of the blessed *Maghar* (14th Nov. 1835 A. D.); an order to Sardar Hari Singh for the capture of the *Akalis*; and the distribution of the things confiscated from Rattan Singh; a letter from Lala Kishen Chand; presentation of Sardar Jawala Singh Bahrania and the son of Shah Ayoob in connection with the case of the daughter of *Shahzada* Ashraf; arrival of the Maharaja in Chhina; case of Ventura Sahib and Beli Ram; arrival of the Maharaja in Hadiara and later on in Rohri and Thehar and Kana; and his expressing a wish to *Bhai* Sahibs (Ram Singh and Gobind Ram) for reconciliation between Ventura Sahib and Misr Beli Ram; and his arrival at Bakrian; a letter from Rai Gobind Jas; arrival of the Maharaja in Kot Lakhpat Rai and the presentation of horses and entertainment by *Jamadarji* (Khushal Singh); later arrival of the Maharaja in the *sarai* of Gola and still later in the *Maidan* of Zain Khan and outside the garden near the gate and finally in the garden of Chhota Ram at Lahore; and a discharge of *Topkhana*.

On the *Sankrant* of the blessed *Maghar* (14th November 1835 A.D.), some horses, some cows, and 300 silver ducats were given in charity to the *Akalis* on the performance of *Sankalap*. On the *2nd* (15th November 1835 A.D.) a worth-obedience order was issued to Sardar Hari Singh to march with two platoons and a regiment to prosecute the *Akalis*, who were on their way to the other side of the river Satlej and were feared to create mischief and disturbance.

The Maharaja said that the things confiscated from Rattan Singh Gharjakia, such as sweetmeats, flour and rice be distributed among the platoons. On the *3rd* (16th November 1835 A.D.) a letter from Lala Kishen Chand intimated the despatch of 2 boxes sent by Captain Sahib (C. M. Wade) towards Kashmir and requested for their safe escort there. A letter was issued to the *Nazim* of Kashmir not to interfere with things sent by Captain Sahib (C. M. Wade) in any way and to provide the Sahibs with entertainment according to the practice of the Maharaja and to protect them with great care in every respect. [**Page 279**] On the *4th* (17th November 1835 A.D.) the Maharaja reached Sur Singh and Sardar Jawala Singh Bahrania was ordered, on his presentation, to maintain 100 horsemen. The son of Shah Ayoob presented himself with one horse and said to the Maharaja that the daughter of *Shahzada* Ashraf had been married by Sultan Mohammad Khan and that it was a matter of great disgrace and dishonour for them to see the daughter of a *Shahzada* married to one of their ministers. The Maharaja at first said that justice would be done in Lahore; but afterwards said that the matter would be referred to Captain Sahib (C. M. Wade) for pronouncing judgment over the affair. On the *5th* (18th November 1835 A.D.) the Maharaja reached the village of Chhina, where Ventura Sahib told him that Misr Rup Lal had realised Rs. 1,00,000 from the holders of the estates. On the *6th* (19th November 1835 A.D.) the Maharaja left the village of Chhina and went to Hadiara, on the *7th* (20th November

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1835 A.D.) to Karbat, on the *8th* (21st November 1835 A.D.) to Rohri Baba Nanak and, making an *Ardas* there, went to Thahra and on the *9th* (22nd November 1835 A.D.) went to Kana and ordered *Bhai* Sahibs (Ram Singh and Gobind Ram) to bring about a reconciliation between Misr Beli Ram and Ventura Sahib. The *Bhai* Sahibs said that no doubt peace and reconciliation between them was very desirable, but it was wholly in the hands of the Maharaja. On the *10th* (23rd November 1835 A.D.) the Maharaja reached the village of Bhakarian, where a letter from Rai Gobind Jas intimated that Gujjar Singh had given to every Brahman Rs. 5 and one lump of sugar and the said Rai two rupees to each of them and had presented themselves for an interview to the Colonel of that place. It added further that on the following day the Colonel came to the camp of the said *Vakils* and felt greatly pleased with the observation of the drill of the platoons and the horsemen and added that the *Vakils* had gone over to Pragraj (Allahabad) after that.

On the *11th* (24th November 1835 A.D.) *Jamadar* Khushal Singh presented himself to the Maharaja at Kot Lakhpat Rai with 7 horses and Rs. 500 by way of entertainment. The Maharaja took one horse and returned the rest and went to *Sarai* Golawali at the third quarter of the day. On the *12th* (25th November 1835 A.D.) the Maharaja went to the *Maidan* of Zin Khan outside Mochi Gate and reached outside Bhati Gate at about the third quarter of the day, and there the glorious Prince (Kharak Singh) and other Sardars and Khalifa Nur-ud-din presented themselves to the Maharaja with sweets and *Dalis* of fruits. On the *13th* (26th November 1835 A.D.) the Maharaja reached the garden of Chhota Ram, where all the Sardars, *Jamadarji* (Khushal Singh), Rajaji (Dhyan Singh), and Ventura Sahib presented horses. The Maharaja remarked jokingly that the chiefs went in the service of the Maharaja to various directions and their *Khidmatgars* carried on a different kind of work in their houses in their absence and so the children of the chieftains did not prove capable and the children of the *Khatries* turned out well because they remained always in the houses and did not trust strangers so much and did not allow them to enter into their houses so freely.

[Page 280] On the *14th* (27th November 1835 A.D.), when the day had arisen three or four hours the Maharaja entered the blessed fort and the discharge of *Topkhana* took place with great eclat.

A letter to Ventura Sahib regarding the translation of the book sent by Captain Sahib by the author of this book (Sohan Lal); making Rattan Singh to write a *Tomboo* for *Nazarana*; a letter from *Kanwar* Nau Nihal Singh; a letter to Nawab of Dera Ismail Khan; going of the Maharaja to the presence of Sodhi Sahib of Kartarpur; an order for the construction of the wall of Shah Balawal; a letter from Sardar Tej Singh, intimating his arrival in Peshawar; presentation of Randhir Chand, grandson of Raja Sansar Chand; making Sultan Mohammad Khan write an agreement; parade of the troops of Sardar Sandhanwalia; a letter from Kishen Chand *Vakil*; despatch of a horse to the Captain Sahib (C. M. Wade).

A kind letter was issued to Ventura Sahib, informing him that the author of this book of history (Sohan Lal) had been appointed

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to see him for the translation of the book written in English sent by Captain Sahib (C. M. Wade), and asked him to see it translated by him. Ventura Sahib responded in an indifferent way and the Maharaja kept quiet and did not write anything further to him regarding this matter. On the *17th* (30th November 1835 A.D.) all the Sardars went to Rattan Singh, had a *Tomboo* of Rs. 11,500 written out by him and presented the same to the Maharaja. The Maharaja allowed 500 *bighas* of land adjacent to Fateh Khoja to be retained by him and ordered the rest to be given over to the *Zamindars* and, granting him a *Doshala*, ordered him to go and arrange the marriage of his daughter.

A letter from *Kanwar* Nau Nihal Singh intimated his arrival in Mankera and the Maharaja ordered him to realise large sums of *Nazarana* along with horses, camels and dogs from the Nawab of Mankera according to the laws of annual tribute and to keep strictly in mind the showing of civility and politeness, respect and deferance to the said Nawab in all his dealings with him. A letter was issued to the said Nawab, informing him that the said *Kanwar* (Nau Nihal Singh) was going to the other side of the river, and so he was to go to see him along with his horses and the like. Sodhi Sahib of Kartarpur reached near Lahore and informed the Maharaja of the fact through *Bhai* Ram Singh. As the Maharaja was unique in showing regard and respect to the Sodhi Sahibs and to the fraternity of *Sadhus*, he (the Maharaja) went to his camp on the *17th* (30th November 1835 A.D.) made a presentation and offered Rs. 1,000 by way of *Ardas*.

[Page 281] The said Sodhi (Sadhu Singh) offered one elephant, and one horse with a special robe of honour to the Maharaja, 9 garments to the Raja *Kalan* and 9 garments to Raja Hira Singh, and then departed. A letter was issued to Khalifa Nur-ud-din to have the wall of Shah Balawal constructed in perfect firmness, because it would please the Maharaja a great deal. On the *19th* (2nd December 1835 A.D.) a letter from Sardar Tej Singh intimated his arrival in Peshawar and his presentation before *Kanwar* Sher Singh. The Maharaja remarked that the said Sardar was a very wise men. It could be expected that the affairs of Peshawar would be managed very satisfactorily.

Raja Randhir Chand, grandson of Raja Sansar Chand, presented to the Maharaja one horse and Rs. 500 by way of *Sarwarna*, whereupon the Maharaja enquired after his health and granted him Rs. 500 as his entertainment. *Bhai* Sahibs (Ram Singh and Gobind Ram) and Fakirji (Aziz-ud-din) made Sultan Mohammad Khan write the agreement: "I will whole-heartedly remain in obedience and loyalty and in the service of the Maharaja, I would secure everlasting felicity by obeying the orders of the Maharaja and would not allow any contravention of them to occur in any way and would send horses and mules by way of annual tribute and *Nazarana* to him". On the *22nd* (5th December 1835 A.D.) at about the third quarter of the day the Maharaja inspected the parade of the troops of the Sandhanwalia Sardars. The troops consisted of 2 cannons and 500 horsemen and the Maharaja remarked: "The Sardars were enjoying the income of large territories but maintaining very

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small number of troops". A letter from Lala Kishen Chand intimated that Misr Rup Lal had had an interview with the Captain Sahib (C. M. Wade). The Maharaja remarked that it was very good and suitable to friendship and unity and sent one horse with a gold-threaded saddle to Captain Sahib (C. M. Wade) through Sadhu *Darogha*. On the *29th* (12th December 1835 A.D.) a royal order was issued prohibiting everyone of the glorious Sardars and others from going to their own houses and it emphasised upon them to present themselves immediately at the *Deorhi*. Rattan Chand went to *Bhai* Sahibs (Ram Singh and Gobind Ram) and said that the Maharaja was saying that they (*Bhai* Sahibs) were enjoying the income of thousands of rupees from the estates granted to them and yet they were showing a great deal of negligence and carelessness in treating the Maharaja medically, adding that they must find out some prescription from the book of Avicenna or the well-tried prescriptions of the bigger *Bhai* Sahibs to cure the disease of phlegm, heaviness of the tongue and the pain in the rectum, otherwise in the presence of all the people these physicians of the Sirkar would be drowned in the waves of the river Ravi.

On the *30th* (13th December 1835 A.D.) Mir Bakhsh *Jamadar* was appointed to make the Sahibs appointed to go to Kashmir reach there safely, and to provide them with the requisites and entertainment by obtaining the same from the *Nazim* of Kashmir. He was further ordered to keep a guard and protect the Sahibs day and night and to submit to the Maharaja a certificate of satisfaction from them.

[*Page 282*] **Charities and alms of the** *Sankarant of Poh*; **letters to the** *Kardars* **of the other side of the Sutlej regarding entertainment and other necessary things for the Captain Sahib (C. M. Wade); entry of the Maharaja into** *Bawali Sahib*; **talks about the** *Sadhus* **residing at Nurpur; making Sikandar Khan write a stamped paper and his departure; a letter from Lala KishJn Chand; talks about** *Bhai* **Gobind Ramji before the Maharaja; grant of the administration of justice to Ventura Sahib; departure of Raja Gulab Singh towards Jammu; a letter from** *Kanwarji* **(Nau Nihal Singh) to be sent to Lala Kishen Chand for being explained to the Captain Sahib (C. M. Wade); an order to Shah Ayoob; presentation of the** *Vakil* **of Raja Ladowala; presentation of Sardar Hari Singh; presentation of Sardar Lehna Singh Sandhanwalia; despatch of large sums of money towards Peshawar; an order for the branding of horses; a letter from the Captain Sahib (C. M. Wade) regarding the departure of Ventura Sahib; an order for his leave; departure of the grandson of Raja Sansar Chand; departure of Sardar Lehna Singh Majithia.**

On the *Sankrant* of the blessed *Poh* (14th December 1835 A.D.) the Maharaja gave to the Brahmans, who performed *Varyog* on the banks of the river Ravi, several cows, a suit of clothes, one horse, one elephant and many other things comprising the *Tuladan* with a large sum in cash. Three years' account of Sikandar Khan, *Vakil* of Nawab of Dera Ismail Khan, was estimated to be equivalent to Rs. 85,000 and the Maharaja said that out of it Rs. 51,000 were

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to be given to *Kanwar* Nau Nihal Singh in addition to Rs. 11,000 as *Nazarana* for him.

Letters were issued to the *Kardars* of Kot Kapoora, Zira, Dharmakot, Dhunni and other places on the other side of the river Sutlej that the Captain Sahib (C. M. Wade) was coming to pay a visit to the Maharaja in those days and they were to send to his camp through Lala Kishen Chand Rs. 500 in cash as cost of entertainment and daily allowance and sweetmeats and other necessary food stuff of the glorious Sahibs and to guard and watch the camps day and night satisfactorily and to send a certificate of satisfaction from the Captain Sahib (C. M. Wade), endorsing their good services to the Maharaja, because he sought the pleasure of Captain Sahib in each and every affair. **[Page 283]** On the *2nd* of *Poh* (15th December 1835 A. D.) the Maharaja went to the newly-founded *Bawali*, made a prostration there and offered his *Ardas* and ordered all the glorious chiefs, the *Ghorcharas* and the officers of the platoons to offer *Nazars* in the *Bawali Sahib*. On the *3rd* (16th December 1835 A.D.) the Maharaja went to the *Sadhus* residing at Nurpur and heard them say in the tone of the Knower's of God that earth was like a cow, people like a calf, and the King like its owner. If earth be fertile and flourishing it would give more milk which the calf would also drink and from rest of which the owner would also benefit ; and that, if the country be wasted, milk would be little, the calf would be kicked and the owner would gain nothing out of it.

Sikandar Khan, *Vakil* of the Nawab of Dera Ismail Khan, wrote out a *Tomboo* of Rs. 80,000 and was ordered to pay Rs. 51,000 to *Kanwar* Nau Nihal Singh, to pay Rs. 25,000 at the time of the spring crop and was awarded seven garments with a pair of gold bangles and Rs. 500 in cash and was allowed to depart. A letter from Lala Kishen Chand intimated that the case of Ferozepur had been represented to Captain Sahib (C. M. Wade), who said that the relations of friendship and unity between the two great Governments were well-established and the pleasure of the Maharaja Bahadur would be sought in a very suitable manner, adding that the correct reply was shortly coming from the Capital (Calcutta). On the *6th* (19th December 1835 A.D.) the Maharaja said to *Bhai* Gobind Ram Ji in privacy, "*Sadhus*, *Sants* and *Fakirs* are absolutely devoid of the ornaments of secular knowledge and yet they are acquainted with all the secrets of both the worlds and the truth and reality of the whole universe and its details are reflected by the mirror of their business. Temples and mosques are frequented by the people. They claim to be the instrument of solving all the difficulties of the people in part and whole, upto the day of reconnection (death), and the learned in philosophical sciences and traditional knowledge and the revealers of the treasures of theories and practices are absolutely deprived of the knowledge and recognition of their own individuality and the degrees of divine knowledge. Let me know the reason of all this". *Bhai* Gobind Ramji, who was a good judge of capable men, replied, "If these learned people could rid themselves of their ego, then the knowledge of God would be seen. The learned people of the world think themselves wise and sagacious, they are overwhelmed by their knowledge and they begin to think themselves as the chosen ones

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of the creation and do not attach any importance to anybody in their eyes and, therefore, remain deprived of the knowledge of God". The Maharaja felt very happy on hearing this.

[Page 284] The Maharaja said that at the time of his ride most of the people came to make complaints to him against the Raja *Kalan* and the *Jamadar* (Khushal Singh). He always told them that complaints against them should only be made to the Immortal God, just as King Shahjahan[1] (Jahangir) used to say that complaints against Mahabat Khan were only to be decided by God. After that the Maharaja related the whole story of the Governorship of Mahabat Khan at Kabul, his dismissal on account of his jealousy of and enmity with the Begum (Nur Jahan), his arrival in India and recourse to the Shah (Emperor), his return to Afghanistan to raise a revolt there, his setting up a bridge over the river Chenab (Jhelum), departure of the whole camp of the King to the other side of the river except the troops under Mahabat Khan; his going to the special *Deorhi*, his beating the Gate Keepers of that place, his taking possession of the bridge, his being summoned before the King, and his sarcastic statement in the form of a query that the King was not going to kill him on the pretexts of his faults and offences for his enmity with the Begam *Sahiba* (Nur Jahan), his asking the King to sign a vow on the back of the holy book not to do so and the King's compliance with it, his intention afterwards to go to Afghanistan, and the complaints of the residents of Afghanistan against Mahabat Khan, and then the remark of the King that complaints against such persons should be proferred to God alone. The Maharaja said that exactly the same was the condition with him regarding the Raja *Kalan* and the *Jamadar* (Khushal Singh). Chevalier Ventura was granted a *Doshala* in token of being given the charge of the judiciary and the fact was proclaimed by drum-beat in the metropolis of Lahore.

Rajas Gulab Singh and Dhian Singh were ordered by the Maharaja to leave for Jammu with the grants of valuable robes of honour. A letter from *Kanwar* Nau Nihal Singh intimated the management of Multan and the affairs of Khazan Singh, *Kardar* of Mankera, adding that he was further dealing with the Mazari tribes and after that had an intention to go to Bannu and other places. An order was issued that a copy of the said letter be sent to the Captain Sahib (C.M. Wade) with the note that estates belonging to the judiciary had been made over to Ventura Sahib. Khalifa Nur-ud-din went to set the mind of Shah Ayoob at rest, telling him that the Maharaja would do justice in his case for he was very kindly disposed towards him and asked him to stay in his own *Haveli* inside the town.

Jamadar Dal Singh, a reliable person of Raja Ladowala, presented himself with 2 horses, 2 male and female elephants and 21 garments. The Maharaja inquired after the health of the Raja (Ladowala), gave him Rs. 250 as entertainment and an equal amount to the *Khidmatgars* and guards of the horses and the elephants. On the *10th of Poh* (23rd December 1835) Sardar Hari Singh presented himself with his sons, 5 elephants, horsemen and the *Zamburaks*, well-equipped and well-dressed, and the Maharaja felt greatly pleased at

1. The incident seems to have been inadvertently attributed to Shah Jahan. The reference is obviously to the episode of holding Emperor Jahangir in duress by Mahabat Khan on the banks of the Jhelum in the spring of 1626.

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the sight of the horses, the youth, etc. Sardar Lehna Singh Sindhanwalia came to show his troops and their parade to the Maharaja with 230 horsemen, 2 cannons and 25 *Zamburaks*.

[Page 285] An order was issued to Misr Beli Ram to send Rs. 4,48,000 to Peshawar along with the sentinels. On the *11th* (24th December 1835 A.D.) the Maharaja turned his attention to the affair of branding the horses and Rs. 11 per annum were fixed for the purpose. Rs. 7 for the spring crop and Rs. 4 for the autumn crop. Sardar Attar Singh Kalianwala was ordered to keep always present with him 700 horsemen and *Zamburaks*, while 225 horses of Karam Singh and Charhat Singh Attariwala were ordered to be branded. Rs. 11,000 were given to Nawab of Multan and Rs. 10,000 to Shah Ayoob as their allowances. On the *11th* (24th December 1835 A.D.) Fakir Aziz-ud-din Raza presented a friendly letter from Captain Sahib (C. M. Wade), stating that the *13th of Poh* (26th December 1835 A.D.) was a *Bara* (Christmas) day for the glorious Sahibs like the blessed New Year's day, when all the Sahibs would join together in celebration and, therefore, Ventura Sahib was requested to be allowed to depart and take part in that festivity. Hence a letter was issued at once to Ventura Sahib to leave immediately for Ferozepur. The grandson of Raja Sansar Chand was allowed to depart with the grant of one horse with a gold-threaded saddle, one special *Doshala*, one handkerchief, a roll of brocade, two rolls of long cloth, a roll of special red silk, a bejewelled necklace, and a special under-turban for himself and some robes of honour for his comrades. Four pairs of special *Doshalas*, 2 fine Persian guns, 2 belt-hanging trumpets, and one mule were granted to Sardar Lehna Singh and the Rajas of Mandi and Suket were granted one *Doshala* each, with a special grant of one horse with a gold saddle for the Raja of Mandi. An order was issued to the respectable Sardar to carefully engage himself in the collection of large sums of money from those regions, keeping in view the prosperity of the country and the welfare of the people.

A letter from the news-writer; presentation of Sandhanwalia Sardars; an order to Misr Sukh Raj; receipt of a letter from Captain Sahib (C.M. Wade) through Chet Singh *Kumedan*; flight of Gharjakhia, and the departure of the troops; grant of an estate to Ventura Sahib; presentation of the son of Sultan Mohammad Khan; a letter from Lala Kishen Chand; a letter to Avitabile Sahib; an order to *Kanwar* Sher Singh; talks about the Maharaja; a letter from the news-writer, intimating the arrival of the Sahibs at Wazirabad; displeasure of the glorious Prince (Kharak Singh); a letter from *Kanwarji* (Nau Nihal Singh) an order to Khalifa Nur-ud-din for the entertainment of Mackeson Sahib by Fakir Shah Din.

[Page 286] On the *16th of Poh* (29th December 1835 A.D.) Sardar Attar Singh, Sardar Wasawa Singh, and Shamsher Singh came to the *Maidan* (where the throne was fixed) on the backs of the elephants along with their horsemen, and discharged their cannons. As soon as the Maharaja got free from listening to the *Granth Sahib* he inquired about the reason of the cannon fire. Labh Singh said that Sindhanwalia Sardars were present for the demonstration of parade.

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So the Maharaja came out to inspect them in a special conveyance. Sardar Attar Singh gave Rs. 500 and Sardar Wasawa Singh Rs. 250 with the balance of Rs. 25 as *Nazarana*; and the Maharaja felt greatly pleased with the equipment of the troops, and remarked that they were worthy of carrying on the control of Tank and Bannu. The Maharaja asked them to get their horses branded by Bhagat Ram and Amrik Rai, who were ordered to brand the names.

Commandant Chet Singh presented to the Maharaja a friendly letter from the Captain Sahib (C.M. Wade) and a horse on his own behalf. The Maharaja enquired after the health of the Captain Sahib (C.M. Wade). On the *18th* (31st Dec. 1835 A.D.) Sardar Rattan Singh Gharjakia raised the dust of misfortune upon his head and went over to the other side of the river, and the Maharaja remarked, "Dewans Moti Ram and Kirpa Ram had gone before him and the aforesaid person had left now." (*verse omitted*). The camp of the Sandhanwalia Sardars, of the regular orderlies of *Jamadarji* (Khushal Singh) and of the special *Ghorcharas*, and other troops of horse and foot, were allowed to leave for their homes. The estates worth Rs. 21,000, situated in the neighbourhood of Lahore, which were in the possession of Gharjakia at that time, were made over to Ventura Sahib during these days. The son of Sardar Sultan Mohammad Khan presented himself to the Maharaja with 2 horses and 21 gold ducats and was granted Rs. 150 as reward for presentation of horses and Rs. 500 by way of entertainment. A letter from Lala Kishen Chand intimated that Mackeson Sahib was coming to the Maharaja to settle the affair of Ferozepur and Chet Singh Commandant was ordered to receive him, give him an entertainment and to protect him on the way. The said letter also stated that Sardar Gharjakia had met the Captain (C.M. Wade), who had inquired from him about his country, adding that he said he had come to see him because he could not put up with the atmosphere there. He further asked the Maharaja to appoint some reliable person to bring about his presentation, for he would bring the said person to the Maharaja.

[Page 287] A letter was issued to Avitabile to submit a statement about the income, stating how far it had been realised, from the estates of the *Ghorcharas* and others in the territory of Peshawar, which were confiscated in the beginning of 1892 *Sambat* (1835 A.D.). A letter was issued to *Kanwar* Sher Singh to take the horse Koh-i-Nur from the sons of Yar Mohammad Khan and to send it to the Maharaja, who was extremely eager to see that swift-footed animal. The Maharaja said that the said *Kanwar* was holding a *Darbar* in Peshawar in the *Baradari* with 30,000 horse and foot while the Maharaja himself had been riding everyday to settle the affairs of Isafzais, adding that it would become the glorious Prince to ride out of Peshawar along with the troops and to engage himself in the control of Isafzais. After that the Maharaja said that he was feeling unwell. He had been staying in Lahore for some time; but did not like to stay there any longer. He asked Sardar Lehna Singh Majithia what kinds of *Havelis* had he in Peshawar for his residence. The Sardar replied that he kept touring about all the time on horse-back. The Maharaja reported that he could not stay in one house for any length of time. Later the Maharaja said that he had learnt that

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Wazir Fateh Khan had reached Rawalpindi and the Maharaja marched from Lahore and reached Dinga on that very day. At first a letter from the news-writers at Attock intimated the crossing of the glorious Sahibs for purposes of a pleasure trip in that country and later another letter informed about their arrival at Wazirabad. Misr Beli Ram was ordered to make the glorious Sahibs ride an elephant and to conduct them to the Maharaja with great respect and civility, taking great care on the way to provide them with every kind of hospitality and entertainment.

Nihal Singh *Granthi* stated that the soldiers appointed by the Prince (Kharak Singh) for making collections in the direction of Wazirabad had devastated the village situated on this side on their way. A letter was issued to Chet Singh to pay Rs. 100 as fine to the said *Bhai*. On the following day the respectable Prince (Kharak Singh) came and said, making a great hue and cry, that the Sardars and the associates used to quarrel in the past and *Khidmatgars* and *Granthis* were now appointed to realise (fines) from them, remarking that the Maharaja was simply for distributing things and thus increasing the fortunes of the Sardars, but was of no particular advantage to his sons. Nihal Singh came up once again and the Prince (Kharak Singh) once again flew into rage and began to talk spiritedly. The Maharaja said that he should not talk so indignantly because his soldiers had devastated villages. The Prince (Kharak Singh) said that he was prepared to give in writing that he would pay fine up to Rs. 10,000 if anybody appointed by the Maharaja for investigating the matter declared it to be really so. The Maharaja said, "I have a great regard for your feelings. You can return the bill referred to you, and henceforth nobody will make any representation against you and the Sarkar would never listen to it."

[Page 288] A letter from *Kanwar* Nau Nihal Singh reached the Maharaja through Sher Singh and Ram Singh, Orderlies, who brought along with them *Hundis* to the value of one lakh of rupees realised from Mankera and also 5 swords. The Maharaja asked where was the 6th sword and they replied that it was retained by the Prince (Nau Nihal Singh) himself. On the *25th* (7th Jan. 1836 A.D.) it became known to the Maharaja verbally through Ventura Sahib that Mackeson Sahib had reached the dome of Anarkali. The Sarkar at once ordered Khalifa Nur-ud-din to give to the said Sahib Rs. 500 in lieu of entertainment with a *Dali* of fruits, sugar and sweetmeats, and asked him to enquire after the health of Captain Sahib (C.M. Wade) and to express before him in the best possible method the strength of mutual relations between the Sahibs and the *Khalsa* Government; and to provide the said Sahib with his own hand floors and floorings, a canopied charpoy with a quilt and a special mattress. Fakir Shah Din was ordered to make arrangements for the transport of the large sums of money. He was also given Rs. 250 for his expenses.

Presentation of Mackeson Sahib before the Maharaja; construction of a gibbet; parade for inspection by the respectable Sahibs; departure of Sardar Sham Singh Attariwala; receipt of news from the camp of *Kanwarji* (Nau Nihal Singh) a letter to the *Nazim* of Kashmir; a letter from Raja Ajit Singh

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Ladowala; grant of a splendid robe of honour to Sardar Sultan Mohammad Khan; arrival of attendants at the mausoleum of Sakhi Sarwar Sultan; and talks about the Maharaja.

On the *28th* of *Poh* (10th Jan. 1836 A.D.), early in the morning, Wazir Kesri Singh and Khalifa Nur-ud-din were appointed to bring about the presentation of Mackeson Sahib from Anarkali, and the Maharaja himself arranged for decorations of special floors and floorings and invited *Bhai* Sahibs (Ram Singh and Gobind Ram) and the other associates. The said Sahib presented himself, made a *Sarwarna* of Rs. 500 and showed the letter from the Captain Sahib (C.M. Wade); while Lala Kishen Chand presented 11 gold ducats. The Maharaja made them sit in chairs with a show of great respect and civility and enquired after the health of the Captain Sahib (C. M. Wade), Burnes Sahib and Metcalfe Sahib. The said Sahib replied that the Captain Sahib (C. M. Wade) was keeping quite fit, Burnes Sahib was coming from Bombay to settle the affairs of the *Nazims* of Hyderabad and others; Metcalfe Sahib was in Calcutta and, according to a proposal, was intending to have a pleasure trip in this direction and the newly-arrived Governor was coming to that country very shortly. **[Page 289]** The Maharaja enquired after the health of the newly-arrived Sahibs, and the aforesaid person replied that they would stay for 2 days at the court of the Maharaja and would leave for England after that in a great hurry because they had visited many places. The Maharaja asked him why did he go to Jaisalmir; and he replied that he did so for settling the boundary of Jaisalmir and Bahawalpur. After that the Maharaja asked him about arrangement of boats and he replied that the traders did not like to carry their merchandise by boats on account of the dangers involved, adding that the Sahibs had brought only two boats full of various goods *via* port of Bombay. After that the Maharaja asked him, "What answer did the newly-arrived Sahibs get from the Captain Sahib (C. M. Wade) on their writing to him for entertainment?". The said Sahib said that the Captain Sahib (C. M. Wade) had written that the newly-arrived Sahibs were simply tourists and travellers through various countries and lands and so whatever was granted to Vigne Sahib before them by way of entertainment, the same would be granted to the newly-arrived Sahibs. Next the Maharaja asked him how did he manage to come from Ferozepur to Lahore in one day, and he replied that on the way they came like the mail on camel, on mare and on the elephants (whatever they could procure), adding that Lala Kishen Chand came in two days. After that the Maharaja asked him about the salary of the Governor Sahib and he replied that it was Rs. 50,000 or Rs. 40,000, according to one estimate, and Rs. 25,000 according to another reckoning, for the Governor was given half of the former sum by the Company at the time when he went back to his home after his stay (service) in this country. Next the Maharaja told him that the footmen and the horsemen in his service were granted their salaries and allowed to proceed home and would be given their next salaries when they would present themselves again.

After that the departure of the said Sahib took place, and the Maharaja ordered Misr Beli Ram to give Rs. 200 to Lala Kishen Chand as entertainment and Rs. 100 daily to the said Sahib in addi-

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tion to *Dali* of fruits, which was sent to the dome of Anarkali through Khalifa Nur-ud-din. The said Lala was ordered to present to him all the statements and requests of Mackeson Sahib written on a paper so that their correct answers be given by the Maharaja. Twenty-five maunds of gun-powder for a discharge of a volley were granted to Misr Sukh Raj for the inspection of the discharge of *Topkhana* by Mackesan Sahib. Sultan Mahmood was ordered to set up all his cannons in the *maidan* of the parade for the discharge was to be inspected. Rs. 25,000 were granted to Misr Sukh Raj for the uniforms of the platoons. Sardar Sham Singh Attariwala was allowed to depart with a pair of *Doshalas* and a gold bangle as his farewell gift.

[Page 290] The said Sardar requested for the release of the *Ta'aluqa* of Sambharyal in the estate of Sardar Jagat Singh Attariwala and was told that that *Ta'aluqa* had become a part of the country of Wazirabad and that he would be granted an estate instead from Mankera and the country of the Baluchis. A letter from the camp of the *Kanwarji* (Nau Nihal Singh) intimated the presentation of Dewan Sawan Mal, the arrival of the glorious Sahibs in the country of Sindh ; construction of new *Kothis* ; disturbance and disorder of the zamindars and their flight afterwards towards the suburbs of Kot Mathan. In reply an order was issued for the due punishment of evil-doers.

A letter was issued to the *Nazim* of Kashmir, informing him that the respectful son of Raja Ajit Singh Ladowala had been granted an estate of Rs. 11,000 per annum without any other provisions, and ordered him to establish the sway of the respectable Raja in the said estate. After that a letter came from the said Raja (Ladowala), informing about his good health and well-being and the Maharaja sent him a friendly reply. A letter was issued to Misr Rup Lal to settle the boundary lines of Raja Ladowala. Sardar Sultan Mohammad Khan came to the Maharaja, who ordered Misr Beli Ram to send to his camp a robe of honour consisting of 11 garments with a quiver, a bow, a Persian gun, a canopied charpoy, a quilt and a mattress and to give him Rs. 1,100 as *Lohri* gift.

Attendants of the mausoleum of Hazrat Sakhi Sarwar Sultan presented themselves to the Maharaja with one horse and five ornaments. Rs. 100 were granted them as a reward for the presentation of the horse besides a robe of honour consisting of five garments and a *Doshala*, a piece of brocade and a large sum in cash for their use. After that the Maharaja said that Sardar Lehna Singh Sandhanwalia had told him that his elder brothers were holding estates worth lakhs of rupees and he was helpless even to maintain himself and, therefore, said that he expected the grant of an estate. After that the Maharaja said that the newly-arrived Sahibs would show the drill while he himself would see the Sahibs.

Interview of Mackeson Sahib ; distribution of suits of clothes on the *Lohri* day ; appointment of reliable persons to receive the newly-arrived Sahibs ; presentation of Raja Sochet Singh and Ventura Sahib ; alms and charities of the *Maghi* day (12th January, 1836) ; presentation of the newly-arrived Sahibs and their conversation ; presentation of Jawahar Singh Bistri ; display of drill to the Sahibs ; departure of Mackeson

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Sahib ; inspection of articles to be given to the newly-arrived Sahibs at the time of their departure ; a letter to Sardar Lehna Singh Majithia to receive the glorious Sahibs with great respect ; to provide them with an entertainment and to set up their camp in the *Baradari* of Kaulsar.

[Page 291] On the *29th of Poh* (11th January 1836 A.D.) on the blessed day of *Lohri* Mackeson Sahib presented himself to the Maharaja, according to his order. The Maharaja talked with him regarding the prosperity of Multan, etc. and remarked that, Ventura Sahib be appointed towards Multan, all the affairs would be settled satisfactorily and the country would prosper. The Sahib said that Dewan Sawan Mal was a well-wisher of the Maharaja, a good man to encourage prosperity in the country and a unique person in the settlement of affairs, adding that on the departure of Ventura Sahib all the affairs of the kingdom would be disturbed and disorganised. After that the Maharaja and the Sahib had some talk in privacy. A friendly letter was issued to the Captain Sahib (C. M. Wade), informing him of the meeting with Mackeson Sahib and the conversation purporting to strengthen unity.

On the blessed day of *Lohri* the Maharaja, out of great kindness, granted suits of clothes to various chiefs and 11 garments each to Mackeson Sahib, Ventura Sahib and Lala Kishen Chand. Chuni Lal, head of the *Harkaras*, came to tell the Maharaja that the Sahibs had reached Targarh, whereupon Khalifa Nur-ud-din and Chet Singh were appointed to receive them, to set up their camp at Anarkali and to supply them a *Dali* of fruits and other necessary requisites along with the sum for their entertainment. Raja Sochet Singh and Ventura Sahib came to the Maharaja, who told them that Mackeson Sahib had told him that the country under the control of Dewan Sawan Mal was very prosperous and added that he was incomparable in the control and administration of his own estate. Ventura Sahib said why should not his country be prosperous when 20 lakhs of rupees are still with him as arrears.

On the *Sankrant* of the blessed *Magh* (12th January 1836 A.D.) the Maharaja distributed by way of charity Rs. 7,000 in cash, a suit of clothes, one horse, one elephant and several cows, and granted Rs. 3,000 to the *Nihangs*. On the 2nd Khalifa Nur-ud-din and Chet Singh Commandant were appointed to bring about the presentation of Baron Hugel and Vigne Sahib, who presented themselves to the Maharaja along with Mackeson Sahib. The Maharaja respectfully made them sit in chairs, enquired after their health and made a *Sarwarna* of Rs. 500. **[Page 292]** The Maharaja asked them whether they were servants of the Company Bahadur? They replied that they were servants of their own King, whereupon the Maharaja enquired after the name of their King and they stated that the people called it Germany. The Maharaja asked them what post did they hold under their king? They replied that they were Colonels in a horse regiment. The Maharaja asked them about their pay and they said that it was Rs. 2,000. After that the Maharaja asked them to show the parade of a Company which could be entrusted to them for training. The Sahibs said that they had to go to their *Villayat* very soon and had no intention to stay there for more then a few days, adding that the training

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in drill required time to attain any appreciable standards. Later the Maharaja asked them why had they brought so many taxidermed animals with them ? They replied they had to show those things to their King in their own *Villayat* to give him an idea of the species of animals of other countries. Later the Maharaja asked what kind of relations existed between their King and the Company. They said once they were at war with one another ; but since 3 years they had made peace between them. The Maharaja asked them that he had learnt from his men that they slept with Persian guns upon their chests and wanted to know the reason for it. The Sahibs said that they were very fond of game, and, if at night any animal came in view, they got up and fired at it. Later the Maharaja enquired after the affairs of the *Nazim* of Kashmir and the Sahibs said that he had made the country very prosperous. The Maharaja said that the people had represented to him that the revenue of the Maharaja was being embezzled there. The Sahibs said that in case of embezzlements in revenue the prosperity of the country would become impossible. The Maharaja asked them what kind of prosperity would follow if he dismissed the former *Nazim* and appointed some other person. The Sahibs replied that the new *Nazim* would find it difficult to establish prosperity in a short time. The Maharaja granted them Rs. 1,125 as entertainment and allowed them to depart. Jawahar Singh Bistri came and was granted one *Doshala* and the contract of the country of Haripur for Rs. 1,15,000. On the 3*rd* (14th January 1836 A.D.) the Maharaja ordered Sultan Mahmood *Topkhanawala* and the platoons of Misr Sukh Raj to arm and equip the platoons and present them in the *Maidan* of parade and he prepared for inspection of their drill.

Lassia horsemen were ordered to stand all-round the parade ground and not to allow any of townmen to come out for seeing the demonstration, **[Page 293]** and only one horseman was allowed to accompany each Sardar. A letter was issued to Lala Kishen Chand to present the Sahibs without delay or hesitation as soon as he heard the report of a cannon in the afternoon. At about the third quarter of the day the Maharaja went out to see the volley of the platoons and the discharge of *Topkhana* along with the glorious Sahibs. The volley and the discharge took place in a very efficient manner. After that Misr Beli Ram presented jewellery and precious stones in vessels of gold and the *Darogha* of the horses put forward three saddles, richly decorated with jewels and gold. Later the Sahibs were allowed to go to their camp. On the *5th* (16th January 1836 A.D.) Mackeson Sahib came with Lala Kishen Chand, Chuni Lal and Chet Singh Commandant and a robe of honour, consisting of 11 garments with one horse with a gold saddle and Rs. 1,100 in cash, was granted to the said Sahib and a similar robe of honour with Rs. 500 and a horse was given to Lala Kishen Chand by way of gift. Khalifa Nur-ud-din was ordered to give everyday to the newly-arrived Sahib Rs. 125 and a *Dali* of fruits. On the *6th* (17th January 1836 A.D.) the Maharaja examined a robe of honour consisting of 28 garments with 2 articles of jewellery and one horse for each of the Sahibs as a farewell gift and proposed to allow them to depart.

A letter was issued to Sardar Lehna Singh Majithia to appoint his reliable persons to receive the glorious Sahibs, to set up their

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camp in the *Baradari* of Kaulsar with great respect, to give Baron Hugel Sahib Rs. 500 and 15 utensils containing sweets, and to secure them the honour of the sacred sight of *Darbar Sahib*, to get them valuable robes of honour from *Darbar Sahib*, to guard and protect them satisfactorily in such a way that none of the *Nihangs* or the residents of the town might indulge in raising shouts, but should talk to them very politely to enhance the degree of friendship and to obtain a certificate of friendship from them and send the same to the Maharaja.

After these letters were issued to the *Kardars* of Virowal and to those of other places upto Ludhiana to provide entertainment to Baron Hugel Sahib in the form of Rs. 125 and to Vigne Sahib in the form of Rs. 10. *Kanwarji* (Nau Nihal Singh) was issued a letter acknowledging the receipt in *Toshakhana* of the *Hundi* worth Rs. 1,00,000 collected from Mankera. He was asked to collect Rs. 2,00,000 from the *Nazim* of Multan and to establish himself at the ferry of Kundian and to take Rs. 51,000 from the Nawab of Dera Ismail Khan. A robe of honour of 15 garments was granted to *Kanwar* Sher Singh on the blessed day of *Maghi* (12th January 1836 A.D.) and his *Vakil* was ordered to get a horse worthy of special ride from Peshawar and to present the same to the Maharaja.

[*Page 294*] **Grant of large sums of money for the construction of bungalows on the way to Ludhiana and Ferozepur ; presentation of reliable persons from Kalabagh ; arrival of the Maharaja at the mausoleum of Madho Lal Hussain on the *Basant* day ; grant of a large sum of allowance to Nawab Sarfraz Khan ; presentation of the Sahibs ; their inspection of the parade of horsemen and friendly conversation ; arrival of the Sahibs in the presence of the glorious Prince (Kharak Singh) and their departure from the court of the Maharaja ; arrival of Doctor Sahib from Peshawar ; presentation of Sham Singh *Nihang* ; talk about the bravery of *Kanwar* Sher Singh ; a letter to Sardar Hari Singh and his application ; presentation of the *Vakil* of the Raja of Nabha ; arrival of the Raja *Kalan* from Jammu ; presentation of *Bhai* Gurmukh Singh with the sugar to be distributed during the marriage ceremony and his departure towards Amritsar.**

Lala Kishen Chand stated that the Captain (Wade) Sahib had remarked in Ludhiana that the glorious Sahibs were leaving Ludhiana for Ferozepur and that it did not look nice for them to stay in tents on the way and that, if the Maharaja Bahadur set up bungalows on the road, it would be a source of great pleasure for the Sahibs. According to the request of the said Lala the *Kardar* of Dharmkot and the *Kardars* of Zira and Kotkapoora were asked to contribute Rs. 250 each for the construction of the bungalows on the road from Ludhiana to Ferozepur.

Reliable persons from Kala Bagh presented to the Maharaja 3 horses and 11 camels. On inquiring about the income of that country they stated it to be Rs. 20,000. On the *12th of Magh* (23rd January 1836 A.D.) lines of the horsemen and footmen stood on both sides from outside the Delhi Gate to the mausoleum of Madho Lal

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Hussain, well dressed in fine and special uniforms, and at about the third quarter of the day the Maharaja rode out of the fort along with the glorious chiefs and, after inspection of the troops drawn in lines, reached the said mausoleum. Prince Kharak Singh and Raja Hira Singh sat in chairs. Baron Hugel Sahib and Vigne Sahib came with Khalifa Nur-ud-din. Sardar Sultan Mohammad Khan and the Nawab of Multan presented *Nazars*. Then dancing girls indulged in dancing and singing and the Maharaja asked the Sahibs how a battle could be carried on where one side had large troops and the other only a few soldiers. The Sahibs replied that where there be small troops they must gather together and oppose collectively.

[Page 295] After that a reward was given to the dancing girls and all the Sardars and the glorious Sahibs were allowed to depart. Rs. 3,000 were granted to Nawab Sarfraz Khan and Rs. 3,000 to Shah Ayoob. On the *13th* of the month (24th January 1836 A.D.) at about third quarter of the day the glorious Sahibs presented themselves to the Maharaja at Shah Balawal. The Maharaja showed them the horsemen with coats of mail, who accompanied Raja Sochet Singh. A metallic pitcher was fixed as the target and they made their Persian guns strike it aright. The Sahibs took that "*Gadwa*", stating that they would show it to their King. On their asking the number of horsemen the Maharaja had, the latter asked the said Raja (Dhyan Singh) to tell them that there were 5,000 horse and foot. Later the Maharaja enquired from them whether the King of France was greater than the King of the English or were they equal. The Sahibs replied that the country of the English was growing everyday and asked the Maharaja what purpose did the horsemen with coats of mail serve ? Raja Sochet Singh said that the stroke of the sword did not produce any effect on it, and gave three or four strong strokes of the sword to a soldier and, when his body was noticed to have received no injury, the Sahibs felt very pleased. Later the Maharaja asked them whether horsemen were better than footmen. Baron Hugel said, "I am myself employed as a horsemen and I regard horsemen best." Vinge Sahib said, "I am employed in a platoon, and I regard footmen best. In cases of emergency both serve their own purpose." After that the Sahibs said that they desired eagerly to see the glorious Prince (Kharak Singh). The Maharaja ordered him to make the Sahibs sit in chairs with a show of great respect and to talk with them with a view to strengthening the foundations of unity, and to grant Rs. 500 in cash to Baron Hugel Sahib and 7 garments and Rs. 250 to Vigne Sahib and to let them depart. The said Prince (Kharak Singh) showed great respect and civility to the Sahibs, according to the order of the Maharaja, and made them depart with fine gifts. The Maharaja, granted as farewell gifts some garments, 3 articles of jewellery, Rs. 1,100, one horse with a golden harness and saddle, one lancet and one Persian gun to Baron Hugel Sahib and 7 garments, 2 articles of jewellery, one horse with a silver saddle, Rs. 700, one lancet and one Persian gun to Vigne Sahib and then made them depart. After that Dr. Anderson came from Peshawar and presented one dagger by way of *Nazar*.

[Page 296] The Maharaja asked him about Avitabile and he said that he was carrying on the settlement of Peshawar in a very

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good way. After that the Maharaja carefully studied the map of the fort of the Isafzais sent by Avitabile and the Doctor remarked that if the whole country of the Isafzais became a possession of the Maharaja Rs. 5,00,000 would come to his treasury. The Maharaja asked him about the income of Peshawar and he replied it must be Rs. 10,00,000 per year. Next the (Doctor) said that the dacoits of the Isafzais had taken away everything of the luggage belonging to him except a watch. The Mahareja said why did they leave this watch and the Doctor replied that he had taken it back from them after many entreaties. He said further that he had a mind to go to Kashgar ; but on account of the shortage of funds he had returned and presented himself to the Maharaja. The Maharaja asked him how many years he had spent in service. He replied "Three." Next the Maharaja enquired about his marriage and he replied he had not married until then, for he regarded it as a fetter on life, and it involved futile discipline. The Maharaja inquired about the tonics and he said that they were useful only if they were taken in youth. Next the Doctor examined the fingers, hands, and feet of the Maharaja and said that wooly or fuzzy matter was predominant in the disposition of the Maharaja.

Sham Singh *Nihang* came from Peshawar and the Maharaja asked him about *Kanwar* Sher Singh. He said that he was extremely busy day and night in the control and administration of Peshawar and had learnt firing guns very well. The Maharaja said, "If the said *Kanwar* would not be good at it who else would be. The shot must always be made to strike the aim. Though I have become weak and old, I can excel everybody in the stroke of the sword". He then granted Sham Singh Rs. 100. A letter was issued to Sardar Hari Singh, stating that at the time of the interview with the Captain Sahib (C. M. Wade) at Simla people said that *Kanwar* Sher Singh had gained the victory over the Khalifa, and he had said that a wolf had been shot in the hunting ground ; but the game became spoilt. The Captain Sahib (C. M. Wade) remarked that Khalifa was very interfering and troublesome and it was good that this had happened. He added further that like the evil-minded Khalifa the wicked Painda Khan's disturbance also needed punishment. In reply it was submitted that Arjun had gained victory everywhere on account of the co-operation of Sri Krishan ji. Once when Sri Krishan ji was absent the decoits robbed him of his property and material. If the kindness of the Maharaja continued to take interest in the matter victory over the evil-minded Painda Khan was not far from being achieved. The Raja *Kalan* came from Jammu and made a *Sarwarna* of Rs. 1,100. [Page 297] The Maharaja gave him Rs. 500 with sweets and explained to him very clearly every detail of his conversation with the glorious Sahibs.

Bhai Gurmukh Singh came from Amritsar with sugar in honour of the marriage of his daughter and the Maharaja gave to the bearers of the sugar Rs. 131 and Rs. 2,500 to him by way of *Tambol*. An order was issued that Rs. 1,100 be given as *Ardas* to *Darbar Sahib* and other places and the doors of the *Baradari* of Kaulsar be fitted with glass.

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Conferment of the title of 'Special Son' upon Raja Hira Singh; offers of *Nazars*; departure of the Doctor; talks about the preparation of the die for the mint at Lahore; presentation of the newly-arrived Sahib; arrival of the Maharaja in the village of Malikpur and later in Khari; talks about the glorious Sahibs; entry of the Maharaja in *Dera Sahib*; a letter from Sardar Hari Singh with a map of the *Samadh* and the *Baradari* in the town of Gujranwala; a letter to Misr Rup Lal to entertain the glorious Sahibs.

On the *23rd of Magh* (3rd February 1836 A.D.), out of great kindness, the Maharaja conferred the title of "Special among the Special Sons" upon Raja Hira Singh, and, according to the order of the Maharaja, all the employees, attendants, servants, assistants, *Thanadars*, *Jamadars*, office clerks, *Vakils*, clerks, and all the servants and the staff offered *Nazars*; besides letters were issued to all the places demanding the despatch of *Nazars*: *Kardars* of Amritsar 5 gold ducats in all; Lahore suburbs, Diwan Sawan Mal 2 gold ducats; Pakpatan, Chandniot, Pindi Bhatian, Lochki, Rangpur and Idowali 51 ducats and five horses; Multan, Dera Ghazi Khan, Jhang, Kamalia, and Sardar Lehna Singh Majithia 11 ducats and 2 horses; Hajipur, Dattarpur, Kangra and Fakir Aziz-ud-din regarding the town of Wazirabad 11 ducats and one horse. The items in detail are many and are being left out for fear of prolonging the account. On the *24th* (4th February 1836 A.D.) Dr. Sahib and Anderson Sahib presented themselves to the Maharaja and gave an account of Kashmir. They stated the income of the paradise-like Kashmir to be 24 lakhs of rupees per annum out of which 18 lakhs were the income of *Shali*, three and half lakhs income from Shaldagh, and 3½ lakhs the income of the boats. The Maharaja said that every item should be written down on paper and given over to Aziz-ud-din, and then, granting a robe of honour consisting of 7 garments with 4 articles of jewellery, Rs. 700 and one horse as a farewell gift to Dr. Sahib, allowed him to depart.

[Page 298] Right in the presence of Dr. Sahib mention was made about the closing up of the mint and the preparation of the new die stamp. Dr. Sahib said, "The legend should be on one side and on the other side there should be the effigies of the Maharaja and Baba Nanak in such a way that the Sarkar be presented with folded hands before the *Guru* Sahib". The Maharaja approved of this suggestion which was considered to be proper and auspicious.

Jawar Sahib (Jervais) came to the Maharaja, who enquired from him what work he knew well. He replied that he knew well how to prepare gun-powder, balls, and other kinds of ammunition. The Maharaja ordered him that he should join the *Topkhana* entrusted to Gulu and that a daily allowance will be fixed for him. On the *27th of Magh* (7th February 1836 A.D.) the Maharaja held a *Darbar* at Malikpur and, after hunting some partridges, went back to his tent without poles. At about the third quarter of the day he reached the village of Ghari and gave Rs. 500 to Khalifa Nur-ud-din for the repair of the tomb of Mianmir and for the setting right of its building. Later he began to talk about the strength of the foundations of unity and friendship and said that the glorious Sahibs had written that they

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were accompanying Sardar Gujjar Singh and would return after covering the stages of the journey upto Ludhiana, and would proceed further only if there would be any further order. He further said that the Captain Sahib (C. M. Wade) had written to the Capital (Calcutta) that, if he would get permission, he would accompany Gujjar Singh to the court of the Maharaja Bahadur with a view to strengthen the foundations of unity, and had received a letter from *Saddar* that as the Sahibs had not yet decided upon accompanying Gujjar Singh any further. They have no reason why Captain Sahib should be allowed to accompany him (Gujjar).

Fakir Aziz-ud-din was ordered to write to Lala Kishen Chand to ask Captain Sahib (C. M. Wade) to accompany Gujjar Singh from Ludhiana without fail and to come and give pleasure to the Maharaja by the sight of his face, for his eagerness for an interview with him had passed all limit. On the *29th* (9th February, 1836 A.D.) the Maharaja went to the Dera Sahib of the Sodhis, residing at Bhati Gate, Lahore, made an *Ardas* there of Rs. 250 in cash, a suit of clothes, a handkerchief, distributed large sums among the *Fakirs* and the *Sadhus*, gave a pair of *Doshalas* to the *Mahant* as a *Nazar*, and returned to his tent without poles and ordered further for its being set up at Kharian. A letter from Sardar Hari Singh came through Attar Singh with a plan of the *Samadh* of Singh Sahib (Mahan Singh), who had gone to live in paradise, and that of the highly respected eldest mother (grandmother) of the Maharaja, given to veil behind the screens of chastity. On examining the plan the Maharaja felt very pleased and granted Rs. 12,000 for the preparation of the *Samadh*.

[Page 299] A letter was issued to Misr Rup Lal, informing him that Captain Sahib (C. M. Wade) was coming to the Maharaja in company with Benson Sahib, Mackeson Sahib and Sardar Gujjar Singh and Rai Gobind Jas. He was to supply them an entertainment at Phillaur in the form of Rs. 2,100 in cash and 51 vessels full of sweets, and the same thing in Jullundur, and to give Rs. 1,100 in cash and 51 vessels of sweets at Kapurthala and Sardar Lehna Singh Majithia was to offer Rs. 2,100 and one vessel of sweets at Amritsar. Khalifa Nur-ud-din was ordered to make ready the necessary provisions for the glorious Sahibs at Lahore.

Alms and charities of the *Sankrant* of the blessed *Phagan*; (10th February, 1836 A.D.) arrival of the Maharaja in Tal Raja; arrival of a Sadhu from the Dehra Guru Har Rai Sahibji; despatch of a box towards Ludhiana; presentation of *Bhai* Kooma Singh to the Maharaja; a letter from the *Vakils* appointed to the East; arrival of the Maharaja in the garden of Amb Dhatoorawala; in the garden of Sardar Jawala Singh Bahrania; and later in Lahore at the dome of Anarkali; presentation of Sardar Sultan Mohd. Khan with the sugar distributed during the ceremony of marriage; departure of the *Vakil* of Raja Ladowala; a letter from Karen Sahib (Mon. Carron) regarding the dispute between Ventura Sahib and Fox Sahib; presentation of both to the Maharaja; an order to Misr Rup

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Lal for an entertainment and the discharge of a salute; repair of the fort of Phillaur.

In the village of Khari, on the *Sankrant of Phagan* (10th February 1836 A.D.) the Maharaja gave in charity one elephant, 2 horses, several cows, 25 suits of clothes and Rs. 5,000 in cash on his *Sankalap*. On the *2nd* of the said month (11th February 1836 A.D.) the Maharaja reached near Tal Raja, where one Sadhu from the Dera of Guru Har Rai Sahibji presented him with many gifts, like a *Dopatta*, a turban, and one box of musk, and was granted Rs. 200 and a pair of *Doshala*. A box sent by the *Nazim* of Kashmir through the *Vakil* of Captain Sahib (C.M. Wade) reached the Maharaja, who ordered for its safe despatch to Ludhiana.

[Page 300] At about the third quarter of the day the Maharaja went to Gurusar, enjoyed the sacred sight of *Bhai* Kooma Singh and gave him Rs. 1,100 as *Ardas*. A letter from Sardar Gujjar Singh and Rai Gobind Jas intimated that they had spent *Magh* at Shahjahanabad, would be spending *Phagan* at Ludhiana and would present themselves to the Maharaja in the month of *Chet*. On the *6th of Phagan* (15th February 1836 A.D.), by the kindness of Providence, it rained heavily at the village of Dhauriwala and the Maharaja felt greatly pleased over it. On the *7th* (16th February 1836 A.D.) the Maharaja reached the garden of Amb Dhatoorawala; offered a *Nazar* of a large sum at the mausoleum of Madho Lal Hussain, and later gave Rs. 100 by way of reward to the gardeners by going over to the garden of Shalabagh.

At about the third quarter of the day he went to the garden of Sardar Jawala Singh Bahrania and went to the blessed fort on the *9th* (18th February, 1836 A.D.), where Court Sahib *Farangi* presented 8 horses and Rs. 125 as *Sarwarna* and 21 gold ducats, whereupon the Maharaja asked him about the prosperity and income of the country of Peshawar. He said that the country of Peshawar, including its flourishing gardens, yielded produce worth Rs. 4,00,000 in the autumn crop and that Avitabile was carrying on the control of Peshawar in a very good way. At about the third quarter of the day the Maharaja went to Anarkali and observed the parade of the platoons, regiments and regular *Topkhana* of Mian Ilahi Bakhsh.

Sardar Sultan Mohammad Khan presented sugar of marriage to the Maharaja, who granted him Rs. 5,000 by way of *Tambol*. Sardar Dal Singh, *Vakil* of Raja Ajit Singh Ladowala, was allowed to depart with 7 garments, comprising suits of clothes, a robe of honour, a pair of gold bangles and Rs. 200 in cash with 11 other fine garments and a special horse for the said Raja Ajit Singh, to whom a letter was issued at the same time, informing him about the departure of his *Vakil* with gifts and a horse. On the *12th* (21st February 1836 A.D.) Karen Sahib (Mon. Carron) told the Maharaja that a dispute had arisen between Ventura Sahib and Fox Sahib at Anarkali. The Maharaja inquired about the matter from Ventura Sahib, who said, "We were sitting at the table together. I had a lancet in my hand according to the custom of the Sahibs. As ill luck would have it, it hurt the finger of Fox

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Sahib very seriously and the blood began to flow. He began to raise cries and made a lot of fuss about it". I said to him it is no more than the cut of a table knife and you are altogether changed by its effect! How would you be able to carry on the profession of a soldier?" he, in reply, at once drew out a pistol and challenged him to a fight.

[Page 301] After that Fox Sahib came to present himself and gave an account of the same event. The Maharaja said that he was going to write all about it to the Captain Sahib (C.M. Wade). A letter was issued to Misr Rup Lal to arrange for an entertainment for the glorious Sahibs and to discharge 15 cartridges in honour of each of them. Lala Chuni Lal was appointed for the repair of the fort of Phillaur with the order that he must finish his work before the Sahibs' arrival and set up their camp in the garden of Phillaur. He was also told that according to their wish, he must show them the fort where the troops must be well-equipped and be dressed in special garments in such a way as to please the Sahibs.

Grant of robes of honour to the men of the Raja of Nepal and a letter to *Khalsa* Sher Singh and Avitabile; grant of a robe of honour to Sardar Sultan Mohd. Khan; receipt of news from Ludhiana; presentation of *Padri* Sahib; a letter from *Khalsa* Sher Singh, intimating his victory over Sadat Khan; departure of the *Vakil* of the Raja of Nabha; appointment of Fakir Shah Din with *Tambol*, merriment and joy of the *Holi* day and the grant of rewards; appointment of the glorious Prince (Kharak Singh) to proceed towards Ramnagar; arrival of the horses sent by *Kanwarji* (Nau Nihal Singh) before the Maharaja; proposal for the appointment of a valuable robe of honour; presentation of the son-in-law of *Jamadarji* (Khushal Singh); talks about the Maharaja; a letter from Avitabile; a letter to Hardit Singh, son of Sardar Jawala Singh, who had gone to live in paradise (deceased).

Reliable persons of the Raja of Nepal, who had come to purchase *Pashmina* from Amritsar, were presented to the Maharaja under his orders. The big reliable person was granted a *Doshala*, two others were given the *Pashmina Chadars* and the rest of them were given one *Dopatta* each. A letter was issued to Sardar Lehna Singh Majithia and Hira Singh, a merchant of Amritsar, to make no interference with respect to the octroi charges. A letter was issued to *Khalsa* Sher Singh, asking him to establish himself firmly in the *Baradari*, to make Avitabile and Sardar Tej Singh put up in the garden of Ali Mardan Khan, to make Gulab Singh and Amir Singh encamp on the bank of the river Bara, to show great vigilance in the protection of the country of Peshawar and to get ready a very strong fort near the Khyber Pass at the camping ground of Dost Mohd. Khan. **[Page 302]** On the *17th of Phagan* (26th February 1836 A.D.) Sardar Sultan Mohd. Khan presented himself to the Maharaja according to the summons and was granted a robe consisting of 11 garments, a pearl necklace, one armlet, a turban gem, a bejewelled gold bangle, one sword, one horse, one gold-threaded saddle, and an elephant with a silver seat for himself, one *Doshala*

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and one pair of bejewelled bracelets for his eldest son and one *Doshala* for each of his other sons and was allowed to depart. News from Ludhiana stated that the son of Raja of Ladwa had presented himself to the Captain Sahib (C.M. Wade) at Bidowal. Captain Sahib (C.M. Wade) asked him about his boundaries, for he wanted to inspect them on horse back. It was further stated that Mackeson Sahib had been appointed for the control and administration of Bahawalpur. Burnes Sahib had set up his *Kothi* in the country of Sindh, and the *Nazims* of Hyderabad had accepted the rope of obedience and servitude to the Sahib round their neck and added that a proclamation had reached that country from the Sahibs that the Nawab of Bahawalpur has sent boats laden with goods to be made to reach Ferozepur in safety. The *Padri* Sahib presented himself through Ventura Sahib to the Maharaja, who enquired after his health and asked him where did he want to go ? He replied that he was going to England to see his relations, and the Maharaja allowed him to depart with a *Doshala*, Rs. 200 in cash and one horse as a farewell gift. On the *19th* (28th February 1836 A.D.) news from Peshawar stated that *Khalsa* Sher Singh had left for the *Doaba* on the *12th* (21st February 1836 A.D.) on account of the conflict with the *Zamindars*, who suffered an ignominious defeat and took flight, while Sadat Khan raised the dust of misfortune upon his head and became a wanderer on the path of adversity. On the *13th* (22nd February 1836 A.D.) the said *Kanwar* (Sher Singh) returned to Peshawar after the victory. The Maharaja felt greatly pleased on hearing this happy news of victory and ordered a discharge of *Topkhana*. Rai Hazara Singh, *Vakil* of the Raja of Nabha, presented himself, under summons, and was granted a robe of honour consisting of 7 garments and Rs. 500 in cash as a farewell gift for himself and a horse for the Raja of Nabha. Fakir Shah Din was allowed to depart from the court with Rs. 11,000 by way of *Tambol* and Rs. 500 to meet his expenses. On the *24th* (4th March 1836 A.D.) merry-making and enjoyment of the *Holi* day took place and robes of honour with large sums were given to the soliders of the platoons. On the *25th* (5th March 1836 A.D.) the glorious Prince (Kharak Singh) was ordered to proceed towards Ramnagar with Rs. 7,000 to meet his expenses and an order to collect boats about the ferry of Ghari, near Ramnagar.

[Page 303] Two horses sent by *Khalsa* Nau Nihal Singh with Pandit Harkishan, son of Pandit Madhu Sudan, reached the Maharaja, who gave Rs. 500 in cash as reward. The Maharaja said that a suit of clothes, consisting of 11 garments, with one elephant for *Kanwarji* (Nau Nihal Singh), seven garments for Dewan Hakim Rai and 7 for Sardar Fateh Singh Man would be sent through a reliable person. The son-in-law of *Jamadarji* (Khushal Singh) presented one elephant and some fine garments to the Maharaja, who enquired from him to whom he had passed on the estate endowed for religious purposes. He replied that Scindhia Bahadur had given it. The Maharaja asked him once again, "In whose possession it is now ?" He replied that there was some dispute about it, for the village in its neighbourhood had been confiscated. A letter was issued to the Captain Sahib (C. M. Wade), informing him in the best possible way that, according to the custom

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of the glorious Sahibs, no interference could be tolerated with respect to estates dedicated for religious purposes and asked him to bring about the release and return of the said estate. The Maharaja said, "I called *Massamat* Kaulan, the maid servant, and advised her to file a suit against Ventura Sahib." She said that she was happy with Ventura Sahib and would be satisfied if he would marry her." An order was issued to Ventura Sahib that first to indulge in love making, to offer to take the woman in marriage and afterwards to go back on it on the pretext that his marriage was regarded as derogatory to his position on receiving news from Europe was a shameful act which was not worthy of him. Wisdom, love and honour are those things which are valued more by the wisest of the world and at the moment when one is over-whelmingly in love, wisdom and honour vanish away. He had himself indulged a great deal in love in the beginning of his youth and was very well acquainted with the ways and manners of the dancing girls. Love is without doubt the most powerful of the above mentioned things. A letter from Avitabile stated that on account of illness he was no longer fit for the service of the Maharaja and feared that the affairs of Peshawar would change from bad to worse. The Maharaja asked him to come away after authorising Sardar Tej Singh to settle the affairs of Peshawar. *Bhai Sahib* (Gobind Ram) and *Jamadarji* (Khushal Singh) said that the aforesaid person was a soldier and did not know much about the settlement of such affairs. An order was issued to Hardit Singh, son of Sardar Jawala Singh Bahrania, conveying to him that the Maharaja had felt very sorry on the death of the said Sardar, asking him to present himself with two horses after finishing the ceremonies connected with death for more favourable attention would be shown to him than formerly.

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UMDAT-UT-TAWARIKH

DAFTAR III, PART III.

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ROZNAMCHA MAHARAJA RANJIT SINGH, THE LION OF THE PUNJAB.

FOR THE YEAR 1893 B.E. CORRESPONDING TO 1836 A.D.

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DAFTAR III, PART III

[*Page 305*] **Alms and charities of the *Sankrant* of *Chet* (11th March 1836 A.D.); *Samsat* 1893; departure of the royal standards to the other side of the Ravi; presentation of the son of Sardar Sultan Mohd. Khan; arrival of Guru Sadhu Singh and later going to the village of Jhabar; arrival of an entertainment from *Mai* Nakain *Sahiba*, sacred sight of Nankana Sahib; arrival of the Maharaja at Shah Kaku; presentation of Sardar Mahan Singh Manawaria; arrival of the Maharaja at the village of Sikhwan, presentation of vazir Zorawar Singh; a letter from Sardar Gujjar Singh and others from Ludhiana; acceptance of *Nazars* on the New Year's day; arrival of the Maharaja at the town of Pindi Bhatian; presentation of the *Vakil* of the Raja of Kaithal; appointment of Raja Sochet Singh along with Sandhanwalia Sardars to settle the affairs of the territories of Tank and Bannu; arrival of the *Shahzadas* of Delhi and their departure; presentation of the son of Sardar Jawala Singh Bharania; a letter to *Kanwarji* (Nau Nihal Singh); return of the Maharaja from the town of Pindi Bhatian; presentation of a reliable person from Jabbar Khan; a letter from Lala Kishen Chand; receipt of *Hundis* from Dewan Sawan Mal; *Nazim* of Multan; a letter to Lala Kishen Chand; a letter from Avitabile; arrival of the Maharaja at Sharakpur; talks about the past; a letter from Lala Chuni Lal and a statement by *Bhai* Ram Singh regarding *Kanwarji* (Nau Nihal Singh).**

On the *Sankrant of Chet*, 1893 *Sambat*, (11th March 1936 A.D.) alms and charities were distributed as usual, and on the *2nd* day (12 March 1836 A.D.) the royal standards departed for the other side of the river Ravi. On the *3rd* (13th March 1836 A.D.), the son of Sardar Sultan Mohammad Khan presented himself to the Maharaja, who said to him, "Your father promised to send the horse "Koh-i-Nur" and some other horses with some fine gifts along with a certificate of satisfaction through *Khalsa* Sher Singh for the good service rendered by him. But till now no letter has come from him to show the fulfilment of this promise. You should write to him emphatically to send the said horse along with other horses, gifts and certificates of satisfaction to the Maharaja and tell him to send also the horse which Pir Mohd. Khan has brought to Kabul to be offered as a *Nazar* to the Maharaja and is still with Dost Mohd. Khan." Rs. 500 were granted to him as entertainment and he was ordered to put up in the *Haveli* of Sujan Rai.

[Page 306] After that the Maharaja began to talk with *Guru* Sadhu Singh about the marriage of the Raja of Nabha, the gathering together of the people, the cost of the *Wara* and the pleasure trip to Shahjahanabad. The said *Guru* gave all the details of the marriage to the minutest detail. After that Mehan Singh Manawaria presented to the Maharaja one horse and Rs. 500 in cash at Shah Kaku. The

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Maharaja enquired after the condition of his country and bestowed upon him one *Doshala*. On the *4th* of the said month (14th March 1836 A.D.), the Maharaja held a *Darbar* at Barnala in the estate of Sheo Singh Commandant and at the third quarter of the day he was at the village Sikhwan. On the *5th* (15th March 1836 A.D.) he reached Mallian and on the *6th* (16th March 1836 A.D.), in the town of Jandiala Sher Singh, where Zorawar Singh of Tibet, presented himself to the Maharaja with some "Gont" horses and 40 "Harzarjo". He said that on the conquest of that country lakhs of rupees had to be spent ; but the Raja *Kalan* brought it into possession without any fighting or warfare. The said Wazir (Zorawar Singh) said that the country of Tibet extended over a distance of 500 *kos* and its boundary was continuous with that of China, where the King of China had his sway, and told the Maharaja that if he be pleased to give an order for the conquest of the country of China he was ready to kindle the fires of fighting and dispute with the King of China. The Maharaja said that the King of China had 12 lakhs of soldiers. How could possession of that country be established ? He replied, "By the grace of ever triumphant glory of the Maharaja he would take possession of it. On the *7th* of *Chet* (17th March 1836 A.D.), *Mai* Nakain *Sahiba*, who is given to veil behind the screens of chastity presented Rs. 5,000 in cash as entertainment at the village of Jhabbar and the *Nazim* of Kashmir was referred to for the realisation of Rs. 5,000 as a grant to her. On the *8th* (18th March 1836 A.D.) the Maharaja enjoyed the sacred sight of Siri Nankana *Sahib* and made an *Ardas* of Rs. 525 and three suits of clothes. A letter from Rai Gobind Jas intimated his arrival at Ludhiana. The Maharaja discussed with *Bhai Sahibs* (Ram Singh and Gobind Ram) the proposal of sending Rs. 1,500 and a robe of honour, consisting of 11 garments and an article of jewellery, for Bensen Sahib and 5 garments for his companions to be sent to them through Lala Chuni Lal. On the *10th* (20th March 1836 A.D.), the blessed New Year's day, when the world-illuminating sun shifted to the Aries, the Raja *Kalan*, *Jamadar* (Khushal Singh) and Hira Singh presented gold ducats to the Maharaja in the village of Madran. The Maharaja spent the night in the village of Do Halta, went over to the town of Pindi Bhatian on the *11th* (21st March 1836 A.D.) ordered a discharge of *Topkhana* and enquired many things from the zamindars, who came forward with a grateful feeling and said that they regarded his Government quite in accordance with the dictates of religion and said that the people were all prospering. Kahn Chand, *Vakil* of *Bhai* Udey Singh of Kaithal, presented one horse with some very fine gifts to the Maharaja, who enquired after the health of the *Bhai*.

[Pase 307] Raja Sochet Singh was ordered to cross the river Chenab along with the *Charyari* troops, the *Topkhana* of Amir Chand, and three platoons of the Rajas, and to control and administer the country of Tank and Bannu, Sandhawnalia Sardars were also ordered to depart in that direction. Haji Aziz-ud-din and Imam-ud-din, *Shahzadas* of Delhi, came to see the Maharaja with one horse with a special saddle and an Isphani gun and a Turkish sword. The Maharaja enquired from them the conditions of the passages and bridges that had to be crossed on the voyage and journey to the country of Mecca,

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and after a few days allowed them to depart with a farewell gift of Rs. 1,100 in cash, 11 garments, a pearl necklace, a pair of gold bangles and one horse. Hardit Singh, son of Sardar Jawala Singh Bharania, presented two horses and Rs. 2,100 as a *Nazar* to the Maharaja, who talked about the disturbance of Mat Singh and assured him of his kind attention towards him. A letter was issued to *Kanwar Ji* (Nau Nihal Singh), stating that the Maharaja had reached Pindi Bhatian and he had been putting up there for ten days. He further added that the victorious troops had been appointed for the settlement of the country of Tank and Bannu and would be securing everlasting felicity by rendering services to him according to his counsel and advice. On the *17th* (27th March, 1836 A.D.), the Maharaja returned from Pindi Bhatian and established his camp at about the third quarter of the day at Theh, situated towards the west with its face towards Nankana Sahib. A letter from a reliable person of Jabbar Khan requested for the release of an estate worth Rs. 3,000 in the territory of Peshawar. In reply he was ordered to present himself to the Maharaja with two horses from Peshawar and he would be granted the release of the said estate at that time. A suit of clothes worth Rs. 300 was granted him as a farewell gift. A letter from Lala Kishen Chand intimated the arrival of Wazir Zorawar Singh from Tibet with a *Nazarana* and reported about his good health. The Maharaja said that it made no difference in any way because the house of the glorious Sahibs and that of the Maharaja was one and the same. Reliable persons from Dewan Sawan Mal, *Nazim* of Multan, presented to the Maharaja *Hundis* and rolls of *Lungis* through Lala Devi Dyal and Lala Ram Chand. The Dewan was ordered to show great enthusiasm in his administration, to send other *Hundis* to the Maharaja in a very short time and to send at the proper time the requisites for the blessed *Dussehra* and the day of *Basant*. He further assured him that the untold favours of the Maharaja were directed towards him. He was asked to send Rs. 12 lakhs **[Page 308]** regarding the revenue of the spring crop, adding that although glorious chiefs had represented to the Maharaja his affairs differently, yet the Maharaja granted him a robe of honour, consisting of seven garments with four articles of jewellery and one elephant, for the sake of his good name and owing to the prosperity of the country. A letter was issued to Lala Kishen Chand, informing him that Avitabile had resigned and had come away from Peshawar, owing to his illness, adding that he was thinking of appointing Ventura Sahib in his place and asked him to consult the Captain Sahib (C. M. Wade) in the matter. After that the Maharaja enquired from the Sardars the difference between Avitabile and Ventura ; and they replied that Ventura was a man for the field of battle and a brave man while Avitabile was a civil administrator. A letter from Avitabile stated that he was a soldier and a foreigner in the country of the Punjab, had rendered good service and established control satisfactorily over Peshawar, as was clear to the conscience of the Maharaja, adding that the glorious Sardars had countries worth lakhs of rupees in their possession and yet were incapable of rendering any good service. The Maharaja said if the glorious chiefs could not effect the settlement of Peshawar it would be a matter of undoubted disgrace for them. On the *27th* (6th April 1836 A.D.), the Maharaja

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went to Sharakpur and said that the Nakais and the Ahluwalias had at one time their great influence there and many counsellors of the Maharaja used to talk about it and the Maharaja used to remark that fighting with Ahluwalia regarding that small tract of land was not good and added that the Sardar Ahluwalia had been given Phagwara instead of Sharakpur and the sway of the Maharaja had thus been established in Sharakpur. A letter from Lala Chuni Lal stated that Benson Sahib had seen the Captain Sahib (C. M. Wade), who bought and gave him one horse, one sword and one saddle from the bazar. The Maharaja said that the Captain Sahib (C.M. Wade) was a whole-hearted and sincere well-wisher of the Maharaja and was a unique person in showing regard for the unity and friendship between the two Governments. *Bhai* Ram Singh said that a reliable person from the *Kanwarji* (Nau Nihal Singh) was present at the portico. The Maharaja said, "Still he was staying on this side of the river, and it became clearly known that he was afraid of crossing to the other side of the river Attock. If there had been courage and daring in *Kanwarji* (Nau Nihal Singh) he would have crossed to the other side of the river and sent a letter regarding the troops". *Jamadarji* (Khushal Singh) said that *Kanwarji* had really a very small army with him. A letter was issued to Jagat Singh and Nar Singh and the troops under Raja Sochet Singh to cross to the other side of the river and establish themselves firmly.

[*Page 309*] **Alms and charities on the blessed *Baisakhi* day (11th April 1836 A.D.); a letter from *Kanwarji* (Nau Nihal Singh) and other Sardars appointed at Tank and Bannu; a letter from Allard Sahib; departure of Raja Hira Singh towards Lahore; arrival of the *Vakils* from the east in Lahore; grant of entertainment; arrival of the Maharaja in the hunting ground and his entry into Bhadar Kal and his inspection of the horses brought by the *Vakils* of Sindh and later on his arrival in Lahore; presentation of the *Vakils* of the east before the Maharaja and their offering gifts sent by the Sahibs; grant of gifts from Calcutta to the chieftains; presentation of the *Vakils* of Sindh; arrival of the *Vakils* of the Raja of Bikaner; preparation by Hallan Sahib of *Talisman* to open the tongue and his demanding one lakh of rupees from the Maharaja and the Maharaja's displeasure and anger against him and his expulsion; a letter to Captain Sahib (C. M. Wade).**

On the blessed *Sankrant of Baisakh* (11th April 1836 A.D.) 8 gold pitchers were given away in charity on that occasion and also for the performance of *Sankalap* sums were allocated, amounting to Rs. 10,000 and Rs. 5,000 in cash, respectively. The country of the mountainous region of Basoli was granted to Raja Hira Singh in lieu of Rs. 1,00,000 and 11,000 to meet the expenses of the axemen. A letter from *Kanwarji*, (Nau Nihal Singh) Raja Sochet Singh and Sardar Attar Singh Sandhanwalia intimated their crossing to the other side of the river Attock and their design on Tank and Bannu and the flight of one Dilasa, the evil-minded. The Maharaja said, "whenever the troops are appointed for the punishment of the *Villayatis* and the *Zamindars*, they rush to seek refuge in the impassable mountains and come out to create disturbance and mischief

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just after the return of the troops." A letter from Allard Sahib intimated his departure from *Villayat* with the *Vakil* of the king of that place and with friendly gifts. The Maharaja said that if a letter by the Captain Sahib (C. M. Wade) referred to the matter it would have been the proper and genuine thing. On the *7th* (17th April, 1836 A.D.) Raja Hira Singh departed towards Lahore on the order of the Maharaja and Khalifa Nur-ud-din was sent a letter to give Rs. 500 and some sweets to the said Raja and to discharge 5 shots per gun on his arrival in Lahore. Lala Chuni Lal explained to the Maharaja all the datails about the arrival of *Vakils* at Lahore and Khalifa Nur-ud-din was ordered to fix the tent of Gujjar Singh in the garden of Ventura Sahib and of Rai Gobind Jas in the cantonment of Mehan Singh and to grant Rs. 500 as entertainment to Gujjar Singh, Rs. 250 to Rai Gobind Jas and an equal amount to Gulab Singh (Colonel).

[Page 310] On the *9th* (19th April 1836 A.D.) the Maharaja turned his attention to hunting and went to make an *Ardas* of Rs. 125 at Bhadar Kal. Near that blessed place was the camp of the *Vakil* of Sindh. The Maharaja engaged himself in inspecting their horses and gave Rs. 30 as reward to their *Daroghas*. On the *10th* (20th April 1836 A.D.) he went to Lahore and ordered that their camp must be set up in the *Haveli* of Lala Sujan Rai. On the *12th* (22nd April 1836 A.D.) Misr Beli Ram, Dewan Ajudhia Parshad, Dina Nath, Khalifa Nur-ud-din, Lala Rattan Chand and Chet Singh Commandant went out to receive Sardar Gujjar Singh and Rai Gobind Jas and brought them before the Maharaja. Sardar Gujjar Singh offered one elephant, Rs. 500 in cash, 21 gold ducats, one pistol, one box containing English things and some fine garments and the said Rai touched the feet of the Maharaja, made a presentation and offered Rs. 500 in cash, 7 sovereigns, one Persian gun, some rolls of velvet, muslin and some silk and presented on behalf of the "*Nawab*" Governor Sahib Bahadur (the G.-G.) one box containing the globe of the earth and the heaven and other boxes containing several English rarities, like pictures, maps of forts and the map of India and rolls of muslin, roll of Dacca muslin and many printed flowery garments. The Maharaja gave 9 garments and two pistols to Raja Hira Singh, 7 garments and two pistols to *Jamadarji* (Khushal Singh) and sent seven garments to the camp of the Raja *Kalan* and sent one Persian gun, a gold-threaded umbrella to *Kanwarji* (Kharak Singh) and ordered Sardar Majithia to get ready bangles worth Rs. 200 for the 22 horsemen sent over to Calcutta soon and submit the same to the Maharaja for their distribution among them. On the *13th* (23rd April 1836 A.D.) the *Vakils* of Hyderabad presented four horses, two swords, one lancet, 21 garments and two horses sent by Nasir Khan and four hunting dogs. Lala Asa Nand presented four horses, 21 garments, one Persian gun and one lancet. The Maharaja granted Rs. 500 as reward for the presentation of the horses, Rs. 700 as entertainment and two suits of clothes to the *Khidmatgars* of the horses and, enquiring after the health of the *Nazims* of Hyderabad, felt greatly pleased on observing the speed of the horses. **[Page 311]** Charhat Singh, the painter, presented to the Maharaja a map of the fort of Calcutta, a map of the fort at Pragraj

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(Allahabad) and many pictures of the Sahibs. The *Vakil* of the Raja of Bikaner presented Bikaner sugar, two horses and some opium to the Maharaja, who enquired after the health of the said Raja and granted him Rs. 100 as a reward for the presentation of horses, Rs. 250 as entertainment and allowed him to go to his tent. Hallan Sahib *Farangi* constructed a talisman to open the tongue and showed it to Faqir Sahib (Aziz-ud-din). Fakir Sahib (Aziz-ud-din), who was a learned and capable man, felt surprised at the sight of a gold chain round a pig representing the talisman of life and gave an account of it to the Maharaja, who said that he must give an idea of handsome reward to Hallan Sahib, making him expectant of great favours on the recovery of the Maharaja. The aforesaid person demanded Rs. 1,00,000, before he undertook to treat the Maharaja. At about the third quarter of the day Devi Sahai Safawala was deputed to produce him. Hallan Sahib began to talk nonesense and rubbish, quite contrary to the manner of the Sahibs and the Safawala explained the details of his stupid behaviour to the Maharaja, who flew into rage and ordered that he should be turned out of the town bare-footed and wrote an account of it to the Captain Sahib (C. M. Wade).

Departure of the *Vakil* of Raja Ladowala, departure of the *Vakils* of Raja of Bikaner ; grant of the town of Bharania to Hardit Singh, son of Sardar Jawala Singh Bharania ; presentation of Avitabile in the Court of the Maharaja Bahadur ; news about the camp of Sardar Hari Singh Nalwa ; news from Calcutta ; grant of a robe of honour to Rai Gobind Jas and the appointment of Sarda Ram to be with him ; a letter from the Captain Sahib (C. M. Wade) recommending Rai Gobind Jas and another letter from him recommending Dewan Sawan Mal.

Sardar Dal Singh, a reliable person of Raja Ajit Singh Ladowala, came to the Maharaja and was granted 7 garments, Rs. 300 in cash and a pair of gold bangles as a farewell gift in addition to 11 garments and one horse for the said Raja. A letter, explaining the departure of the *Vakil* with fine gifts and one horse was also issued. The *Vakils* of the Raja of Bikaner were allowed to depart from the court of the Maharaja with 21 garments for the said Raja and 7 garments and Rs. 200 as a farewell gift for themselves. **[Page 312]** During these days the Maharaja granted the town of Bharania to Hardit Singh, son of Jawala Singh, and asked him to pay Rs. 5,000 as the value of its release. Avitabile came to the Maharaja, presented two horses and 21 gold ducats by way of *Nazar* and explained all the conditions of the country of Peshawar and its settlement. The Maharaja said that he was indeed a unique person in the settlement of the affairs of the country ; the people were grateful to him and that the country had certainly prospered under him. The respectable Sahib said that it was all due to the glory of the Maharaja himself that all the affairs ended well, and the merit of the good services of the humble servant became evident. News from the camp of Sardar Hari Singh Nalwa revealed that the entrenchment had reached near the fort and firing of guns on both sides had taken place, but the besieged had lost all hope of securing help from the evil-minded Painda Khan and had fled during the darkness of the

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night and the fragrant breeze of victory had blown in favour of the Maharaja. The Maharaja said that he would order the discharge of cannons on the receipt of further report. News from Calcutta intimated the performance of a feat by a certain *Sahib*. He flew in a balloon and disappeared from the eyes of the people, and later descended on the earth again with his clothes wet with water and took one rupee from each house and felt very sorry that he had not realised the half or even one-fourth of what he had spent or what would have satisfied him. It was further stated that he was proceeding towards the Maharaja. The Maharaja said that this Sahib had declared that, if the Maharaja be seated in the octagonal tower, he would descend into it from above. The Maharaja said that the intelligence and wisdom of the Sahibs was capable of and would be competent of producing all these wonders. On the *26th* (6th May 1936 A.D.), a bejewelled armlet, a pearl necklace, gold bangles to the value of Rs. 300, one village yielding Rs. 1,200 per annum and Rs. 1,100 in cash were granted to Rai Gobind Jas along with a horse having a golden saddle. Lala Sarda Ram went to the said Rai to enquire after Sardar Gujjar Singh. The said Rai replied that nothing was hidden from the Maharaja. The Maharaja enquired again how did he find friendship and unity (between the two great governments). He replied that it was as clear to the people of the world as the world illuminating sun and would remain so generation after generation and that there would not be the slightest deviation from it. A letter from Captain Sahib (C. M. Wade) intimated that Rai Gobind Jas had rendered meritorious services and must be granted an estate worth Rs. 3,000 for his maintenance.

[Page 313] The Maharaja said that already he had been granted an estate worth Rs. 1,200 and would he granted another on his departure according to the recommendation of the Captain Sahib (C. M. Wade). On the *28th* (8th May 1836 A.D.) a letter from Captain Sahib (C. M. Wade) recommending Dewan Sawan Mal to be appointed to command the troops for the control and administration of Shikarpur was listened to. The Raja *Kalan* and the *Jamadar* (Khushal Singh) remarked that it was not desirable that Dewan Sawan Mal should every time cause recommendation to be made for him by Captain Sahib (C. M. Wade) to the Maharaja and that he must seek recommendation from the Raja *Kalan*, the *Jamadar* (Khushal Singh) or other such chieftains to gain benefits. The Maharaja said that the recommendation by the Raja *Kalan*, the *Jamadar* (Khushal Singh) or some other chieftain could not be obtained without bribery; but the writing of Captain Sahib (C. M. Wade) was made in a spirit of genuine goodwill and was calculated to strengthen unity. Two horses caparisoned with golden harnesses sent by the said Dewan (Sawan Mal) reached the Maharaja, who felt greatly pleased with their speed, praised the said Dewan for the despatch of *Hundis* and for the prosperity of the country and the contentment of the people.

Distribution of charities on the *Sankrant* of *Jeth* (12th May 1836 A.D.) account of a curd-eating Brahmin; presentation of the son of Yar Mohd. Khan; a letter from *Kanwarji* (Nau Nihal Singh) together with horses; news from the camp of Sardar Hari Singh Nalwa; presentation of the *Vakil* of Raja

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Ladowala; an order for the performance of *Ardas* at Amritsar; letters to *Kanwarji* (Nau Nihal Singh) and other persons appointed at Tank and Bannu; a letter from Lala Kishen Chand; a letter from Sandhanwalia Sardars; mention of various things to Fakir Imam-ud-din; a letter from Lala Kishen Chand; an order to *Kanwar Sahib* (Nau Nihal Singh) and other chieftains; an application by *Bhai* Ram Singh; a letter to *Kanwarji* (Nau Nihal Singh); a letter from Sardar Tej Singh; grant of a robe of honour to Sardar Ajit Singh; a letter from Allard Sahib; presentation of the glorious Prince *Khalsa* Kharak Singh; a letter from Lala Kishen Chand intimating the arrival of Anton Sahib *Farangi*.

On the blessed *Sankrant of Jeth* (12th May 1836 A.D.) the Maharaja distributed charities, as usual. The curd-eating Brahmin, who had newly arrived, wrote out some letters and kept them with himself. After that he washed the big toe of the foot of every Brahmin, who went to him, and made that water to be drunk by the Maharaja. **[Page 314]** He then said to every Brahmin that they were giving the benefit of all their good deeds including their prayers and penances, religious recitations and pilgrimages to the Maharaja, whose recovery to health would thereby be secured. A letter from Lala Kishen Chand stated whatever the Maharaja had written to the Captain Sahib (C. M. Wade) regarding the matter and affair of Shikarpur. In response to it the Captain Sahib (C. M. Wade) remarked wisely that the Maharaja could take possession of Shikarpur without any fear or misgiving; but that the best proposal was to consider that Dewan Sawan Mal had no troops with him and disturbance and mischief by the Mazari tribes and others were rampant and spreading. He must first extinguish the fires of enmity by the appointment of victorious troops and afterwards should appoint other troops in their wake and the country of Shikarpur would at once fall into their hands on the gathering of the troops in that country. The Maharaja said that it was a very good proposal, adding that troops would soon be sent to Dewan Sawan Mal. The son of Sardar Yar Mohd. Khan came to the Maharaja and presented two horses. The Maharaja enquired from him about the prosperity of Peshawar and granted him Rs. 225 as entertainment and Rs. 100 as reward for the presentation of horses. A letter from *Kanwarji* (Nau Nihal Singh) stated that in spite of thorough investigation and search upto 20 *kos* he had not been able to find Dilasa. It came through Mangal Singh along with four horses. The Maharaja said it was a matter of great astonishment and surprise that the troops of the glorious Sardars and of the *Kanwar* (Nau Nihal Singh) carried on the search and could not find the man though he was within two *kos* from them. News from the camp of Sardar Hari Singh Nalwa intimated that he had reached the mountainous regions and that Painda Khan fled to the other side of the river Attock, adding that he had built two forts in that country. The Maharaja said that he wondered about the bravery of the Sardars for, in spite of the fact that there were 8,000 horse and foot with the said Sardar, the affair of Painda Khan had not yet been over. Rattan Chand, *Vakil* of the Raja Ladowala, came with a friendly letter, intimating the celebration of his marriage and requesting

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the deputation of a reliable person on the occasion. The Maharaja asked whether Captain Sahib (C. M. Wade) was coming or not, and he replied that the bridegroom was a disciple of Captain Sahib (C. M. Wade) and he was sure to attend it. A worth-obedience order was issued to Sardar Wasawa Singh to get ready his luggage for going to attend the marriage of Raja of Ladowala, for he would be sent there along with *Tambol*. An order was issued to all the staff and servants to offer *Nazars* at *Har Mandirji* : The exalted Sarkar Rs. 5,100 ; **[Page 315]** Prince Kharak Singh Rs. 1100 ; *Kanwar* Nau Nihal Singh, *Kanwar* Sher Singh, *Mai* Nakain *Sahiba*, Raja Hira Singh, *Jamadar* (Khushal Singh) and Sardar Tej Singh and the Raja *Kalan* all gave Rs. 1,100 each. Raja Sochet Singh and Raja Gulab Singh gave Rs. 750 each. Sardars Dhanna Singh Malwai and Kashmira Singh Rs. 500 each. *Bhais* Ram Singh, Gobind Ram and Gurmukh Singh Rs. 250 each and the other chieftains according to their ranks. A letter was issued to the respectable *Kanwar* (Nau Nihal Singh) and the other chieftains appointed with him that the month of *Jeth* was about to end and the collections of large sums from the country of Bannu had not yet reached ; adding that the river Attock would soon be in flood on account of the setting in of the rainy season and, therefore, they had to make collections of the revenue very soon and to present themselves to the Maharaja along with the *Maliks* of the place, asking them further to collect the large sum of *Nazarana* from the Nawab of Dera Ismail Khan and to establish themselves firmly in Dera Ghazi Khan and to prevent Dewan Hakim Rai and Sardar Fateh Singh Man from embezzling the revenue. A letter from Lala Kishen Chand stated that the Captain Sahib (C. M. Wade) remarked that Hallen Sahib was a very wise and intelligent person and that the Talisman prepared by him was quite accurate and exact and eulogised him a great deal. The Maharaja said that Captain Sahib (C. M. Wade) was a sincere friend. A letter from the persons appointed at Tank and Bannu intimated that the fires of fighting had been kindled, the Zamindars had fled and the *Kanwarji* (Nau Nihal Singh) and Raja Sochet Singh and others were pursuing them. The Maharaja said that it was a matter of great surprise that the Sardars sent their troops ahead and themselves followed in the rear, which showed that eagerness and enthusiasm for battle had left the chieftains. After that the Maharaja asked why did that disturbance take place and *Bhai* Ram Singh stated that the Mussalmans had gathered together in order to create disturbance and mischief, the Sardars apprehended danger and thought of punishing the mischief makers. The Maharaja asked further why did the Sardars lag behind and pushed forward only their forces. The *Bhai* (Ram Singh) said that this was so because they wanted to create upon their opponents the impression that the Sardars would follow with further reinforcement. Upon this the Maharaja said, "When the Sardar is not in the midst of his men the latter do not fight well. I have myself scored conquests by myself going ahead of the troops, showing courage and bravery and a readiness more than everybody else. Now I see that the chieftains lag behind and my troops alone display bravery and readiness to plunge into war." The Raja *Kalan* said that only four hours of the day were left and so the enemy could not be engaged and if they had attacked the return could not have been effected.

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[Page 316] The Maharaja said that the practice of the glorious Sahibs was good in which the officers remained in the rear of the troops when the latter advanced. But it was quite contrary to the practice of *Khalsaji* that the troops should go forward and the chieftains should lag far behind. *Jamadarji* (Khushal Singh) said that the practice of the glorious Sahibs was good no doubt, because if any soldier lost his life in the field of battle that mattered little ; but in case a big officer died in the thick of the battle the whole situation changed and consequently ignominious defeat often followed. After that the Maharaja asked, "What kind of disturbance had arisen." *Bhai* Ram Singh said that the Zamindars of the place had risen out of religious opposition in the Ghari of Habbas Khan and the glorious chieftains took to the murder and massacre of all the besieged on the receipt of this intimation, making the existence of them all consumed in the fire of non-existence. The Maharaja said that he had often praised the troops of footmen ; but had learnt just then to say "Bravo" to the troops of horsemen. A letter was issued to Fakir Imam-ud-din to carefully look after Hallen Sahib *Farangi*, who was putting up there and had constructed a Talisman for the opening of the tongue, assuring him that the Maharaja was favourably inclined towards him. A letter from Lala Kishen Chand stated that the Captain Sahib (C. M. Wade) was showing great eagerness for the purchase of Arab horses and was very busy in search of them. Thereupon the Maharaja issued persuasive letters to the glorious Prince *Kanwar* Nau Nihal Singh, *Kanwar* Sher Singh, the Raja *Kalan*, Raja Gulab Singh, Raja Sochet Singh, Raja Hira Singh, Sandhanwalia Sardars, Sardar Fateh Singh Man and his son, Attariwala chiefs, Sardar Sham Singh and others, Dewan Sawan Mal, *Nazim* of Multan, and other *Kardars* to send one horse each in a friendly manner to the Captain Sahib (C. M. Wade) with a view to strengthening the foundations of unity with the remark that such conduct would much gratify the Maharaja. The Maharaja said that there was no suitable chieftain, wise and intelligent, with *Kanwarji* (Nau Nihal Singh). *Bhai* Ram Singh said that the affairs of the camp of the *Kanwarji* (Nau Nihal Singh) must be set right and someone, like Sardar Hari Singh Nalwa, Sardar Attar Singh Sindhanwalia or Raja Gulab Singh, was needed to be with him to control the affairs of his camp. *Jamadar* Khushal Singh said that everything would be set right satisfactorily on the arrival of *Kanwarji* (Nau Nihal Singh) at Peshawar according to the advice and counsel of Sardar Hari Singh Nalwa.

[Page 317] He further added that the good reputation and kind treatment of the people by *Kanwarji* (Nau Nihal Singh) was very well talked of in the country of Peshawar and all the people felt grateful to him and were prospering, adding that till then no news of the camp of *Kanwarji* (Nau Nihal Singh) had reached the Maharaja. Therefore an order was issued to *Kanwarji* (Nau Nihal Singh) and other glorious chieftains to cross the river Attock and reach the Maharaja soon, because the rainy season had begun and it was certain that the river would soon be flooded. A letter from Sardar Tej Singh stated that he had learnt that Rs. 75,000 had been increased per annum in the contract for Peshawar. The Maharaja wrote in reply that he was wise and vigilant and the territory of

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Peshawar was not to be destroyed or laid waste by the *Kardars* and the contractors, and injuring the feelings of the subjects and tyrannising over the poor should not be allowed and that the collection of revenue must be made according to the practice of Avitabile and that he must know that in realizing the increment there should be no loss to the Maharaja and at the same time no extortion from the country and hence asked him to realise the increase with honesty. During these days a special robe of honour, a pair of gold bangles, one necklace and one pearl rosary were sent to Sardar Ajit Singh. A letter from Allard Sahib intimated his interview with the King, his talks about the courage, generosity and wisdom, of the decoration and equipment of the troops and other accoutrements, prosperity of the country and the contentment of the people, and talked about his own old age and weakness, the agreeability of the climate of his native country, plenty of food in his own house, the ever-increasing kindness and favour of his King, the blessing of friendship and comradeship there and the daily enjoyment of comfort and ease and said that yet he could not forget the favours of the Maharaja. On hearing the great talk of his goodness and liberality many of his country-men were eager to present themselves to him ; but he was not bringing any one along with him without the order of the Maharaja. He further added that he was hanging the letter from the Maharaja around his neck like a talisman. He said that one day the king enquired from him about it and he replied that it was a letter from the Maharaja. The King and his associates examined it and asked why the seal was so small and he replied that the eye is the smallest of all the limbs and yet sees the whole of the world, nay the whole world can be surveyed by it. The Maharaja felt greatly pleased on hearing the contents of this letter. On the *28th* of *Jeth* (8th June 1836 A.D.) the glorious Prince *Khalsa* Kharak Singh presented himself with Rs. 200 as *Sarwarna* and two horses and 21 gold ducats as *Nazar*. The Maharaja enquired after his health and said that he had come to Lahore after three months and should put up in his *Haveli* happily.

[Page 318] He said that he had no intention of staying in his *Haveli*, he only wanted to present himself to the Maharaja. A letter from Lala Kishen Chand intimated the arrival of Anton Sahib *Farangi* with three hundred other soldiers at Ludhiana for seeking employment; and requested for the grant of a letter of authority for them to cross the river. In reply an order was issued that such a letter could be granted to them by him only after consulting and taking advice from the Captain Sahib (C. M. Wade).

Alms and charities of the *Sankrant* of blessed *Har* (12th June 1836 A.D.) ; a letter from *Lala* Kishen Chand ; grant of an elephant with a silver seat to the glorious Prince (Kharak Singh) ; appointment of Chet Singh Commandant to receive Anton Sahib *Farangi* ; his interview and arrival of Suleman ; a reliable person of the Captain Sahib (C. M. Wade) ; letters about the Maharaja ; arrival of Nawab Sarfraz Khan ; presentation of Dewan Chandar Bhan, *Vakil* of *Khalsa* Sher Singh ; case of the massacre of the Sandhanwalia Zamindars and those of *Jamadar* Khushal Singh ; an enquiry from Avitabile regarding the increase in income of Peshawar ; presentation of the

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Vakil of the Raja of Nepal; receipt of news from Peshawar; appointment of Sardar Mangal Singh towards Multan, a letter from the Captain Sahib (C. M. Wade); a letter from Sardar Fateh Singh Man; grant of an estate in Kashmir to the glorious Prince (Kharak Singh) and a letter to _Kanwarji_ (Nau Nihal Singh).

On the *Sankarant* of the blessed *Har* (12th June 1836 A.D.), the Maharaja gave in charity Rs. 7,000 in cash, several suits of clothes, one elephant, many cows and many other things as *Sankalap* with the order that out of that sum Rs. 4,000 should be given to the *Akalis*. The curd-eating Brahmins said that a large sum had to go to the Brahmins, they alone deserved it and that the *Akalis* were a different class altogether. A letter from Lala Kishen Chand intimated that, in order to strengthen unity, it was proper that *Kanwarji* (Nau Nihal Singh) remained established in Shikarpur along with Sardar Attar Singh Attariwala and Raja Sochet Singh for its good management up to the month of *Asuj*. On the *14th* (25th June 1836 A.D.) the Maharaja sent to the glorious Prince (Kharak Singh) one elephant with a gold seat upon it through Mian Gulloo *Farash* and the said Prince gave Rs. 125 as reward to the said *Farash*. Chet Singh Commandant was appointed to receive Anton Sahib *Farangi* and to set up his camp in the garden of Ventura Sahib and then to report the matter to the Maharaja. **[Page 319]** On Anton Sahib's arrival in the garden, he was sent Rs. 250 as entertainment through Fakir Aziz-ud-din, who told him, as ordered by the Maharaja at that very moment, that he was to organise a new *Paltan* and engage himself in displaying its drill. He replied that he would present himself in the *Paltan* of the Maharaja and would then show that he was capable of effectively controlling it. On the *7th* (18th June 1836 A.D.) he presented himself to the Maharaja with 11 gold ducats, two pistols, one horse and a picture of the Queen and said that the commandant of the regiment, *Havildar*, *Mutsaddis* and the Hakim—all were present at the *Deorhi*. The Maharaja ordered them to be presented to him. Everyone of them presented Rs. 2 by way of *Nazar* and the Maharaja enquired what was the income and the expenses of the Queen. It was stated that the produce of her country yielded 13 lakhs of rupees and the expenses amounted to Rs. 20,00,000 thus seven lakhs of rupees fell short every year. After that the Maharaja enquired: "How did you find the relations of friendship between the glorious Sahibs and the Sarkar *Khalsaji*". He replied that it was known to all the world like the illuminating sun. The Maharaja asked him further whether he had met Captain Sahib (C. M. Wade), and he replied that he had met him and found him to be the wisest man of the age, adding that it was he who advised him to go to the Maharaja Bahadur for he was a great patron of the travellers. He further added that he had developed so much eagerness for kissing the feet of the Maharaja that, if he had not come through the Captain Sahib (C. M. Wade), he would have certainly come as a *Vakil*. Then the Maharaja enquired from him in what particular branch of knowledge he was particularly proficient. He replied that he was very efficient in the art of drilling a *Paltan*, in making waste land prosperous and in laying out new gardens in the most attractive style.

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The Maharaja granted him Rs. 1000 in cash and one *Doshala* with the remark that he would be given two platoons and would be required to lay out a garden in the most attractive style. Suleman, a reliable person of the Captain Sahib (C. M. Wade), presented himself to the Maharaja with a letter of recommendation for Mohammad Shah, a famous man of Kashmir. The Maharaja enquired after the health of the Captain Sahib (C. M. Wade) and gave him Rs. 100 and after that, when the said Shah presented himself he issued a letter for the release of his estates to the *Nazims* of Kashmir according to the recommendation of the Captain Sahib (C. M. Wade) and gave him Rs. 300 to meet his expenses. The Maharaja said that once he enquired from Captain Sahib (C. M. Wade) about the punishment that must be imposed upon a malefactor. He replied that it became great kings to forgive such things and ignore them.

[Page 320] After this the Maharaja said, "Once upon a time the enemy overpowered a king. He decided to run away. While on flight his turban fell on the ground. The hostile forces busied themselves in plundering his camp. Later the said king fell upon the hostile forces with his own troops, The enemy forces were ignorantly and negligently busy in plunder. He fell upon them like lightning and storm and the existence of many was consumed in the fire of mortality. This was the way in which kings showed courage and daring." On the *8th* of *Har* (19th June 1836 A.D.), while the Maharaja was riding, Nawab Sarfraz Khan presented himself to him. The Maharaja said that he had seen his face after a very long time. He explained that he could not present himself owing to his illness. The Maharaja said, "Your monthly allowance will soon be coming from Kashmir and you will be granted something immediately to meet your expenses. I am favourably disposed towards you". Dewan Chandar Bhan, a reliable person of *Khalsa* Sher Singh, came to the Maharaja with one horse and the Maharaja enquired from him the conditions of the prosperity of Peshawar and the collections of spring crop. He replied that he had come for the marriage of his daughter, and was granted Rs. 500 as *Tambol*. A dispute arose between the Zamindars of *Jamadar* (Khushal Singh) and those of Sardar Wasawa Singh and some men were wounded on both sides. The Maharaja said, "Had the *Jamadar* (Khushal Singh) given information of that dispute to the Maharaja there would have been no bloodshed". The *Jamadar* (Khushal Singh) said that such matters they usually settled among themselves and never reported them to the Maharaja. The Maharaja said that for the same reasons they were getting worse everyday. The *Jamadar* apologised with folded hands for his fault and the fire of the royal displeasure became extinct with the water of the humility of the *Jamadar* (Khushal Singh). The Maharaja enquired from Avitabile about the increase in expenditure of Rs. 10,000 in respect of toll and Rs. 70,000 in respect of the country of Peshawar made by Sardar Tej Singh. He replied that Rs. 10,000 related to drinking and gambling houses and had been exempted and most probably had now been included. He further added that as regards Rs. 70,000 above-mentioned these must have been spent in meeting the raids of Sardar Dost Mohd. Khan. He further added that the postponing of the said Sardar of his arrival at the court

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meant that he was realizing these sums from the Zamindars. The Maharaja wrote all the details to the said Sardar, who replied that the wise Sahib had made a very correct statement and there was no doubt in it. The *vakil* of the Raja of Nepal presented himself to the Maharaja, according to his summons, and offered two elephants with seats and brocade trappings, one horse, one necklace, some musk, some rolls of Chinese and Indo-Chinese goods. The Maharaja enquired after the health of the said Raja and asked him about his going to Nepal. He replied that he had returned to *Kanshiji* on account of the arrival of the gifts. He was granted Rs. 250 for his entertainment, Rs. 200 as reward and two elephants and one horse.

[Page 321] A letter from the news-writer of Peshawar intimated that the Muslims and Afghans had gathered together on the occasion of Shabkadar and had kindled up the fire of fighting and bloodshed. The troops of the Maharaja had gone that way and plunged into war. Most of the opponents died and those who escaped the sword ran away. The Maharaja ordered a discharge of the *Topkhana* on hearing this news. On the *16th* (27th June 1836 A.D.) an order was issued to Sardar Mangal Singh to depart towards Multan with 500 strong horsemen, 31 swivels and one cannon and to engage himself in collecting large sums from there. A letter was issued to Dewan Sawan Mal, *Nazim* of Multan, informing him of the appointment of Sardar Mangal Singh towards that region and ordering him to give Rs. 250 as entertainment to the said Sardar in addition to some vessels of sweets and also to give 200 *Manis* to meet the expenses of his horsemen and to send the *Hundis* soon to the Maharaja. A letter from Captain Sahib (C. M. Wade) stated that a physician had prepared pills to open the bowels which closed up on account of the phlegm in the body, adding that in the first year he had made Rs. 2,50,000 by their sale and had sold most of them in Calcutta, Benaras, Delhi and Ludhiana. A letter from Lala Kishen Chand stated that Captain Sahib (C. M. Wade) himself had used those pills, but asked him first to make somebody else eat them and then use them himself. A letter from Sardar Fateh Singh intimated his arrival at Dera Ismail Khan, his possession of that country, the fixture of an estate worth one lakh of rupees for the Nawab, *Nazim* of that place, and the seizure of 36 cannons, mortars, some swivels, and many other warlike materials. Rattan Chand was granted Rs. 500 in cash and a gold bangle and a discharge of *Topkhana* took place. During these days an estate worth Rs. 50,000 was granted to the glorious Prince (Kharak Singh) in Kashmir with a letter to the *Nazim* of the place to establish the sway of the men of the said prince therein. A letter was issued to *Khalsa* Nau Nihal Singh to submit to the Maharaja an agreement for Rs. 4,00,000 for Dera Ismail Khan and the revenue of Tank and Bannu amounting to Rs. 50,000, with horses, camels and mares and to submit a detailed report of the cannons, swivels and other materials found from Dera Ismail Khan and a statement of the collections from the Dera, Murath, Kullachi, Baharpur Mabrat, Draban, Isa Khel, Waziri and Kalabagh and to show great effort in not allowing anybody to embezzle the revenue.

[*Page 322*] **Arrival of a letter from Main (Maine, Henry) Sahib; expressing his eagerness for an interview; arrival of**

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Shahzada Karim Bakht, a nephew of Delhiwala; departure of the glorious Prince (Kharak Singh) towards Multan; presentation of the author of this history (Sohan Lal) according to the orders of the Maharaja; arrival of Qazi Hasan, _Vakil_ of Shuja-ul-Mulk; a letter to _Kanwarji_ (Nau Nihal Singh) a letter from Sardar Lehna Singh Sandhanwalia; an order for the _Nazar_ of the _Dussehra_ day; departure of the _Vakils_ of the Raja of Patiala.

During these days a man from Maine Sahib came to the Maharaja and presented a letter from the said Sahib, indicating his eagerness to see the Maharaja. A letter strengthening the relations of unity was written, intimating that he would be invited according to the advice of the Captain Sahib (C. M. Wade), adding that the letter for the Captain Sahib, asking his advice, had been despatched. *Shahzada* Karim Bakht, nephew of the *Shahzada* of Delhi, came to the Maharaja with two horses of very good stature and *Kumait* colour, one sword, one Persian gun, and one daggar. The Maharaja made him sit in a chair with great deference, enquired from him about the conditions of Hindustan and control and administration of the glorious Sahibs and the prosperity of the country; and then granted him Rs. 525 for entertainment and Rs. 100 as reward to his men for presenting horses. On the *26th of Har* (7th July 1836 A.D.) the glorious Prince (Kharak Singh) was appointed to proceed towards *Darulaman* Multan and Rs. 30,000 were assigned to that country to be realized and to be distributed there. A letter was issued to Dewan Sawan Mal to receive the glorious Prince (Kharak Singh) with great respect and to give him Rs. 5,000 as entertainment in addition to some sweets and one horse with a gold saddle and to give Rs. 20,000 in cash and some sweets to Sardar Mangal Singh and Chet Singh and not to show any kind of negligence or omission in obedience, loyalty, service and humility to the said prince. An emphatic order was issued to *Kanwar Sahib* (Kharak Singh) to destroy no pasture on the way from the village of Niazbag to Multan *Darulaman* on any pretext; but on the other hand to protect and guard that country satisfactorily and remarked that the devastation of the country by him would be a matter of complaint by the Captain Sahib (C. M. Wade). He might say that the country of Dewan Sawan Mal had been laid waste and destroyed like Sharakpur. **[Page 323]** He added further that his appointment for the control and administration of Shikarpur had taken place according to the advice of the Captain Sahib (C. M. Wade).

Lala Sohan Lal, the author of this sacred book of history, presented himself to the Maharaja under his order. The Maharaja asked him to find out under the influence of which planet his tongue had become paralysed. The author studied the book "Jamia-i-Behiqi" and found the influence of the planet corresponding to the horoscope of the Maharaja. The details in brief are as follows: "Whosoever falls in the 5th column of *Utarid*, paralysis of tongue afflicts him." The Maharaja felt greatly pleased on hearing this. The *Bhai Sahibs* (Ram Singh and Gobind Ram) also studied that part of the book and opened their lips in appreciation. The Maharaja further asked him to tell him the worship done to such a planet; and he replied that it was very well known to all the Brahmins and the Pandits, adding

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that he would also explain it according to his understanding on the sacred order of the Maharaja. Rs. 100 were granted him by way of reward. Qazi Hasan, *Vakil* of Shuja-ul-Mulk, came to the Maharaja, who enquired after the happiness of the respectable Shah and the said *Vakil* replied that the respectable Shah wanted to know from the medicines of which Hakim he had recovered his health completely and regained his lost vigour. The Maharaja replied that by the grace of God the Maharaja stood in need of no physician and wanted only the grace of the *Akal Purakh* every moment. In the manifest world he could say that he had gained complete cure from the hospital of the wisest physician by making use of the tried medicine of the *Bhai Sahibs* (Ram Singh and Gobind Ram) of Tarn Taran, the saviours of both the worlds. After that the Maharaja said that the respectable Shah had conquered Qandhar no doubt, yet according to the wish of the God most high, most glorious, most pious, he could not enjoy the fruits of it in spite of incurring so large an expenditure, adding that the Maharaja had decided with the advice of the Captain Sahib (C. M. Wade) to establish his sway in that country and to make him sit on the throne of Pontificacy and Kingship of that land with the help of the troops of the glorious Sahibs and that of the *Khalsaji*. The said Qazi said that the respectable Shah was putting up at Ludhiana and was constantly praising the Maharaja on account of his virtues and good behaviour, saying that the Maharaja Bahadur was unique in generosity, liberality, bravery, troops, country, management of affairs and other characteristics of the kings and was decorated like the great kings with the ornaments of good manners, polite behaviour and hospitality. He further said that, if the said Shah would become established as King of that country as the result of the kindness of the Maharaja and would be granted the crown it would be considered a remarkable achievement and would enhance the reputation of the Maharaja in all the countries for ever. The Maharaja said that Sardar Sultan Mohd. Khan had told him that if the respectable Shah be made to sit on the throne of Kabul he would agree to be his *Wazir*. The said Qazi replied how could he dare talk about *Wazarat*, when all the affairs would be set right by the enemy-trampling glory of the Maharaja.

[Page 324] Fakir Aziz-ud-din said that his benefactor carried on the work of sword himself just as he carried on the work of knife himself (that is to say if the Maharaja would help the Shah to become a king it rested with him to make Sultan Mohd. Khan his Wazir). A letter was issued to *Kanwarji* (Nau Nihal Singh) asking him to state in detail how much horse and foot and cash he required for the following countries made over to him : Old estates, Palam Rs. 1,25,000 ; Ghebi Rs. 61,000 ; Bulaki Chak Rs. 20,000 ; Villages of Majha Rs. 2,000 ; Ghaman Rs. 21,000 ; grants of Kasur Rs. 51,000 ; Religious Court Rs. 21,000 ; Dera Ismail Khan Rs. 1,50,000 ; Tolls Rs. 13,000 ; Isa Khel Rs. 41,000 ; Daffa Rs. 92,000 according to the following details : Daraban Rs. 15,000 ; Joodan Rs. 10,000 ; Moorat Rs. 25,000 ; Kullachi Rs. 16,000 ; Punniala Rs. 11,000 ; Barni and Londa Rs. 15,000 ; Daffa Rs. 3,70,000 ; Tank Rs. 1,50,600 ; Bannu Rs. 61,000 ; Kalabagh Rs. 41,000 ; Dari Rs. 21,000 and ditto Rs. 21,000. In the said letter it was stated that he was to show regard for and please Sardar Attar Singh Sandhanwalia, Raja Sochet Singh, and other such

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chieftains, adding that 40 horsemen of regiment (*i.e.*, regular horsemen), were appointed to proceed towards him and he was to give them the balances due about that country and to send them to the Maharaja along with a group of hunting dogs. A letter from Sardar Lehna Singh Sandhanwalia intimated his victory over the town of Jandal, the capture of the mischief makers and the collections made from that country with the help of Karam Singh and Chattar Singh Kalianwalia. The Maharaja felt greatly pleased on hearing it and granted Rs. 100 to Megh Raj, the famous *Vakil* of the said Sardar. During these days persuasive letters were issued to the glorious Prince Kharak Singh, Karam Singh and Dewan Sawan Mal to send two horses with gold harnesses and 525 gold ducats each to the Maharaja by way of *Nazar* on the blessed *Dussehra* day and Raja Gulab Singh was ordered to send to the Maharaja before the blessed *Dussehra* three horses and gold ducats to the above-mentioned number. The departure of the *Vakil* of the Raja of Nepal took place with the grant of a farewell gift of nine garments ; Rs. 500 in cash and a pair of gold bangles for himself and 11 garments like fine *Doshalas* etc. and two horses for the said Raja.

[*Page 325*] **Charities and alms on the *Sankrant* of blessed *Sawan* (14th July 1836 A.D.), inspection of the Talisman sent by Hallen Sahib ; grant of an estate to Kutlian (Cortlandt) Sahib ; arrival of a newly-come Sahib ; talks about the Maharaja ; receipt of news from Multan ; presentation of the Zamindars of the village of Khem Karan ; a letter from Captain Sahib (C. M. Wade) ; a letter from Dewan Sawan Mal, *Nazim* of Multan ; an order to Qazi Hasan, *Vakil* of Shuja-ul-Mulk ; grant of an estate to Raja Rahim Ullah Khan of Rajauri ; hearing of various affairs related to octroi tolls ; presentation of the author of this history (Sohan Lal) in the court of the Maharaja Bahadur ; departure of Anton Sahib *Farangi* ; a letter from *Kanwarji* (Nau Nihal Singh) regarding the *Dera* ; a letter from Lala Kishen Chand and talks about the Captain Sahib (C. M. Wade).**

On the *Sankrant* of blessed *Sawan* (14th July 1836 A.D.), on the occasion of his *Sankalap* in the fort of Lahore, the Maharaja gave to the Brahmins one suit of clothes. Rs. 7,000 in cash and many other things, including horses, one elephant and several cows. The Talisman sent by Hallen Sahib to the Maharaja was inspected and fastened around the thumb. The Maharaja said some slight difference had been caused, otherwise the Talisman was all right. During these days the village of Hoiwal was granted to the wife of Kutlian (Cortlandt) Sahib in lieu of Rs. 1,200 and the village of Tarawand, yielding Rs. 1,600 to Kutlian (Cortlandt) Sahib. On the *4th* (17th July 1836 A.D.) a newly-arrived Sahib in Lahore said, "I had gone to Raja Gulab Singh from the upper route. The respectable Raja gave me four barren villages on contract he had got written by me. I have torn the document indicating the details of assignment to me. After four months Rs. 400 were declared as the increase in the income of those villages. The said Raja after that made me leave lest the standing contract of Rs. 11,00,000 should be disturbed". Rs. 200 were granted him with the order that he should go to promote the

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colonisation of the town of Sharakpur. The Maharaja told the glorious chieftains that the country of Peshawar was worth Rs. 7,00,000 and nothing had been realized from that place, whereas *Baba* Lachman Singh had brought Rs. 13,000 from the country of *Manjha*. After that the Maharaja ordered the construction of the city wall of Tarn Taran, which may have 14 big gates through which elephants could pass easily along with their seats. Sardar Dhanna Singh Malwai was declared by the Maharaja to be a fat man with a large stomach and yet he was a brave and daring man, who would never retreat in the field of battle. **[Page 326]** After that the Maharaja said that the Gurkha soldiers had been ordered to get themselves enlisted in the platoons of Gulab Singh. The soldiers replied that they would serve in the platoons of the Gurkhas alone. Thereupon an order was issued to Raja Gulab Singh to expel the soldiers for disobeying the orders of the Maharaja, who enquired from the Raja *Kalan* as to what his advice was about the sending of Sardar Mangal Singh with the Dewan (Sawan Mal) to that region. The Raja *Kalan* submitted that the appointment of the Sardar along with Dewan Sawan Mal was a good thing and, therefore, a letter was issued to the said Dewan (Sawan Mal) to proceed to Kot Mathan along with the said Sardar for the control and administration of the affairs of that place. After that the Maharaja remarked that the Zamindars would run away from the field at the time of battle, for it was well nigh impossible for them to withstand the troops of the Sarkar. The Zamindars of the village of Khem Karan came to the Maharaja with a civil suit and a complaint against the *Kardars* of Sardar Sham Singh Attariwala and requested to be put under Sardar Lehna Singh Majithia and demanded the removal of Sardar Attariwala from their military command. Moreover it became known that 100 shops at Kasur and 50 at Khem Karan had been deserted on account of the tyranny and oppression of the said Sardar and the owners had gone over to establish themselves at Ferozepur. From the day it had become known in that country that the Maharaja was going there, none of the Zamindars had thought of crossing the river to the other side and even the shopkeepers who had already gone came back to repair the shops and settle down and everybody began to think that it would be to his advantage to stay on in anticipation of the visit of the Maharaja. Since the very beginning of his glorious career he (the Sarkar) had always kept in mind the interest of the Zamindars. The command of the Attariwala Sardar was immediately dispensed with and the Zamindars were put under the charge of the Majithia Sardar, who was emphatically warned to collect revenue subject always to the prosperity of the country and the contentment of the people and particularly to take care of the Zamindars. A letter from the Captain Sahib (C. M. Wade) intimated that in the territory of Pakpattan, on the other side of the river Sutlej, some property and cattle had been waylaid. Hence a letter was written to Rattan Chand, *Kardar* of Pakpattan, to present himself personally to the Maharaja in order to explain the matter and to hand over to the men of Captain Sahib (C. M. Wade) all the property and the cattle that he could find in his territory. An emphatic letter was issued to Dewan Sawan Mal, informing him of this matter.

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[Page 327] The Maharaja said that the glorious Sahibs were very wise and sensible in taking care of their subjects, for he saw his own subjects leaving their homes and households and go over to establish themselves in the country of the foreigners with expectations from them and deeply regretted, that the wisemen in his state deplored the wisdom of his officers, that the people ran away on account of their atrocities and oppression to settle and carry on their business in the country of the foreigners. A letter from Dewan Sawan Mal intimated his departure to Kot Mathan to check the flight of such men. The glorious Prince (Kharak Singh) was sent a letter to put up at Hazooribagh and to send Sardars Mangal Singh and Chet Singh along with adequate forces to accompany the said Dewan (Sawan Mal). Qazi Hasan, *Vakil* of Shuja-ul-Mulk, was assured that the Maharaja was favourably disposed towards the respectable Shah, according to the advice and proposal of the Captain Sahib (C. M. Wade). He would appoint very soon troops of Muslims to accompany the said Shah and that his sway would be established shortly in Kabul and Qandhar. The said Qazi said that the great Shah had many confident expectations from the Maharaja and believed that the control and administration of the affairs of his kingship could be established only through the kind attention of the Maharaja. Raja Rahim Ullah Khan of Rajori was granted an estate worth Rs. 12,000 in the province of the paradise-like Kashmir in lieu of the town of Narowal and a letter was issued to the *Nazim* of that place to secure him the control of the said estate. On the *13th* (26th July 1836 A.D.) the Maharaja ordered Dewan Dina Nath to submit a detailed statement on octroi receipts. The aforesaid person rendered an account for Rs. 2,50,000 as follows: Syedwala Rs. 11,000 ; Kot Kamalia Rs. 5,000 ; Pakpattan Rs. 4,000 ; Chunian Rs. 14,000 ; Sardar Tej Singh Rs. 15,000 ; Kot Kapura Rs. 17,000 ; Harika Rs. 7,000 ; Kala Rs. 3,000 ; Sarhali Rs. 1,000 ; Tarn Taran Rs. 1,000 ; Chaukis Rs. 20,000 ; Kukirial Rs. 34,500 ; Khanwan Rs. 30,150 ; Jullundur Rs. 18,000 ; Rahon Rs. 25,000 ; Hajipur Rs. 2,000 ; Jaswan Rs. 10,000 ; Dinga Rs. 4,000 ; Sham Churasi Rs. 1,000 ; Haryana Rs. 4,000 ; Pathankot and Sujanpur Rs. 2,000 ; Nurpur Rs. 1,000 ; Jasrota Rs. 1,500 ; Dinga Rs. 9,500 ; [Page 328] Kangra Rs. 2,500 ; Kotla Rs. 500 ; Gharshankar Rs. 2,500 ; Kasur Rs. 9,000 ; Mahal Morian Rs. 3,000 ; Niazbag and Ichhara Rs. 16,000.

On the *16th* (29th July 1836 A.D.) the author (Sohan Lal) was called in by the Maharaja and told that the Brahmins had stated that the month of *Bhadon* was not good for the Maharaja and he had to appoint *Paryoga* at various places to improve his health steadily and, therefore, asked him to explain the same on the strength of his own knowledge, because the Maharaja had great reliance on his statements. The author said that the month of *Bhadon* was very auspicious and blessed for the Maharaja and the performance of *Paryoga* would increase advantages, for charity always implied longevity of life and continuance of health. After that the Maharaja enquired from him that while he was a *Vakil* of the Sarkar how did he learn astronomy. He replied that he had a great desire to learn it and liked to spend his time in its study and regarded it as his most agree-

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able occupation in his leisure hours. The Maharaja said this was not true. He must say that he had studied it for the Maharaja, because, unlike the Brahmins, who had no other business than filling their stomachs, his sole purpose was to speak the truth and to wish well for the Maharaja. After this the Maharaja enquired who that *Singh* was who had come from Gujrat Kalan and was reported to be well versed in fortune telling and asked him to call him, if he approved of it, for he claimed that he could tell all about the mind of the Maharaja. At once the fortune-teller was presented. The Maharaja got up from the chair, attended to some other business for a while and, concealing a thing in his closed hand, returned to his seat. The fortune-teller cast the dice and said that the object was of blue colour. The humble one (Sohan Lal) stated that its colour was white, but it had faint shade of blueness in it. After that the fortune-teller said that it was a very precious article, and the author (Sohan Lal) replied that it had no value at all though it had now become invaluable because of being held by the Maharaja. Then the fortune-teller declared that the hidden thing was broken in pieces. The author said that it was not broken in itself though it had been torn away from something else. The Maharaja asked what the thing actually was ? The fortune-teller remained quiet and in a thoughtful attitude. The author said that it was a feather of a pigeon. The Maharaja at once opened his fist and, on looking at the article in his own palm exclaimed "Bravo" to him, and gave Rs. 50 and a suit of clothes to the fortune-teller and Rs. 100 to the author. Anton Sahib *Farangi* presented himself to the Maharaja and was granted a robe of honour, consisting of 9 garments, one pearl necklace, one turban-gem, one plume, one armlet and Rs. 1,100 in cash as a farewell gift. A letter from *Kanwarji* (Nau Nihal Singh) intimated his acceptance of Dera Ismail Khan for Rs. 4 lakhs.

[Page 329] Sardar Wasawa Singh said that the income of the *Dera* (Ismail Khan) was Rs. 6,50,000, whereas Sardar Dhanna Singh Malwai intervened with the remark that he had never heard its income to be that much and thought that four lakhs was quite correct. A letter from Lala Kishen Chand stated that Captain Sahib (C. M. Wade) and all the glorious Sahibs were engaged at that time in merry-making on the hill station of Simla, where it rained everyday and the cold breeze thoroughly agreed with their disposition and that, if anyone of the *Vakils* approached them for any business, they declined to attend to it and said that they had gone there on a pleasure trip and not to perform political duties. The Maharaja said that the Captain Sahib (C. M. Wade) had come *via* Pakpattan and he had seen the whole country devastated and ruined and had ascertained from the inhabitants the causes of its adversity. The Zamindars said that the country had been destroyed through the molestation and interference of the *Kardars*. The Captain Sahib (C. M. Wade) said that it was not correct. Whatever the Sahibs had been able to ascertain and investigate was that it had been due to the fact that the Maharaja had not visited that region for a long time.

A letter to Lala Kishen Chand ; presentation of Jawala Singh ; a reliable person of *Khalsa* Sher Singh and his departure ; an order for the presentation of *Khalsa* Partap Singh ;

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presentation of the *Vakils* of the Cis-Sutlej territory and of the *Vakils* of Sindh; a letter from Lala Kishen Chand; presentation of the *Shahzada* of Delhi; a letter to the glorious Prince (Kharak Singh); a letter from Raja Gulab Singh and its reply; issue of letters to the Rajas of the Cis-Sutlej States.

A letter was issued to Lala Kishen Chand, asking him to consult the Captain Sahib (C. M. Wade) regarding the remission of taxes of the province of Kashmir and to report how far he, as a friend, would advise such a remission, and then to inform the Maharaja about it so that he may issue an order to the *Nazim* of Kashmir accordingly. Jawala Singh, a reliable person of *Khalsa* Sher Singh, came to the Maharaja with some rolls of *Lungis* prepared at Batala and the Maharaja enquired after the health of the said *Kanwar* (Sher Singh) and *Khalsa* Partap Singh. He replied that the *Shahzada* was in a state of distraction on account of the shortage of even the necessities of life. The Maharaja granted him Rs. 10,000 to meet his expenses and also gave him a *Doshala* as a farewell gift and ordered him to ask *Khalsa* Partap Singh to present himself on the blessed *Dussehra* day when jewellery and an estate for his maintenance would be granted to him. **[Page 330]** On the *21st* of *Sawan* (3rd August 1836 A.D.) the *Vakils* of the Cis-Sutlej territory presented themselves to the Maharaja. Rai Hazara Singh, *Vakil* of the Raja of Nabha, presented two horses, one elephant and 21 garments and twelve garments to the Sarkar, eleven garments to the glorious Prince *Khalsa* Kharak Singh and the same to each of *Kanwar* Nau Nihal Singh, *Bhai* Ram Singh, the Raja *Kalan* and Raja Hira Singh and 9 garments for the *Jamadar* (Khushal Singh). Sher Singh, *Vakil* of the Raja of Patiala, presented two horses and 21 garments for the Maharaja and 11 garments each for the glorious Prince and *Kanwar* Nau Nihal Singh. A reliable person from the Raja of Jind presented one horse to the Maharaja with 11 garments and similar gifts for the glorious Prince (Kharak Singh) and *Kanwar* Nau Nihal Singh. Reliable persons of the Raja of Kaithal presented one horse and three suits of clothes each to the Maharaja, the glorious Prince (Kharak Singh) and *Kanwarji* (Nau Nihal Singh) in addition to the above-mentioned *Nazars*. Letters from the Rajas of the Cis-Sutlej territory, intimating the departure of their *Vakils* with the said gifts, were delivered to the Maharaja at that time. The Maharaja enquired after the health of the Rajas and granted Rs. 1,000 to each of the four above-mentioned reliable persons for their entertainment. The *Vakils* of Sindh, Darvesh Mohd. Khan and Lala Asa Nand, presented themselves to the Maharaja, who enquired from them many things about Burnes Sahib and Honingburger Sahib and asked where they were at that time. The *Vakil* said that Burnes Sahib was in Kachh Bhujand, Honingburger was putting up in the fort of Bombay. He stated that treaties and agreements were being entered into between the glorious Sahibs and the *Nazims* of Sindh. Rs. 700 were granted them as their monthly allowance. A letter from Lala Kishen Chand came along with some specimens of *Banats* of various colours sent by the Captain Sahib (C. M. Wade). In the letter it was stated that the Captain Sahib had said that some wise man, capable of understanding things, vigilant, intelligent and free from wordly greed must be sent to that side of the river Sutlej to

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settle and reconcile the important affairs between the two great Governments and added that the former reliable person, Devi Baksh, was not capable of this kind of work and some important reliable person, like Sardar Lehna Singh Majithia, was wanted. The *Shahzada* of Delhi presented himself to the Maharaja with one sword, one pistol, one horse, and one palanquin. The Maharaja granted him Rs. 1,000 for entertainment and Rs. 100 as reward for the presentation of the horse and other things and enquired about the conditions of that country. A letter was issued to the glorious Prince (Kharak Singh) to make Sardar Mangal Singh, Chet Singh and *Bhaya* Ram Singh join Dewan Sawan Mal along with the troops and to establish himself firmly in Kot Mathan. **[Page 331]** A letter from Raja Gulab Singh intimated that on account of excessive rains the river Jhelum had over-flooded upto Pind Dadan Khan and that salt to the value of 6 lakhs of rupees had been sunk. The Maharaja said the *Nazim* of Kashmir sent water to the Jhelum and the salt went to the territory of Dewan Sawan Mal: so they must both pay half and half for the loss. After that it was stated that out of those 6 lakhs of rupees two lakhs belonged to the dealers in salt. The Maharaja said that details would be written to Captain Sahib (C. M. Wade) and later on to help the people and safeguard the prosperity of the country something would be given to the merchants. A letter was issued to Lala Kishen Chand with these details, asking him to consult the Captain Sahib (C. M. Wade) in the matter. The *Vakils* of the Cis-Sutlej territories asked through the Raja *Kalan* for replies to their letters and hence letters were issued explaining the arrival of the *Vakils* along with their fine gifts purporting to enhance the degrees of friendship.

News about the victory of Dewan Sawan Mal; an account of Dharagir, *Sadhu* of Kangra; a letter from Sultan Mohd. Khan; departure of Qazi Hassan, *Vakil* of Shah Shuja-ul-Mulk; a letter to the glorious Prince (Kharak Singh); a letter from Dewan Sawan Mal; news from Peshawar; presentation of Dewan Hakim Rai and his writing out an acceptance of Dera Ismail Khan and the adjacent territory; arrival of Fakir Aziz-ud-din near Dewan Hakim Rai and the writing out of a *Parwana* to Dewan Sawan Mal; presentation of Sardar Hari Singh Nalwa; grant of a robe of honour to *Kanwarji* (Nau Nihal Singh); departure of Dewan Hakim Rai; a letter from Lala Kishen Chand regarding the distribution of sweets; an order of the Maharaja to Dewan Hakim Rai; receipt of news from Peshawar intimating victory and conquest; arrival of the Maharaja in Tarn Taran, his return from there to Jandiala and later his arrival in Amritsar.

On the *2nd of Bhadon* (15th August 1836 A.D.), a letter from Dewan Sawan Mal intimated his victory over the evil-minded tribes of Mazaris, Baluchis and others, their flight and his possession of Rohjan. The Maharaja said that Sardars Mangal Singh and Chet Singh had not yet reached that place and the said Sawan Mal could wield pen and sword equally well and it was, therefore, a matter of great credit to him. **[Page 332]** The said Dewan had written about the anxieties and inconvenience of the people at the hands of the troops of the Maharaja, and, therefore, a letter was issued to the

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glorious Prince (Kharak Singh) that it was not good to cause molestation to the people and advised him to take care of them henceforth very carefully and righteously, otherwise, if any destruction of the pasture lands and the like would take place in the country under the sway of the said Dewan, its value would be realized from his *Kardars*. On the *same date* (15th August 1836 A.D.) the Maharaja enjoyed the sacred sight of Dharagir, a *Sadhu*, resident of Kangraji, in the garden of Dewan Kirpa Ram. The aforesaid *Sadhu* admonished the Maharaja for his neglect of and indifference towards the conditions of his country. He further added that Jawahar Singh Bistri indulged in drinking and evil deeds in the country of the mountainous regions and that Misr Rup Lal had laid waste the country of the *Doaba*, that the cows and the oxen in Lahore were dying of starvation and nobody cared to feed them with straw. It was simply for this reason that the Maharaja had become tongue-tied. The Maharaja heard the talk of the *Sadhu* and kept quiet, because whatever the saintly person said was true and correct. A letter from Sardar Sultan Mohd. Khan came to the Maharaja through his son, intimating that he was enthusiastically striving to subjugate the Isafzais and that the platoons of the Maharaja had not until then reached him. He further mentioned that, if by the grace of God, the settlement of the revenue and other affairs were accomplished, it would be well, otherwise he would resume fighting and bloodshed and, by the blessing of his ever-increasing glory, would certainly come out triumphant. Qazi Hassan, *Vakil* of Shah Shuja-ul-Mulk, was allowed to depart with a robe of honour, consisting of seven garments and Rs. 300 in cash as farewell gift and a letter to the said Shah purporting to strengthen friendship. The Qazi was verbally told further that, if by the grace of the Immortal God the said Shah decided to come over to that side, he was to return and inform about it so that some suitable chieftains be appointed for purposes of reception and for observing the formality of providing entertainment, etc. A letter was issued to the glorious Prince (Kharak Singh), asking him to secure felicity by rendering good services according to the counsel and advice of Sawan Mal, Sardars Mangal Singh and Chet Singh and to seek to do nothing inconsistent with their advice, which should be in the interest of their loyalty and faithfulness. He was further ordered to establish himself firmly in Kot Mathan to guard and protect that country and to take care of the people with enthusiasm. The said Dewan (Sawan Mal) sent a letter that, by the guidance afforded him by the kindness and attention of the Maharaja, the possession of Rohjan had taken place and the evil-minded people had taken to flight to hide themselves in the corner of misfortune and disgrace. **[Page 333]** He further said that he did not think it proper, in view of the prestige of the state, to chase them with so small a number of troops and so had his control established satisfactorily in Rohjan, which contained a very big mosque and a spacious *Haveli* inside the town and was a very fertile country, where the people were very prosperous. The Maharaja enquired from Vantura Sahib whether that mosque was like Masjid Wazir Khan. He replied that there was a great difference between the two, because the former was a mosque built by kings and the latter one built by Zamindars and villagers. News from Peshawar intimated that the mischeivous Zamindars had created a

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great disturbance in the *Doaba* and that the departure of *Khalsa* Sher Singh and Sardar Tej Singh had taken place to punish the evil-minded. The Maharaja felt greatly pleased on hearing this news and said that it was rightly done to uphold the prestige of the state. Dewan Hakim Rai presented to the Maharaja some gold ducats and one horse. The Maharaja enquired from him about the health of *Kanwarji* (Nau Nihal Singh), the prosperity of the country, peace and tranquility and the distance of Kabul and Tank, and ordered him to send in writing through the *Bhai* Sahib (Ram Singh) and the Raja *Kalan* his acceptance of the country entrusted to him. The said Dewan (Hakim Rai), who was an intelligent and resourceful man, first kept on delaying the matter and afterwards gave out in writing his acceptance simply out of his fear of the wrath of the King (Maharaja). He counted Rs. 7,60,000 as income per annum beginning with the autumn crop of the Sambat 1893 (1836 A.D.) : income of the country of Tank Rs. 1,50,000 and its expenses Rs. 30,000 ; Dera Ismail Khan, income Rs. 1,50,000, expenses Rs. 20,000 ; Gebi, income Rs. 61,000 ; *Majha*, income Rs. 1,500 ; Palam Bahar Rs. 1,05,000 ; the Maharaja Rs. 1,25,000 and 100 camels. All these amounted to 7 lakhs sixty-two thousand and five hundred rupees per annum, and in addition to this sum were the customary payments for the glorious Sardars ; Raja Hira Singh in the service of the Maharaja to the value of Rs. 6,37,000, 3 platoons, 3 lakhs for horsemen, 2,30,000 for eight cannons, Rs. 96,600 for the expenses of the apprentices and Rs. 36,000 for the expenses of the *Dera*. The Maharaja sent Fakir Aziz-ud-din to the said *Dewan* (Hakim Rai), asking him to set apart the country for the *Nazarana* of the Maharaja, the customary payments of the glorious Sardars and Raja Hira Singh. The said Dewan (Hakim Rai) replied that he would pay the cash to the Maharaja and regarding the *Rasoom* (customary payments) of the Sardars he was prepared to act as ordered by the Maharaja. A letter was issued to Dewan Sawan Mal to send to the Maharaja before the blessed *Dussehra* day all the requisites for the occasion ; two horses, Rs. 5,000, one gold saddle and one gold harness.

[Page 334] Sardar Hari Singh Nalwa presented one horse, Rs. 1,100 in cash as *Sarwarna* and 25 gold ducats to the Maharaja, who enquired after the condition of his country and granted him Rs. 525 for entertainment. During these days the Maharaja granted a robe of honour consisting of 11 garments, a bejewelled turban-gem, a pearl necklace, a plume, an armlet, a sword, one horse with a gold saddle and one elephant with a gold seat to *Kanwarji* (Nau Nihal Singh) and a robe of honour consisting of 7 garments and one gold bangle was granted to the said Dewan (Hakim Rai) and Rs. 200 in cash were given to Amir Bakhsh. The said Dewan went to *Kanwarji* (Nau Nihal Singh) and gave him the document indicating grant of Dera Ismail Khan. A letter from Lala Kishen Chand intimated what the Captain Sahib (C. M. Wade) had replied to the inquiry of the Maharaja regarding the sinking of salt in river Jhelum. He said that it was simply a matter of kindness if the Maharaja recognised the claims of the merchants and there was no need of counsel and advice in the matter. During these days Dewan Hakim Rai was ordered to distribute sweets on account of the marriage of *Kanwarji* (Nau

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Nihal Singh), according to the details written out by Dewan Dina Nath: For Captain Sahib (C. M. Wade), 31 maunds, Rajas of Patiala and Ladowala the same quantity; Rajas of Nabha and Kaithal 21 maunds each, the remaining details are given in the chief office. On the *22nd* (4th September, 1836 A.D.) news intimated the flight of Sadat Khan on the approach of Kanwar Sher Singh and Sardar Tej Singh and it became a source of great pleasure to the Maharaja, who said that on the *22nd* (4th September, 1836 A.D.) he would be in the garden of Ventura Sahib, on the *23rd* (5th September, 1836 A.D.) in Tirah, on the *24th* (6th September, 1836 A.D.) in Jhabbal, on the *25th* (7th September, 1836 A.D.) in Tarn Taran and on the *26th* (8th September, 1836 A.D.) would engage himself in having the sacred sights in honour of the *Amavas of Bhadon*. Consequently, according to the orders of the Maharaja, the departure of the royal standards took place towards Tarn Taran and he reached there after observing the above-mentioned programme and then on the *26th* (8th September, 1836 A.D.) the Maharaja made an *Ardas* of Rs. 1,100. Lala Fateh Chand, a reliable person of *Bhai* Sahib (Ram Singh), presented himself to the Maharaja, who enquired from him about the condition of the building of Tarn Taran and the bungalow inside the *Darbar Sahib*. On the *27th* (9th September, 1836 A.D.) the Maharaja turned his attention to the village of Muradpura for purposes of pastime and hunt and granted Rs. 5,000 to Babu Lachhman Singh for the construction of the city wall of Tarn Taran and four big gates. On the *28th* (10th September, 1836 A.D.), on the *Amavas of Bhadon*, the Maharaja performed a big "*Parkarman*" in a special conveyance, made an *Ardas* of Rs. 500 and, reaching the *Baradari*, performed a *Sankalp* with one elephant, one horse **[Page 335]** several cows, several suits of clothes and a large sum in cash; and returned gloriously to put up in Dukh-Nawaran and granted Rs. 1,100 to Lala Fateh Chand for the construction of the floor for the big *Parkarman*.

On the *29th* (11th September, 1836 A.D.) all the glorious chiefs presented themselves to the Maharaja near Jandiala. Lala Jawahar Mal, *Kardar* of Jandiala, along with the *Panches* of the place, offered several utensils containing sweets and some amount in cash. On the *30th* (12th September, 1836 A.D.) the Maharaja performed "*Parkarman*" of Jandiala in his special conveyance and then went to Amritsar. On his way, in the village of Manawala, the son of Sardar Fateh Singh Man offered him a *Nazrana* of one horse and Rs. 1,100 in cash, after which he reached Amritsar.

Alms and charities of the *Sankrant* of the blessed *Asuj* (14th September, 1836 A.D.); entry of the Maharaja in *Darbar Sahib*; an order demanding various things from Lahore; presentation of Sardar Attar Singh Sandhanwalia; a letter from Dewan Hakim Rai; instructions for the distribution of sweets; an order of the Maharaja and the presentation of Raja Sochet Singh; an order for the division of the country of Dewan Sawan Mal; an order for the numbering of the platoons; arrival of Rai Gobind Jas; reconciliation between Raja Sochet Singh and the Raja *Kalan*; an order to exempt the Attariwala Sardar from the octroi tax; presentation of reliable persons from the Captain Sahib (C. M. Wade); order

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to Sardar Tej Singh, grant of command of all the various affairs of Amritsar and Lahore to the Raja *Kalan*; departure of Ventura Sahib towards Lahore.

On the *Sankrant* of blessed *Asuj* (14th September, 1836 A.D.) the Maharaja performed *Sankalap* and gave away in charity, as usual, large sums in cash, one suit of clothes, one horse and one elephant. On the *2nd* (15th September, 1836 A.D.), the Maharaja went to *Darbar Sahib* on horseback, made a prostration there, offered Rs. 1,100 as *Ardas*, went over to the *Baradari* and ordered that the floorings along with the victorious and the triumphant *Kanats* and the silver bungalow be brought to Amritsar from Lahore. On the *same date* (15th September, 1836 A.D.) Sardar Attar Singh Sandhanwalia presented one horse to the Maharaja, who enquired after the condititon of his country. Dewan Hakim Rai said that he had revised and corrected the list for the distribution of sweets to the glorious chieftains and the troops of horsemen and footmen and asked for the orders of the Maharaja. He said it was quite good. The Maharaja—15 maunds; Prince Kharak Singh, *Khalsa* Sher Singh and Raja Hira Singh—15 maunds each; Raja *Kalan*—11 maunds; Raja Gulab Singh, Sochet Singh and *Jamadar* Khushal Singh—11 maunds each; Sandhanwalia Sardars—8 maunds, **[Page 336]** Ram Kishan—8 maunds; Sardar Tej Singh—9 maunds; Misr Beli Ram, Fakir Aziz-ud-din, Dewan Dina Nath, Sardar Dhanna Singh Malwai—9 maunds each, Avitabile and Ventura Sahibs—11 maunds each; *Daftaries*—37 maunds; *Mutsaddis*—37 maunds, Gulab Singh Colonel—8 maunds; Misr Sukh Raj—8 maunds, Rajas of Patiala, Jind, Nabha, Kaithal and Ladowala—25 maunds each; Raja of Ropar—11 maunds; Captain Sahib—31 maunds; Sardar Ahluwalia—31 maunds; Lala Kishen Chand *Vakil* 11 maunds, Rai Gobind Jas—15 maunds; every regular infantryman—one seer; every Junior *Havildar*—1½ seers; every senior *Havildar* 2½ seers; every Sargeant—3 seers; every *Jamadar*—4 seers; every Major—5 seers; every *Subedar*—7 seers, every commandant—21 seers; every Colonel—4 maunds; Sardar Tej Singh—55 maunds. There are many minor details, but cannot be included in this brief account for fear of making it unduly lengthy. Raja Sochet Singh presented five gold ducats and Rs. 500 in cash to the Maharaja, who enquired after the health of *Kanwarji* (Nau Nihal Singh) from him. The Maharaja held a meeting in privacy and asked Dina Nath to submit to him the details of the country under the sway of the Maharaja, which had been given on contract to Dewan Sawan Mal. He replied as follows: *Dar-ul-aman* Multan—Rs. 4,72,000; Jhang of the Sials—Rs. 2,50,000; Kamalia—Rs. 56,000; Chandiot—Rs. 56,000; Sayyedwala and Faridabad—Rs. 4,60,000, Jin Kharlan—Rs. 41,000; Garh Maharaja—Rs. 20,000, Dera Ghazi Khan—Rs. 10,00,000; town of Akalgarh Rs. 27,000; town of Hafizabad—Rs. 25,000; Rattangarh and Sardarpur—Rs. 36,000; Imam Shah—Rs. 3,000; in all Rs. 23,00,000. After that the Maharaja enquired from the said Dewan the details of the platoons of the Maharaja and he stated: Sardar Tej Singh—4 platoons; Gulab Singh and Amir Singh—5 platoons; Najibs—2 platoons; Misr Sukh Raj—4; Avitabile, Court and Ventura—7; Sardar Hari Singh—2; Rajas and their brothers—3; *Jamadar* Khushal Singh—1; Dewan Sawan Mal—1; *Nazim* of Kashmir—3; Sandhanwalia

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Sardars—1 ; Sardar Lehna Singh Majithia—1 ; *Kanwarji* (Nau Nihal Singh)—1 ; Gulab Singh, new Colonel—1 ; Dhaunkal Singh—2 ; Sardar Fateh Singh Ahluwalia—1; and the glorious Prince (Kharak Singh)—1.

[Page 337] Rai Gobind Jas presented one horse and some cash to the Maharaja, who enquired after the health of the Captain Sahib (C. M. Wade) and thereafter of the climate of the town of Batala. The said Rai replied that the climate of Batala was temperate and people had perfect comfort there and, by the grace of God, they lived in the cradle of peace and tranquillity, free from all bodily diseases. The Maharaja said that he would celebrate the blessed *Dussehra* in the town of Batala and enjoy the sacred sight of Siri Devi Ji. As flames of dispute and enmity had flared up between Raja Sochet Singh and the Raja *Kalan*, under orders of the Maharaja, *Bhai Sahibs* (Ram Singh and Gobind Ram) and Fakir Aziz-ud-din went to the Raja *Kalan* to assuage him. After that Raja Sochet Singh came to the *Baradari* in the company of the Raja *Kalan* and they made peace between themselves and became reconciled in the presence of Raja Gulab Singh and others and sent a word to that effect to the Maharaja, who remarked that peace and amity between the Sardars was a very good thing. A letter was issued to the *Kardars* of the country under the Maharaja's sway not to interfere in any way in respect to octroi charge with Sardar Sham Singh Attariwala regarding the marriage of *Kanwarji* (Nau Nihal Singh). Suleman, the reliable person of Captain Sahib (C. M. Wade), came to the Maharaja and gave an account of the thefts committed along either bank of the river in the country protected by the glorious Sahibs. A letter was issued to the *Kardars* of the *Doaba* to restore the property and things stolen and to send to the Maharaja a certificate of satisfaction to be obtained from the glorious Sahibs. A letter was issued to Sardar Tej Singh to establish himself firmly with *Kanwar* Sher Singh about the ferry of Nakman, and to secure due control of the Isafzais and to make necessary collections from that country. During these days the Maharaja was informed that the contractors of Lahore and Amritsar were embezzling the revenue of the Maharaja. The charge of the various affairs of Lahore and Amritsar was given to the Raja *Kalan*. He was asked to exercise great vigilance and watchfulness in becoming intimately acquainted with all the affairs and to submit to the Maharaja all the income from taxes, month by month. Ventura Sahib said to the Maharaja that the *Dussehra* day had drawn near and the various things and uniforms of the platoons were not ready ; so he requested that he could arrange for their supply from Lahore, if so ordered. According to his request he was granted the permission to do so.

[*Page 338*] **Preparation of the material for the discharge of guns on the blessed *Dussehra* day ; instructions to the chieftains regarding the collection of large sums of taxes ; an order to *Kanwar* Sher Singh to settle the boundaries of Raja of Nabha with the help of Lala Kishen Chand ; a letter from Lala Kishen Chand ; presentation of Raja Gulab Singh ; arrival of a reliable person from the Raja of Bhador ; presentation of the *Kanwar* of the Raja of Patiala ; presentation of Sardar Lehna Singh Majithia, an account of a Fakir**

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who practised holding of breath; entry of the Maharaja Bahadur into the *Darbar Sahib*; an order to Dewan Hakim Rai; grant of an estate to Sikandar Khan; departure of the Rajas of the Cis-Sutlej territory.

The gunners were ordered to prepare 21,000 balls and other things for the discharge of the *Topkhana*. The Raja *Kalan* reported that the property and material of the glorious chieftains came to Lahore and Amritsar in very large quantities, claiming exemption from the octori, and stated that the contractors were suffering a great deal of loss on this account. Thereupon he proposed that some tax must be fixed and settled with the chieftains, which they must pay annually and then alone the old practice should be allowed to continue. The Maharaja liked the suggestion and the following charges were fixed : *Kanwar* Kharak Singh Rs. 1,500 ; *Kanwar* Nau Nihal Singh—Rs. 1,500 ; *Kanwar* Sher Singh—Rs. 4,000, Sardar Te Singh—Rs. 1,500 ; Sandhanwalia Sardars—Rs. 600 ; Sardar Dhanna Singh Malwai—Rs. 500 ; the Raja *Kalan*—Rs. 2,100. The Maharaja added that these rates were to be enforced. A letter was issued to *Kanwar* Sher Singh to send some reliable person of his, decorated with the ornament of wisdom and intelligence, to Lala Kishen Chand to settle the problem of the boundary with the Raja of Nabha up to Kot Kapura and Dhuni with the ramark that the said Lala would settle the boundary lines according to the established relations between the two great Governments. A letter from the said Lala intimated the arrival of a merchant of Ludhiana with pictures of glorious Sahibs, maps of the forts of India, portraits of the kings of London, France and Persia. In reply he was ordered to send the said merchant to the court of the Maharaja under protection and safety. On the *20th of Asuj* (3rd October, 1836 A.D.) Raja Gulab Singh presented to the Maharaja a *Tomboo* in the name of *Sarafs* to the value of 6 lakhs and 8 lakhs in cash, **[Page 339]** regarding the octroi tax of the salt market in addition to 125 camels, five swords and some rolls of *Lungis* manufactured at Pind Dadan Khan, according to the yearly custom. The Maharaja enquired after his health and granted him Rs. 500 as entertainment.

A reliable person from the Raja of Bhador presented himself to the Maharaja at Amritsar along with one horse, one elephant and an installation mark for the marriage of *Kanwarji* (Nau Nihal Singh). The Maharaja felt greatly pleased on hearing this and sent Rs. 500 for entertainment to his camp. News from Amritsar gave an account of the coming of the *Kanwar* of the Raja of Patiala to the court of the Maharaja, upon which he sent Rs. 1,100 in cash and 50 trays of sweets and a *Dali* of fruits to his Dera and enquired from him politely the occasion of his visit. After that for a few days the said *Kanwarji* remained busy in interviews, according to the order of the Maharaja, and in the course of these interviews made *Sarwarna* of Rs. 500 and presented 11 sovereigns, one elephant and one horse. The Maharaja went forward a few paces to receive him with deference, took his hand, seated him in a chair, made a *Sarwarna* of Rs. 250 and enquired from him about his health and his coming to him. Later he enquired about his tour through the country of Hindustan and the East. The *Kanwar* replied that he had the pleasure of

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enjoying the sacred sight of *Kanshiji*, the temple of Hindus, a pleasure trip through the country of Lucknow, Maqsudabad, Farrukhabad, Shahjahanabad, Rajwara, Dakhan, Mathura, Brindaban and Gokal. The Maharaja enquired where did he find fine and swift horses and he replied that he found very smart and fine horsemen in the country of Kathia (Kathiawar) and Deccan. The Maharaja told him that he would be allowed to depart after enjoying the *Holi* celebrations, regarding which the Sarkar asked him where he had seen *Holi* celebrations previously. He replied he had seen it in Mathura and Brindaban. The Maharaja then allowed him to leave the court. On the *23rd* (6th October, 1836 A.D.) Sardar Lehna Singh Majithia presented four *Gont* horses and two others with Rs. 1,10,000 in cash and some boxes of musk and other gifts from the country of the mountainous regions to the Maharaja, who enquired after the prosperity of that country and the frequency of the rains. On the *25th* (8th October, 1836 A.D.) one Fakir, who had practised holding breath appeared and he said, "I can sit in a box for 40 days and can come out of it on the forty-first day in perfect health on the unlocking of the box". He requested that his condition previous to his being shut up and after the opening of the box be compared and the difference, if any, be studied. The Maharaja said this was a matter of great surprise. On the *28th* (11th October, 1836 A.D.) the Maharaja went to *Darbar Sahib*, made a presentation and acquired the felicity of both the worlds by taking a sacred bath, made an *Ardas* of Rs. 250 and, making an *Ardas* of **[Page 340]** the same amount at *Akal Bunga*, of Rs. 125 each at the *Bunga Ghariayali*, *Jhanda Bunga*, *Dukh Bhonjani*, *Baba Atal* and *Shahidan*, went to the Baradari.

An order was issued to Dewan Hakim Rai to proceed on leave at that time and to return to the court of the Maharaja along with *Khalsa* Kharak Singh and *Kanwar* Nau Nihal Singh in the months of *Maghar* and *Poh*. *Jamadar* Khushal Singh told the Maharaja that Alijah Sikandar Khan was a capable man and a soldier by profession and was in great trouble and distress on account of his being unable to find even the bare necessities of life. The Maharaja granted him an estate of Rs. 3,000 for his maintenance, according to the request of the *Jamadar*. The Maharaja called in the *Vakils* of the Cis-Sutlej territory and made them depart. Twenty rolls of fine garments were given for the Raja of Patiala and a robe of honour consisting of 13 garments was given to the *Kanwar* of the Raja of Bhadour and 8 garments, one pair of gold bangles and Rs. 500 in cash were given to the *Vakil*. Rai Hazara Singh, *Vakil* of the Raja of Nabha, was given 15 garments for the Raja and 7 garments, a pair of gold bangles and some cash for himself. The *Vakil* of the Raja of Jind was given 7 garments and a large sum in cash. The *Vakil* of *Bhai* Udey Singh was given 11 garments and a robe of honour specified for the *Vakil* and a large sum in cash and was allowed to depart on the *30th* of the said month (13th October, 1836 A.D.). An order was issued to the Rajas of the Cis-Sutlej territory to come out on a happy visit along with adequate forces to attend the happy marriage of *Kanwarji* (Nau Nihal Singh), for there was no doubt it would be a source of great pleasure to the Maharaja.

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Parade of two platoons on the *1st* of the blessed *Katik* (14th October, 1836 A.D.) and later enjoyment of the sacred sight of Sadhus and the charities and the *Sankalap* of the *Sankrant* day (14th October, 1836 A.D.); an order for the distribution of the robes of honour in honour of the *Dussehra* day; arrival of Qazi Hassan, *Vakil* of Shah Shuja-ul-Mulk, from Ludhiana; departure of Rai Gobind Jas; send off of the *Kanwar* of Raja of Patiala; departure of *Khalsa* Partap Singh; receipt of *Nazars* in connection with blessed *Dussehra* from Dewan Sawan Mal; *Nazim* of Multan, and Sardar Tej Singh; entry of the Maharaja into *Darbar Sahib* on the *Dussehra* day; celebrations of the *Dussehra* day and the realisation of *Nazars*; the arrival of the Maharaja in Batala and accepting entertainment from the said *Kanwar* (Partap Singh) and later his arrival in Ghoman, the town of Kalanaur, Dera Nanak and Sialkot.

On the *1st of Katik* (14th October, 1836, A.D.), early in the morning, the Maharaja went to Naushahra Nangli and inspected on his return the parade of the two platoons of Sardar Hari Singh. **[Page 341]**. After that he enjoyed the sacred sight of Sheogir and there gave Rs. 1,000 in cash, some long cloaks and a cap by way of *Nazar* to Baba Sheogir and other *Sadhus* and went back to Rambagh, where he distributed alms and charities according to his usual custom. An order was issued to *Bhai Sahib* (Ram Singh) and the Raja *Kalan* to see the robes of honour together when Mian Samad Joo would bring them on the blessed *Dussehra* day and to distribute them afterwards, according to the order of the Maharaja, among the glorious chieftains and the attendants. Qazi Hassan, *Vakil* of Shah Shuja-ul-Mulk, came to the Maharaja from Ludhiana with a letter from Shah Shuja-ul-Mulk, seeking to strengthen the foundations of unity, expressing gratitude and indebtedness of the Shah to the Maharaja for his support and help in connection with his own enthronement as the king of Afghanistan. The Maharaja replied that his untold favours were directed to the affairs of the respectable Shah and that no indifference would be allowed to interfere in giving him help on any pretext. Rai Gobind Jas was allowed to depart from the court of the Maharaja with a robe of honour consisting of 15 garments, a pair of bangles and Rs. 500 in cash as a farewell gift in addition to some sweetmeats for Metcalfe Sahib and was ordered to bring some high dignitary from the Sahibs on the marriage of *Kanwarji* (Nau Nihal Singh). The *Kanwar* of the Raja of Patiala was allowed to depart with a robe of honour consisting of 11 garments, a turban gem, a plume, some bejewelled bangles, and one pearl tussel for himself and suits of clothes for his other companions. One horse and 5 garments were given to *Khalsa* Partap Singh as his farewell gift and he was allowed to depart to arrange for an entertainment at Batala. Two horses with gold saddles and some gold ducats sent by Dewan Sawan Mal and one horse, a large sum in cash and some gold ducats sent by Sardar Tej Singh from Peshawar reached the Maharaja, who granted Rs. 125 to the reliable persons of Dewan Sawan Mal and Rs. 107 to the *Khidmatgars* of Sardar Tej Singh by way of reward. On the *6th of Katik* (19th October, 1836 A.D.) the Maharaja went to *Darbar Sahib*, made a prostration there,

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offered Rs. 12,000 and also rupees one thousand at *Akal Bunga* by way of *Ardas* and then went to the *Baradari*. At about the third quarter of the day he ordered the departure of his royal standards from the *Baradari* to the *Kotha* of *Dussehra* after his performance of the worship of the horse, the sword and the elephant. All the glorious chieftains secured the felicity of both the worlds by presenting *Nazars* on the blessed *Dussehra* day, when a discharge of *Topkhana* took place with great glory and the conquest of *Lanka* took place. The parade of the horsemen, footmen and the platoons took place in the best possible way. **[Page 342]** On the *7th* (20th October, 1836 A.D.) the Maharaja reached Naushahra, the *8th* (21st October, 1836 A.D.) he spent on the way and on the *9th* (22nd October, 1836 A.D.) he reached Batala and showered gold all over the town, riding on an elephant before reaching his glorious tent. *Khalsa* Partap Singh presented himself along with Jawala Singh and offered Rs. 1,500 in cash, some vessels containing sweets and flowers and fruits to the Maharaja and sent large sums of money to all the *Deras* for entertainment, according to the rank and status of the occupants. Rai Gobind Jas presented some vessels of sweets and Rs. 500 in cash for entertainment and *Nazar*. The sad news of the inevitable incident of the demise, *i.e.* of the departure of Sardar Fateh Singh Ahluwalia to reside in paradise, reached the blessed ears of the Maharaja and caused him great grief. The Maharaja said, "Since the beginning of my sovereignty he had relationship of brotherhood with me. He had exchanged turbans with me at Fatehabad. He was a great chief and had territory worth 16 lakhs under his sway. Ten lakhs of rupees must be taken from Sardar Nihal Singh, his son, on the occasion of his "turban (installation) ceremony." On the *11th* (24th October, 1836 A.D.) the Maharaja marched from the town of Batala and went over to the village Ghoman, where he granted Rs. 3 lakhs to be distributed among the *Ghorcharas* at Dera Baba Nanak. On the *12th* (25th October, 1836 A.D.) the Maharaja held a *Darbar* at the town of Kalanaur, when Fakir Aziz-ud-din went to Sardar Amir Singh Ahluwalia to condole him on behalf of the Maharaja with the words : "Everyone has to meet such a day ; one had to be patient, this world is temporary and in the end one has to deal with God. The Maharaja is favourably disposed towards you and you should feel assured in every way". On the *13th* (26th October, 1836 A.D.) the Maharaja reached Dera Baba Nanak, made a prostration there and made an *Ardas* of Rs. 500. Rs. 25,000 were fixed as *Nazarana* for the Raja of Basoli, whose sway was restored in his country as before. On the *14th* (27th October, 1836 A.D.) the Maharaja crossed the river, reached the town of Kartarpur, made an *Ardas* of Rs. 125 and went to Kanjror. The Raja *Kalan* left for Jammu to arrange for the marriage of Raja Hira Singh. On the *15th* (28th October, 1836 A.D.) the Maharaja spent the night near Nannar, where Mehr Kanhya, *Vakil* of Sandhanwalia Sardars, presented Rs. 500 for his entertainment. The Raja of Jammu requested to be allowed to leave for Jammu. As the Maharaja had the greatest regard for him he was granted two elephants with golden seats with a large sum of cash and was allowed to depart. **[Page 343]** On the *16th* (29th October, 1836 A.D.), early in the morning, the Maharaja rode from Nannar and

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reached the fort of Sobha Singh at night and on the *17th* (30th October, 1836 A.D.) went into the town and showered gold. Rai Gobind Jas was allowed to depart to Shahjahanabad. At about the third quarter of the day the Maharaja ordered the departure of his royal standards from the fort of Sobha Singh and went to the town of Pasroor, where *Kardars* of Sardar Sohan Singh Attariwala presented him with Rs. 500 in cash and necessary sweets. On the *18th* (31st October, 1836 A.D.) the Maharaja was on the way. On the *19th* (1st November, 1836 A. D.) he reached the village of Badiana and on the *20th* (2nd November, 1836 A.D.) entered the town of Sialkot, where a discharge of *Topkhana* took place.

Arrival of the Maharaja in the town of Sialkot ; presentation of Lala Kanhya Lal, *Vakil* of Sardar Fateh Singh Ahluwalia ; departure of *Kanwar* Partap Singh ; receipt of sweets sent from Jammu ; departure of Qazi Hassan, *Vakil* of Shah Shuja-ul-Mulk ; departure of Sardar Lehna Singh Majithia towards Amritsar ; an order to Misr Rup Lal ; presentation of prince Kashmira Singh ; presentation of *Bhai* Mahoon Singh ; entry of the Maharaja in the Bir of Baba Nanak ; celebrations and illuminations of the *Dewali* day ; departure of the royal standards towards Lahore.

The Maharaja reached Sialkot and showered gold all over the town. Kanhya Lal, *Vakil* of Sardar Fateh Singh Ahluwalia, came to the Maharaja, who said he was very sorry for his Sardar. The said Lala replied. "Now the Maharaja has taken the place of the deceased Sardar, Sardar Nihal Singh Ahluwalia is coming to present himself to you after completing the mourning ceremonies. I am present here according to your order". The Maharaja asked him to submit Rs. 5 lakhs as *Nazrana* and he replied that the Maharaja was a king of the world and must be merciful, for the said Sardar had no other shelter besides the Maharaja. *Khalsa* Partap Singh was allowed to depart on the *21st of Katik* (3rd November, 1836 A.D.) with an estate of Rs. 11,000 in the country of the *Doaba* and with jewellery worth Rs. 5,000. Eighty-four camels sent by *Kanwarji* (Nau Nihal Singh) reached the Maharaja and were distributed among the platoons.

[Page 344] Sweetmeats sent by Raja Hira Singh from Jammu reached the Maharaja and were ordered to be distributed among the camps of the Sardars and the victorious troops and Rs. 40 were given to the bearers of the sweets. The *Vakils* of the Raja of Jind were ordered to arrange for the requisites of the marriage of Raja Hira Singh. Qazi Hassan, *Vakil* of Shah Shuja-ul-Mulk, came with the sugar for marriage and was allowed to depart with an order to realise Rs. 1,100 from Misr Rup Lal by way of *Tambol* and Rs. 200 for himself as a farewell gift. Sardar Lehna Singh Majithia was allowed to proceed towards Amritsar and was ordered to guard and protect it very carefully and to present himself to the Maharaja on his arrival at Lahore. On the *24th* (6th November, 1836 A.D.) a letter was issued to Misr Rup Lal to realise one lakh of rupees from the territory of Sardar Ahluwalia, to set up two platoons near the town of Phagwara for purposes of guard and watch and to make no increase in the revenue on any ground. *Sahibzada* Kashmira Singh

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presented one horse to the Maharaja, who told him that he had been surprised a great deal by a report against him by his mother at night that he was living upon the sale of his jewellery. He replied that his expenses were larger than the income from his estate, so that he had to make up the difference by such sale. The Maharaja asked him to give Rs. 2,000 from his estate to his mother and to utilise the rest to meet his own necessary expenses. *Bhai* Mahun Singh presented two horses and 11 dogs to the Maharaja, who enquired from him the conditions of the country of Ghar. On the *23rd* (5th November, 1836 A.D.) the Maharaja entered Bir Baba Sahib, made a prostration, offered Rs. 500 as *Ardas* and presented himself to *Baba* Mahan Singh. On the *26th* (8th November, 1836 A.D.) on the blessed day of *Dewali*, all the requisites of merry-making and enjoyment were made ready and at night illuminations took place with great glory to impart light to the eyes of the onlookers and the happy music and ringing of bells filled the ears of the world and its people with the valuable pearls of joy. On the *27th* (9th November, 1836 A.D.) the Maharaja returned from Sialkot and went over to the Metropolis of Lahore.

[*Page 345*] **Alms and charities on the blessed *Sankrant of Maghar* (13th November, 1836 A.D.); presentation of the *Vakils* of Sindh; an order for the reception of Sardar Nihal Singh Ahluwalia; a letter to Dewan Sawan Mal; arrival of the Maharaja at Gujranwala; grant of contract of Dinga and Garhshankar to Kanhya Lal; appointment of Prince Kashmira Singh along with other chieftains to be with Sardar Nihal Singh Ahluwalia; entry of the Maharaja into the garden Smadhwala; his prostration there and his showering gold all over the town; departure of the royal standards from Gujranwala and the arrival of the Maharaja at Lahore; appointment of Sodhi Kartar Singh at Ludhiana; presentation of the *Vakil* of Captain Sahib (C. M. Wade); a letter from Ventura Sahib; an order to Jamadarji and Dewan Dina Nath to be with Sardar Ahluwalia; presentation of reliable person from Sardar Attariwala.**

On the *Sankrant* of the blessed *Maghar* (13th November, 1836 A.D.) the Maharaja performed a *Sankalp* and gave away many cows, suits of clothes, Rs. 2,000 in cash, some gold bangles and one elephant. On the *2nd* (14th November, 1836 A.D.) the *Vakils* of Hyderabad and Khairpur presented themselves to the Maharaja, through the *Bhai* Sahibs (Ram Singh and Gobind Ram). The Maharaja enquired from them, through *Bhai* Sahib (Ram Singh), about the affairs of Rohjan. Lala Asa Nand *Vakil* said that its revenue was equal to Rs. 45,000 and the Maharaja said that Dewan Sawan Mal, *Nazim* of Multan, had written to him that it was Rs. 50,000 and that the said Lala, Asa Nand, was reported to have offered to give double the gifts to the Maharaja for Rohjan. The said Lala replied that he was prepared to offer one horse and the Maharaja kept quiet on hearing this. An order was issued to Sardar Dhanna Singh Malwai to receive with great civility and respect Sardar Nihal Singh Ahluwalia, who was on his way to the Maharaja. So the said Sardar received him with perfect show of

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respect, set up his tents near the victorious camp and informed the Maharaja, who granted him Rs. 500 for his entertainment. A letter was issued to Dewan Sawan Mal to realize Rs. 51,000 from the reliable persons of Sindh regarding the restoration of Rohjan, in accordance with the advice and wish of the glorious Prince *Khalsa* Kharak Singh and Prince Nau Nihal Singh. On the *3rd* (15th November, 1836 A.D.) the Maharaja reached the town of Gujranwala and spent his blessed birthday there, when all the chieftains presented him *Nazârs*. Kanhya Lal, the former *Kardar* of various affairs in Lahore, was given the contract of Dinga in lieu of Rs. 67,000 and that of Garhshanker for Rs. 1,00,000. **[Page 346]** Prince Kashmira Singh and *Jamadar* Khushal Singh went to the camp of Sardar Nihal Singh Ahluwalia, according, to orders and condoled him on Maharaja's behalf. Some horses sent by the said Sardar reached the Maharaja through Lala Kanhya Lal *Vakil*, out of which one with silver colour was liked by him. At about the third quarter of the day the Maharaja went into the garden of the *Smadh* of the big Singh Sahib (Mahan Singh), who had gone to live in paradise, made an *Ardas* of Rs. 500, made a presentation and came out into the town and showered gold. On the *5th* (17th November, 1836 A.D.), at about the third quarter of the day, he marched from there and encamped in the village of Khayali. He reached the village of Khori on the *6th* (18th November, 1836 A.D.) and Lahore on the *7th* (19th November, 1836 A.D.), where a discharge of *Topkhana* took place with great eclat. Sardar Nihal Singh Ahluwalia presented himself to the Maharaja, who condoled him sympathetically and assured him that the untold favours were directed towards him. The Sodhi of Kartarpur presented himself and was given Rs. 1,000 in cash and one horse with a golden harness. He was then ordered to go to the Captain Sahib (C. M. Wade) and have this important matter settled by him. A letter was issued to Misr Rup Lal, informing him that Sodhi Kartar Singh had at that time left the court of the Maharaja and ordered him to take his usual customary share from his (Sodhi's) village, which was at that time under the control of Didar Singh and Dewan Singh. He was also to realise the share for the *Darbar* of Baba Guru Ditta according to the established custom from both sides and to make no more demand nor to allow anybody to make any mischief or trouble ; but to give everyone his share as before. On the *13th* (25th November, 1836 A.D.) the *Vakil* of the Captain Sahib (C. M. Wade) came along with a reliable person sent by Burnes Sahib for the purchase of 500 camels through the help of the said *Vakil*. A letter was issued to the *Kardars* of the country under his sway regarding the purchase of those camels, ordering them not to interfere with those *Vakils* regarding the octroi duties. Ventura Sahib said that six platoons could be maintained from the income of the country under the sway of Sardar Fateh Singh Ahluwalia on this side of the river. The Maharaja said it was not right for that country was worth only three or four lakhs of rupees. *Bhai* Ram Singh supported the view of the Maharaja. An order was issued to *Jamadar* Khushal Singh and Dewan Dina Nath to go to Sardar Nihal Singh Ahluwalia, to fill his mind with hopes of great favours of the Maharaja and to pave the way for fixture of the *Nazrana*.

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[Page 347] On the *19th* of the said month (1st December, 1836 A.D.) Narain Singh, a reliable person of Sardar Sham Singh Attariwala, came to the Maharaja. He was ordered to purchase 21 fine and swift horses and six elephants, to provide silver elephant seats and to get ready big *Kothas* for the residence of the glorious Sahibs, to repair and set up the *Baradari* along with a garden for the Sarkar and also collect all the foodstuffs there. He was then allowed to depart with the grant of a pair of *Doshalas*. The Maharaja examined the garments sent as gifts by the *Nazims* of Hyderabad and Sindh and ordered Misr Beli Ram to arrange for the departure of the *Vakils* after the marriage of *Kanwarji* (Nau Nihal Singh.)

Grant of the town of Phagwara to Sheikh Ghulam Mohy-ud-din ; a letter to Prince Kharak Singh ; a letter from Lala Kishen Chand ; a letter to *Kanwarji* (Nau Nihal Singh) ; talks about the Maharaja ; receipt of the news of marriage of Raja Hira Singh from Jammu ; receipt of the news of the inevitable end of Sardar Wasawa Singh ; news of the conquest of Panjtar and the proposal for the display of fireworks ; an order to the glorious chieftains and the troops for entering into *Bawli Sahib*.

During these days the contract of the town of Phagwara was granted to Sheikh Ghulam Mohy-ud-din for one lakh and ninety seven thousand rupees. He was given a pair of *Doshalas* and Rs. 300 and he was ordered to confiscate the estate of Rai Gobind Jas and others and to release them later when he would receive further order. A letter was issued to the glorious Prince (Kharak Singh) to release the village of Kan after taking *Nazrana* from the reliable persons of the *Nazims* of Sindh and to establish their sway there and to hand over Rojhan to Dewan Sawan Mal. A letter from Lala Kishen Chand stated that he had talked to the Captain Sahib (C. M. Wade) regarding the affair of Shikarpur and he had replied that Metcalfe Sahib alone was well acquainted with such matters. He would give a correct answer after consulting Metcalfe Sahib through a letter. A letter was issued to *Kanwarji* (Nau Nihal Singh) to come over to the court as soon as he could with horses, camels, cows, buffaloes and fine gifts from the Nawab of Dera Ismail Khan, because the happy marriage of the "Light of the retina of the Kingdom" was about to take place. The Maharaja said that despite large number of troops *Khalsa* Sher Singh, Sardar Hari Singh, Sardar Tej Singh and the platoons, Fateh Khan of Panjtar had indulged in fighting and creating trouble and no punishment could be meted out to the evil-minded by them all. **[Page 348]** *Jamadarji* (Khushal Singh) said that *Kanwarji* (Sher Singh) and the chieftains simply awaited the order of the Maharaja to plunge into war. The Maharaja said, "It is a matter of great surprise. Was not the opponent a source of dispute and disturbance ? It is strange that *Kanwarji* (Sher Singh) with so many glorious chieftains and so many victorious troops be present at Panjtar and still await the orders of the Maharaja". Rattan Chand stated the news of the happy marriage of Raja Hira Singh and the Maharaja felt greatly pleased on hearing it and granted him a pair of gold bangles worth Rs. 400. During

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these days the sad news of the inevitable end of Sardar Wasawa Singh reached the ears of the Maharaja, who remarked, "The said Sardar was a forbearing, tolerant, brave and a very useful man. Sardar Attar Singh is a brave and daring person no doubt, but he has a hastiness about him." News from Panjtar intimated the flight of Fateh Khan. Rs. 400 were granted as reward to the *Vakils* of *Khalsa* Sher Singh and a discharge of *Topkhana* took place with great eclat. The Maharaja ordered for the preparation of fireworks of the value of Rs. 40,000 at Amritsar and Lahore in various forms and figures of multiple colours, such as elephants, horses and other rare and wonderful objects, which might surprise the eyes of on-lookers. The Maharaja had decided to give handsome rewards to the players of fireworks. Khalifa Nur-ud-din was emphatically ordered to have the fireworks prepared in attractive forms quite in accordance winh his farseeing intelligence and wisdom. On the *30th* (12th December, 1836 A.D.) an order was issued to Dewan Tara Chand, *Mutsaddis* of Raja Hira Singh, regular troops of Orderlies of *Jamadar* Khushal Singh and other troops of horsemen, *Campo-i-Muala* platoons of the French, Court Sahib and Ventura Sahib and other infantry men to enter *Bawli Sahib* and offer *Nazar* of one rupee each. The glorious chieftains, the *Jamadar* (Khushal Singh), Sardar Dhanna Singh Malwai, *Bhai* Sahib (Ram Singh), Sardar Nihal Singh Ahluwalia, Ventura Sahib and others were also ordered to enter *Bawli Sahib* and offer *Ardas* according to their rank and means. A letter was issued to *Bhai* Nihal Singh *Granthi*, appointed at *Bawli Sahib*, to grant valuable robes of honour to everyone of the Sardars on their entry with the assurance that it will be looked upon as a source of pleasure by the Maharaja.

[*Page 349*] **Alms and charities on the *Sankrant of Poh* (13th December, 1836 A.D.) entry of the Maharaja in *Bawli Sahib*; an order to Misr Beli Ram; arrangements for the marriage; grant of the *Taluqa* of Atalgarh, etc., to Raja Sochet Singh; a letter from Misr Rup Lal; presentation of Fox Sahib; a letter from Lala Kishen Chand; appointment of Wazir Singh to receive Captain Sahib (C. M. Wade); an order to the *Ghorchara* horsemen and others; a letter to Kanwarji (Nau Nihal Singh); talks about the Maharaja; a letter to *Khalsa* Sher Singh and Sardar Tej Singh demanding their presence; a letter from Ventura Sahib; arrival of the Maharaja in Anarkali; presentation of the *Vakil* of Nawab of Bahawalpur; a grant to Ventura Sahib; presentation of the *Sarafs* of Amritsar; an order to Mian Samad Joo, arrival of Captain Sahib (C. M. Wade); arrival of Najaf Khan from Akora; interview of Doctor Sahib.**

On the *Sankrant* of blessed *Poh* (13th December, 1836 A.D.) an elephant, some horses, some cows, some suits of clothes and large sums in cash were given away in charity, Rs. 2,000 were sent to Tarn Taran and Rs. 1,000 in cash were given to the Sadhus of Lahore. At about the third quarter of the day the Maharaja entered *Bawli Sahib*, enjoyed the sacred sight of the *Granth* Sahib, made an *Ardas* of Rs. 500 and then went back to enter the blessed fort after receiving some garments offered to him by *Bhai* Nihal Singh. Misr

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Beli Ram was given an order to get ready 500 suits of clothes of satin and brocade along with *Doshalas*, Multan and gold-threaded *Kheses*, 21 big Kashmiri *Pashmina* carpets, 1,500 gold embroidered *Pashmina Chadars*, 100 rolls of brocade of Benaras white cloth, 200 rolls of *Nainoo* and long cloth, 500 rolls of interwoven cloth, 1,000 rolls of *Ghati*, 200 rolls of muslin, 500 turbans, 500 top caps, several bejewelled bangles, fireworks worth Rs. 1,000 and a fancy royal movable throne made of paper materials worth Rs. 1,100. The *Taluqas* of Atalgarh and Kothi were granted to Raja Sochet Singh for the purposes of the customary dues with the remarks that he must attend to the management of the place with due care of the people. A letter from Misr Rup Lal intimated that the repair of the fort of Phillaur was made satisfactorily in accordance with the order of the Maharaja, who was pleased to hear of it. **[Page 350]** Fox Sahib presented himself to the Maharaja and told him on enquiry that the Captain Sahib was coming to Lahore very soon. The Maharaja listened to a letter in English and got the news confirmed through it and granted him a pair of *Doshalas*. A letter from Lala Kishen Chand intimated the departure of the Captain Sahib (C. M. Wade) from Ludhiana and on the *4th of Poh* (16th December, 1836 A.D.) the Maharaja appointed Wazir Singh with 40 horsemen to receive him and issued letters to the *Thanadars* of the territories under his sway, such as the *Serai* of Phillaur and Phagwara, and to Sardar Nihal Singh Ahluwalia, Jullundur, Wirowal and Amritsar to provide him with entertainment after the usual custom and to protect and guard him day and night. An order was issued to the *Ghorchara* and *Charyari* horsemen and the officers of the platoons and other state attendants to offer *Nazars* to Raja Hira Singh, special of the special sons, on his arrival at Lahore after his marriage and to fire a salute of guns. A letter was issued to Prince Nau Nihal Singh to cover the stages of the journey rapidly, making one halt at Pindi Bhatian and the 2nd at Sheikhupura, and to reach the Maharaja along with the Nawab of Dera Ismail Khan, whom he must bring with great respect and dignity, and allow him a grant of Rs. 100 daily allowance to meet expenses. He further ordered to confer the title of general on eight persons. (1) Sardar Ram Singh, (2) Sardar Gujjar Singh (3) Ventura Sahib, (4) Sardar Tej Singh, (5) Sardar Ajit Singh (6) Court Sahib, (7) Misr Sukh Raj and (8) Mian Udham Singh. Ventura Sahib submitted that it did not look proper that he be given the same title as others for he had been the instructor of all of them. The Maharaja replied that he would soon be granted the title of Great General. The Maharaja said that the *Jamadar* (Khushal Singh) would also be granted a title, to which he replied what would he do with it when he had grown weak and old after having spent the whole of his life at the feet of the Maharaja. The Maharaja said that Ram Singh had studied enough and ordered that his education should henceforth be discontinued. The *Jamadar* (Khushal Singh) replied that he would continue his studies upto *Dussehra* and then he would stop it. A letter was issued to *Khalsa* Sher Singh and Sardar Tej Singh to depart from the district of Peshawar immediately on receiving the order of the Maharaja and to destroy no pasture on the way, but to take care to protect the territory of the Maharaja and to reach his court soon. On the *7th* (19th December, 1836 A. D.), at about the

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third quarter of the day, the Maharaja went to Anarkali where Ventura Sahib presented him with one horse, Rs. 5,000 in cash, and one roll of velvet and his daughter offered him some sovereigns as *Nazar*. The exalted Sarkar inquired from him about various matters and granted him a *Jagir* worth Rs. 5,000 for the expenses of his daughter. **[Page 351]** Amir Chand Topi and Mian Ilahi Bakhsh, *Darogha* of *Topkhana*, fired five cartridges each and were granted Rs. 200 as reward. Lala Chandar Bhan, *Vakil* of Nawab Rukun-ud-daula Nasart jang Mohd. Bahawal Khan, presented to the Maharaja 17 *kheses* covered all over with gold embroidery, rolls of red silk, etc., and three dogs. The Maharaja enquired about the question of the boundary between the Nawab of Bahawalpur and Dewan Sawan Mal and granted him Rs. 100 for his entertainment. On the *9th* (21st December, 1836 A.D.) letters were issued to the officers and the *Mutsadis* of the platoons, *Ahlkars* and *Daftaris* and others informing them that, on account of his well-wishing, faithfulness, service, devotion, sacrifice in rendering meritorious services to the Maharaja, General Chevalier Ventura Sahib was granted the title of "Faithful and Devoted" out of great kindness of the Maharaja and ordered them to proclaim this order all over his dominions. The *Sarafs* of Amritsar presented themselves to the Maharaja and offered *Nazars* and were ordered to get ready gold ducats worth Rs. 25,000, 2,000 rolls of *Daryai*, 2,000 rolls of *Gulbadan* and 15,000 maunds of sweets. Mian Samad Joo was ordered to prepare 1,000 suits of clothes, fireworks and *Takhat-i-Rawan* valued at Rs. 5,000. On the *12th* (24th December, 1836 A.D.) the news of the arrival of the Captain Sahib (C. M. Wade) reached the Maharaja, who sent to him immediately, through Fakir Aziz-ud-din, Rs. 1,100 for his entertainment along with necessary sweets and fruits, bottles of rose water and *Bed Mushk* wine and refreshments, some preparations and sweet puddings for Captain Sahib (C. M. Wade) and Rs. 200 each for the Doctor Sahib and Rai Gobind Jas. On the *14th* (26th December, 1836 A.D.). Fakir Aziz-ud-din was appointed to bring about the presentation of the Captain Sahib (C. M. Wade) and a company of platoons stood outside the gate of the fort together with cannons and a line of regular infantry also stood on either side of the passage in equal length for the purpose of a salute. As soon as the Captain Sahib (C. M. Wade) reached outside the fort the company of the platoons fired a salute, and *Jamadar* (Khushal Singh) and Raja Sochet Singh came out to receive him, according to the order of the Maharaja, who himself stepped forward a few paces for the same purpose. A discharge of five cartridges per cannon took place by way of salute. The Captain Sahib (C. M. Wade) presented one horse and Rs. 500 as *Nazar* and **[Page 352]** the Maharaja enquired after the health of his sincere friend in a very sweet style and with a smile on his face and later on talked many things to strengthen friendship between the two great Governments.

The Captain Sahib (C. M. Wade), who was decorated with the ornaments of all round intelligence and gifted with perfect insight, enquired after the health of the Maharaja and dwelt upon his eagerness to see the Maharaja after piercing through the veils of physical distance existing between him and the exalted Sarkar (*i.e.*, between Ludhiana and Lahore) and his desire to attend the happy

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marriage of *Kanwarji*. Later on talks about the country of Hindustan, and the establishment of the sway of the glorious Sahibs in the country of the *Nazim* of Sindh were carried on for a while after which he was allowed to proceed to his *Dera*. On the *15th* (27th December, 1836 A.D.) Najaf Khan came from Akora with one horse and a number of dogs. The Maharaja, after enquiring from him about the conditions of the country of Peshawar, ordered him to take up contract of the country of Khattak for one lakh of rupees and to give a security for the same. He replied he was ready to accept everything as a faithful servant; but would not be able to find any security in that country. At about the third quarter of the day Fakir Aziz-ud-din, Doctor Sahib, Rai Gobind Jas and Munshi Shahamat Ali secured the felicity of both the worlds by presenting themselves to the Maharaja and talked about medicines and many other matters purporting to strengthen the foundations of unity between the two great Governments. At the time of their departure a pair of *Doshalas* was granted to the said Munshi.

Presentation of Manan Singh, *Vakil* of the Raja of Ladowala, a letter from Rai Gobind Jas; distribution of various things connected with the marriage among the troops; interview of the Captain Sahib (C. M. Wade) and talks about friendship, presentation of Habib-ullah Khan; son of Azim Khan; a letter from Kanwarji (Nau Nihal Singh); an order to Fakirji (Aziz-ud-din) indisposition of Captain Sahib (C. M. Wade) and later on his presentation before the Maharaja; appointment of *Bhai* Ram Singh to proceed towards Raja Sansi.

Manan Singh, *Vakil* of Raja Ladowala, presented one horse, 21 fine garments as gifts and a letter from the said Raja. explaining the departure of the said *Vakil* with these garments, out of friendship to the Maharaja, who enquired after the health of the said Raja. He was granted Rs. 125 for his entertainment and Rs. 100 as reward for the presentation of the horse and the gifts. After that he issued a letter to the said Raja acknowledging the arrival of the said *Vakil* with friendly gifts and invited the said Raja to the marriage of *Kanwarji* (Nau Nihal Singh). A letter from Rai Gobind Jas, demanding a letter authorising the release of his estate in the territory of the *Doaba*, reached the Maharaja, who issued a letter in response to it to Misr Rup Lal, granting him (Gobind Jas) a rent-free estate. **[Page 353]** During these days gold-threaded Multani *Kheses*, big *Doshalas*, top cap, saddle cover, some gold-threaded money bags, brocade Jackets and painted plumes were distributed among the *Ghorchara Sowars* and the footmen of the infantry for their well-decorated appearance on the blessed day of the marriage. On the *17th of Poh* (29th December, 1836 A.D.), letters were issued to all the Sardars, informing them that it was to be observed as a holiday and none of the Sardars should present himself to the Maharaja. After that the *Bhai* Sahibs (Ram Singh and Gobind Ram), the *Jamadar* (Khushal Singh) and Fakir Aziz-ud-din accompanied by Captain Sahib (C. M. Wade) and Rai Gobind Jas went to the Maharaja, who made the Captain Sahib (C. M. Wade) sit in a chair with a great show of respect and enquired after his health. The Captain

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Sahib (C. M. Wade) said if the engagement of *Kanwar* Sahib had taken place in the house of the Raja of Patiala, Nabha or any such prince it would have brought the Maharaja large sums of money. The Maharaja said that the formality of showing the various things of marriage at different places was very essential and added that he must stay in the court of the Maharaja, granting him pleasure of his happy company and affording him pleasure by his presence till the marriage of *Kanwarji* (Nau Nihal Singh) was completed. After that the Captain (C. M Wade) Sahib asked, "Perhaps the Maharaja had granted the country of Dera Ismail Khan to *Kanwar* Nau Nihal Singh in lieu of the three platoons." The Maharaja replied that the said platoons had not been well-equipped and well-trained by that time and were expected to take another year to get ready. He added that the glorious Prince (Kharak Singh) and Dewan Sawan Mal had together been put in charge of the fort of Rojhan and were still asking to be allowed to annex further territory to control and govern ; but the Maharaja was postponing it according to the counsel and advice of Captain Sahib (C. M. Wade), who would solve this difficult problem very satisfactorily. Then the Maharaja continued talking about the navigation of the river Khara and the boundaries of Shikarpur and the cantonment of Ferozepur. The Captain Sahib (C. M. Wade) enquired as to when *Kanwarji* (Nau Nihal Singh) would return, as he was anxious to see him. After that *Bhai Sahib* (Ram Singh), Rai Gobind Jas and Fakir Ji (Aziz-ud din) sat aside and the Captain (C. M. Wade) said to the Maharaja that there were Tibets in the neighbourhood of Kashmir, four of them were under the control of the Raja *Kalan*, whereas the remaining three were under the glorious Sahibs and said that the men of the Raja were causing great trouble and inconveniences to the people and demanded Octroi Tax regarding the various goods purchased by the Sahibs. The Maharaja replied that a reply will be given after proper consideration of the matter.

[Page 354] On the *10th* of the said month (22nd December, 1836 A.D.) Fakir Raza, Rai Gobind Jas and *Bhai Sahib* (Ram Singh) saw the Maharaja, who ordered them to establish themselves firmly on the boundaries on the other side of the river Sutlej in accordance with the definite treaty and agreement, without seeking to deviate from its terms in any way, because whatever Captain Sahib (C. M. Wade) had stated the Maharaja was not prepared to accept or recognise on any ground whatever. On the *19th* (31st December, 1836 A.D.) the Captain Sahib (C. M. Wade) said to the Maharaja in privacy that he must give a reply to the representations of the Sahibs, and the Maharaja said, "The glorious Sahibs were planning to take possession of Shikarpur, which was a place of pastime and hunt of the Maharaja himself. They can take from the Maharaja any other place they like in view of friendship and unity." The Captain Sahib (C.M. Wade) kept quiet on hearing this. Habibullah Khan, son of Azim Khan, presented one horse to the Maharaja, who enquired after the condition of Kabul and Afghanistan and granted him Rs. 200. A letter from *Kanwar* Nau Nihal Singh enquired from the Maharaja about the auspicious moment when he should enter Lahore. The Maharaja called upon the Brahmans at once, who proposed the *3rd of Magh* (13th January, 1837 A.D.) as the best date for entry, and

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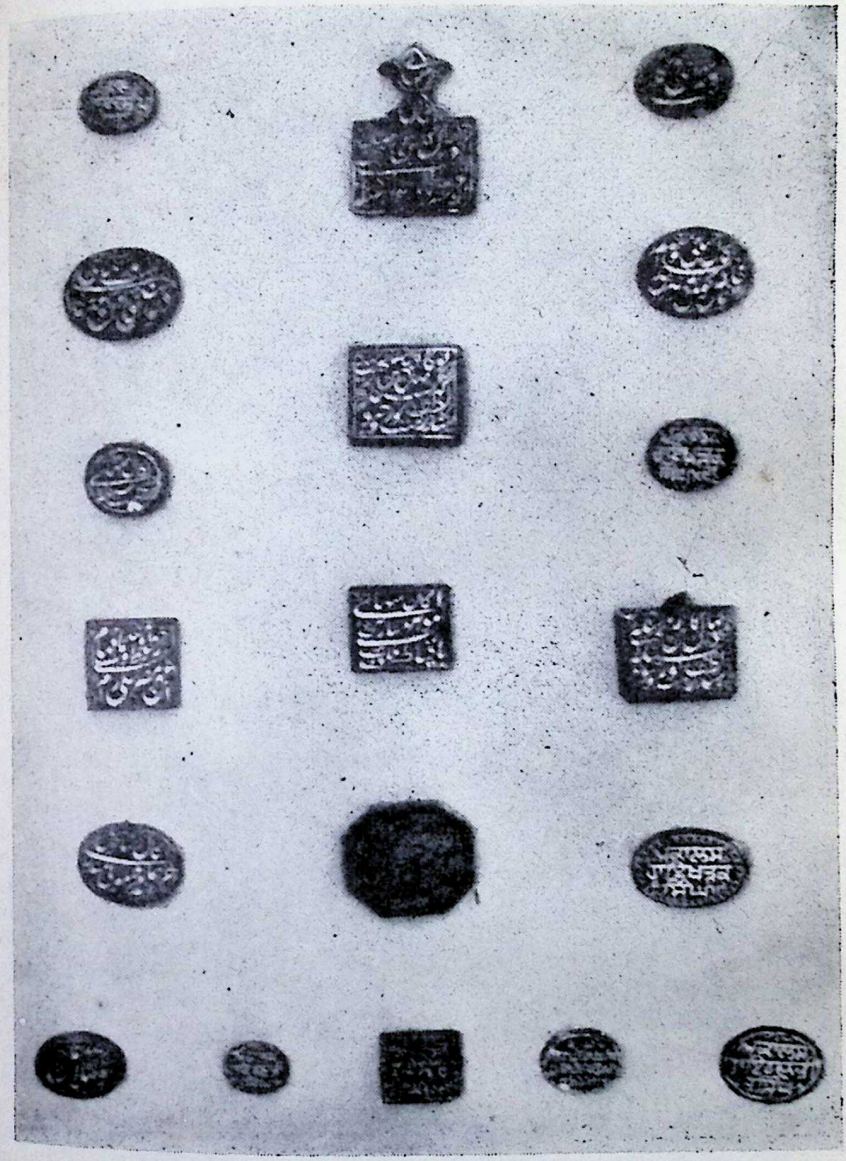

Lahore Durbar Seals

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issued a letter to *Kanwarji*, (Nau Nihal Singh) informing him of the said date and ordering him to reach the court of the Maharaja at the auspicious hour. An order was issued to Fakir Aziz-ud-din on the *27th* (8th January 1837 A.D.) to inform the Maharaja immediately when *Kanwar* Sher Singh would safely arrive at Shahdara, for he wanted to depute him and Ventura Sahib to receive him. On the *28th* (9th January, 1837 A.D.) Ventura Sahib came and the Maharaja said to him, "Several days had elapsed and the Captain Sahib (C. M. Wade) had not pleased him with his meeting." The said Sahib replied that the Captain Sahib was suffering from bad cold. The Maharaja appointed Fakir Aziz-ud-din to enquire after his health, and on the *29th* (10th January, 1837 A.D.) the Captain Sahib presented himself to the Maharaja, who enquired from him, "By the use of which medicine your trouble had disappeared and you were restored to health." He replied that he had only been taking tea and had regained perfect health. The Maharaja remarked that on the contiary he had developed his disease by the use of tea. The Captain Sahib (C. M. Wade) rejoined by saying that the disposition of the Maharaja was hot and tea did not agree with him. Then the Maharaja said that in Tibet most of the people were in the habit of taking tea. The Captain Sahib replied that it was a cold country where cold breezes and snowfall were constantly experienced.

[Page 355] *Bhai* Ram Singh was appointed to proceed towards Raja Sansi with a *Doshala* and a horse and was ordered to bring along with him to the court of the Maharaja Sardar Ajit Singh after giving him a *Doshala* and a turban together with Sardar Attar Singh.

Alms and charities of the *Sankrant* of the blessed *Magh* (11th January, 1837 A.D.), appointment of Chanda Singh towards Abchalnagar; coming of Sardar Attar Singh and *Khalsa* Sher Singh in the court of the Maharaja; presentation of Sardar Tej Singh; interview of the Captain Sahib (C. M. Wade); sacred sight of *Baba* Kirpalpuri; arrival of *Kanwarji* (Nau Nihal Singh); meeting between the Captain Sahib (C. M. Wade) and *Kanwar* Sahib (Nau Nihal Singh); an order for the entertainment of the Captain Sahib (C. M. Wade); presentation of Raja Hira Singh before *Kanwarji* (Nau Nihal Singh); fixture of *Nazrana* upon the town of Kunjah and the guarantee of *Kanwarji* (Nau Nihal Singh); a letter from *Kanwarji* (Nau Nihal Singh) regarding the chieftains who accompanied him; arrival of Meckeson Sahib; a favourable statement by the Captain Sahib (C. M. Wade) to Fakir Aziz-ud-din regarding Bahram Khan; issue of a letter to Dewan Sawan Mal.

On the blessed *Sankrant of Magh* (11th January, 1837 A.D.), on the occasion of his *Sankalap*, the Maharaja gave to the Brahmans and the deserving 31 suits of clothes, 500 gold ducats, Rs. 7,000, one elephant with a silver seat, one horse and 7 pairs of gold bangles. Chanda Singh was ordered to take Rs. 5,000 from the blessed *Toshakhana* for the building of Abchalanagar, to go there and submit soon a plan of the building so that he might be granted further sums. Sardar Attar Singh and *Bhai* Ajit Singh presented themselves to the

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Maharaja with *Bhai* Ram Singh and were granted Rs. 525 for entertainment. At about the third quarter of the day news was received that *Khalsa* Sher Singh had reached Shahdara, whereupon Fakir Aziz-ud-din, the *Jamadar* (Khushal Singh), Ventura Sahib and others were appointed to receive him and offer him Rs. 1,000 in cash and 200 trays full of sweets for entertainment. On the following day the respectable *Kanwar* presented to the Maharaja Rs. 1,100 as *Sarwarna*, 100 gold ducats, 2 horses, one *Dali*, some rice from Bara and many other things by way of *Nazar*. The Maharaja enquired after his health and welcomed him. After that he met Raja Hira Singh and made a *Sarwarna* of Rs. 250 over the said Raja who returned the same by Rs. 125 **[Page 356]**. Then they began to talk about the conquest of Panjtar and other matters and the Maharaja remarked that *Khalsa* Sher Singh had become very hungry and the Raja *Kalan* and the *Bhai* Sahib (Ram Singh) said that all his hunger would be satisfied by the sacred sight of the Maharaja. Fakir Aziz-ud-din submitted to the Maharaja verbally on behalf of the respectable Kanwar that he had rendered good services to the Maharaja wholeheartedly and had annexed to his dominion country worth Rs. 70,000 and that, if he be granted country as before, he would deem it a great favour and kindness, otherwise he wanted an order for the reduction of his troops. The Maharaja said that he should proceed at that time towards Batala and send his soldiers on leave to their homes and that a reply to all his representations would be sent later on. On the *3rd Magh* (13th January, 1837 A.D.) Fakir Aziz-ud-din was appointed to bring about the presentation of Sardar Tej Singh, who offered Rs. 500 as *Sarwarna* to the Maharaja and presented 51 gold ducats and one horse as *Nazar* to him, along with other commandants of the platoons and Jawahar Mal *Darogha* of *Topkhana*, who offered their *Nazars*. The Maharaja enquired about the district of Peshawar from the said Sardar and inspected the firing by his platoons at about the third quarter of the day in company with the Captain Sahib (C. M. Wade), when a discharge took place of 11 cartridges per cannon. In the garden of Shah Balawal the Maharaja, Raja Hira Singh and the Captain Sahib (C. M. Wade) sat in chairs and talked about the glorious Sahibs. The Captain Sahib (C. M. Wade) remarked in a friendly tone that *Khalsa* Sher Singh had effected the conquest of Panjtar in a very good way and was reported to be victorious and triumphant in every place. Afterwards the Captain Sahib (C. M. Wade) and Ventura Sahib went to the dancing girl Kaulan, who engaged herself in exultations over the beauty and decoration of her face with great blandishment and coquetry. This event was felt to be very shameful by all the onlookers. On the *15th* (25th January, 1837 A.D.) early in the morning, the Maharaja enjoyed the sacred sight of *Baba* Kirpalpuri and made an *Ardas* of 100 gold ducats. On the *6th* (16th January, 1837 A.D.) *Bhai* Ram Singh and *Jamadar* Khushal Singh were appointed to receive *Khalsa* Nau Nihal Singh, who offered 11 horses, one elephant and Rs. 500 in cash besides 100 gold ducats as *Nazar*. The Maharaja said, "*Kanwarji* was predestined to be victorious." *Jamadar* Khushal Singh said, "Triumph followed his stirrup." Then Dewan Hakim Rai presented 11 gold ducats and his son, Kishen Kaur, five gold ducats to the Maharaja. After that the Maharaja inspected the speed

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NOTABLE COURTIERS OF MAHARAJA RANJIT SINGH

1. *Bhai Gobind Ram* 2. *Bhai Ram Singh*

3. *Faqir Aziz-ud-Din* 4. *Dewan Dina Nath*

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of the horses, admitted five of them into the special stable and returned the other six. He then enquired from the *Kanwarji* (Nau Nihal Singh) about the conditions of that country and the latter gave a detailed account of it.

[Page 357] On the *9th* (19th January, 1837 A.D.) at about the third quarter of the day the *Kanwar* Sahib (Nau Nihal Singh) and the Captain Sahib (C. M. Wade) met together at Shah Balawa l and each of them made a *Sarwarna* over the other of Rs. 500. After that Dewan Hakim Rai presented two ducats as *Nazar* to Captain Sahib (C. M. Wade), who enquired after the health of *Kanwar* Sahib (Nau Nihal Singh) in a sweet and polite tone and asked him all about his journey from Dera Gazi Khan, Dera Ismail Khan, Bannu and Tak. *Kanwarji* (Nau Nihal Singh) gave suitable replies to every query and both the Captain Sahib and the Maharaja were convinced of his inborn intelligence and innate wisdom. On the *13th* (23rd January 1837 A.D.) a royal order was issued to Phula Singh Sardha and the Zamindars of Kakran, Ramian, Adian, Miani, etc., for the preparation of entertainment, etc., for the Captain Sahib (C.M. Wade) inthe garden of Sardar Jawala Singh and for the supply of provisions in the hunting ground. On the *15th* (25th January, 1837 A.D.), under orders of the Maharaja, Raja Hira Singh presented *Nazar* of five rupees each and two rupees each and *Kanwarji* (Nau Nihal Singh) gave 11 garments and one horse to Raja Hira Singh. Out of Rs. 25,000 fixed upon the relations of Dewan Mohkam Chand for the release of Kunjah, Rs. 5000 were remitted, according to the request of *Kanwarji* (Nau Nihal Singh) who became a guarantee for the remainder of Rs. 20,000, and the sway of the relations of the said Dewan (Mohkam Chand) became established in Kunjah. On the *19th* (29th January, 1837 A.D.) the *Kanwarji* (Nau Nihal Singh) requested for the release of the estate of Jagat Singh, Kahn Singh Banka and Sardar Fateh Singh Man. The Maharaja said that he must rest assured that estates would be granted to everyone of them very soon. On the *21st* (31st January, 1837 A. D.) it became known that Meckeson Sahib had reached the *Kothi* of Anarkali, whereupon Fakir Aziz-ud-din had been appointed to see him with Rs. 500 for his entertainment and several vessels full of sweets and several *Dalis* of fruits and conveyed the order to the Captain Sahib (C. M. Wade) to bring him along with himself to the court of the Maharaja on the following day. The Captain Sahib (C.M. Wade) told the respectable Fakir (Aziz-ud-din) to convey to the Maharaja that Dewan Sawan Mal must establish Bahram Khan in his own house and should not interfere with him at all and added that the troops of the glorious Prince (Kharak Singh) must be recalled by the Maharaja.

[Page 358] Fakir Aziz-ud-din reported all the details to the Maharaja, who issued a letter to Dewan Sawan Mal to re-establish Bahram Khan in his residence and not to interfere with him at all.

Presentation of Meckeson Sahib ; an order to the glorious Prince Kharak Singh ; arrival of the Maharaja in Kukargil ; interview of Captain Sahib (C. M. Wade) with the Maharaja ; a letter to *Kanwarji* (Nau Nihal Singh) ; news of the defeat of evil-minded Painde Khan ; arrival of the Maharaja on

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pasture lands on account of the *Basant* day; a letter to *Jamadar* Khushal Singh; presentation of the Zamindars of Dhani; arrival of the *Kanwar* Sahib (Nau Nihal Singh) along with the *Bhai* Sahib (Ram Singh); study of the treaty of Metcalfe Sahib; an order for the preparation of an interview with the *Lat* Sahib (Sir H. Fane).

On the *22nd of Magh* (1st February, 1837 A.D.) Fakir Aziz-ud-din was appointed to bring about the presentation of Meckeson Sahib and Captain Sahib (C. M. Wade), who came with him and were seated in chairs by the Maharaja with great respect. Meckeson Sahib offered Rs. 250 as *Sarwarna* and they talked on for a while in a friendly manner. The Maharaja marched ahead from the village of Awan, giving an order to Misr Beli Ram to present himself before the *Kanwar* Sahib (Nau Nihal Singh) along with the *Bhai* Sahib (Ram Singh) and Sardar Attar Singh Sandhanwalia. A letter was issued to the glorious Prince (Kharak Singh) to take *Shagan* of the marriage of *Khalsa* Nau Nihal Singh at Lahore along with Sardar Attar Singh and the *Bhai* Sahibs (Ram Singh and Gobind Ram). He was asked to take from the *Toshakhana* of Misr Lal Singh and Beli Ram whatever cash and other things he needed and distribute them according to the advice of the *Bhai* Sahibs (Ram Singh and Gobind Ram). The glorious Prince (Kharak Singh) took the *Shagan* very happily and the *Bhai* Sahibs (Ram Singh and Gobind Ram) took one pair of *Doshalas*, a large sum in cash and some sovereigns from the blessed *Toshakhana* and gave them to the "*Lagis*" and sent a letter to the Maharaja, informing him of all the details. In reply a *Parwana* was sent that he should present himself along with the *Bhai* Sahibs and *Khalsa* Nau Nihal Singh after the completion of the *Shagan* ceremony. On the *25th* (4th February, 1837 A.D.) Fakir Aziz-ud-din and Rai Gobind Jas gave an account of the Captain Sahib (C. M. Wade) to the Maharaja at Ranian and were ordered to bring the Captain Sahib to the Maharaja on the following day.

[Page 359] On the *26th* (5th February, 1837 A.D.) Fakir Aziz-ud-din went to the Captain Sahib (C. M. Wade), who afterwards presented himself to the Maharaja at Balwal and talked about Shikarpur. The Captain Sahib (C. M. Wade) said that in view of the relations of friendship between the Maharaja and the glorious Sahibs, Shikarpur was to be left in the possession of the *Nazims* of Sindh as before, and that the Maharaja must not have any objection to it because the pleasure of the glorious Sahibs depended on his non-interference with the *Nazims* of Sindh. After that the Maharaja studied the treaty of Metcalfe Sahib and granted a pair of *Doshala* to the Fakir of Sorhian. On the *27th* (6th February, 1837 A.D.) Captain Sahib (C.M. Wade) saw the Maharaja at Sorhian and said that he, as a bountiful king of the whole world, would and must be kindly disposed towards the *Nazims* of Sindh and should release the country of Shikarpur and restore it to its previous position. The Maharaja said that he preferred the pleasure of the glorious Sahibs to each and everything. News from Tarikot indicated the flight of the evil-minded Painda Khan and his ignominious defeat and retreat, which gave great pleasure to the Maharaja. On the *28th* (7th February, 1837 A.D.) the Maharaja stayed in the yellow fields on account of

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the *Basant* and declared that it was the blessed day of *Basant*. Thereupon dancing girls came forward, produced music and received rewards. On the *29th* (8th February, 1837 A.D.) Fakir Aziz-ud-din went to the Captain Sahib (C. M. Wade) and brought him to the presence of the Maharaja at the village of Adhian. The Maharaja made him sit in a chair with great respect, enquired after his health and the conversation drifted again to the Subject of Shikarpur. Thereafter it was reported by the Captain Sahib (C. M. Wade) that the *Lat* Sahib (Sir Henry Fane) was coming to attend the marriage of *Kanwarji* (Nau Nihal Singh). The Maharaja remarked that there was no need for showing formalities ; their houses were one and the same. A letter was issued to *Jamadar* Khushal Singh to give Rs. 27,000 to the regiment of Karam Singh of Shahdara and to deduct it from his autumn crop instalment of Bhartgarh. Fatteh Khan, Nur Khan and Amir Khan, Zamindars of Dhani, presented one horse to the Maharaja and gave a detailed account of Dhani. **[Page 360]** At about the third quarter of the day the glorious Prince (Kharak Singh) and *Kanwar* Sahib (Nau Nihal Singh) presented themselves along with the *Bhai* Sahibs (Ram Singh and Gobind Ram) to the Maharaja, who made a *Sarwarna* of Rs. 500 over both and ordered them to go to Amritsar with *Mai* Nakain, Chand Kaur and other ladies of royal family. He enquired from the *Bhai* Sahibs (Ram Singh and Gobind Ram) all about the *Shagan* of the marriage and the expenses. After that he got the replies of the *Lat* Sahib (the G. G.) and the treaty of Metcalfe Sahib studied by the *Bhai* Sahibs (Ram Singh and Gobind Ram) and gave Rs. 250 for entertainment to them and ordered them to complete the arrangements of entertainment for the *Lat* Sahib (Sir Henry Fane) at Attari, according to the detailed instructions.

***Sankalap* of the *Sankrant* of the blessed *Phagan* (19th February, 1837 A.D.) ; appointment of the glorious Prince (Kharak Singh) towards Amritsar ; issue of letters to the Sardars ; an order to Sardar Sham Singh Attariwala ; a letter from Dewan Sawan Mal, *Nazim* of Multan ; presentation of *Khalsa* Nau Nihal Singh and his appointment towards Amritsar ; departure of *Bhai* Ram Singh ; an order to the *Kardars* of Lahore and Amritsar for the preparation of the requisites of *Holi* ; return of the Maharaja towards Lahore ; his arrival at Pul ; instructions about encampment ; grant of the marriage equipment to the troops, proposal for the daily entertainment in the camp of the *Lat* Sahib (Sir Henry Fane) ; counsel and advice of *Bhai* Ram Singh and Sardar Sham Singh Attariwala regarding things to be given away in marriage.**

On the blessed *Sankrant of Phagan* (10th February, 1837 A. D.), on the occasion of his *Sankalap*, the Maharaja gave to the Brahmans and the deserving one elephant, one horse, 31 suits of clothes and Rs. 7,000. One horse was granted to the glorious Prince (Kharak Singh) with one gold saddle and some jewellery with the remark that the Maharaja wanted at that time to return to Lahore, because the garden outside the town there looked like the choicest paradise and he wanted to hold the *Holi* celebrations in that choicest paradise.

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The glorious Prince (Kharak Singh) and *Khalsa* Nau Nihal Singh were ordered to go to Amritsar to make arrangements for the marriage with the remark that the Maharaja would reach Amritsar very soon. **[Page 361]** Accordingly the said Prince (Kharak Singh) left for Amritsar and an order was issued to Ladha Singh, *Kardar* of Amritsar, to give Rs. 1,100 for entertainment and sweetmeats worth Rs. 51 to the glorious Prince (Kharak Singh) and to discharge *Topkhana* with great eclat on his arrival in the town. A letter with the same contents was sent to Fakir Imam-ud-din. *Bhai* Ram Singh told the Maharaja that *Kanwarji* (Nau Nihal Singh) wanted to remain present with the glorious stirrup. The Maharaja heard it and kept quiet. On the *3rd* (12th February, 1837 A.D.) the Maharaja gave 4,000 gold ducats to *Kanwarji* (Nau Nihal Singh) and Dewan Hakim Rai for purposes of showing on the occasion of his marriage procession and sent pursuasive letters to Sardar Hari Singh Nalwa, Raja Gulab Singh, Avitabile and Misr Rup Lal to be present at the marriage of the *Kanwarji* (Nau Nihal Singh). A letter was issued to Sardar Sham Singh Attariwala, informing him that *Bhai* Ram Singh was coming soon to Attari, and ordered him to understand all the details of the preparations of various things for the entertainment of the glorious Sahibs and to see to the dowry, for in these matters his own personal choice would be regarded supreme and to get ready fine garments for the Maharaja, the glorious Prince Kharak Singh, *Kanwar* Nau Nihal Singh, Raja Hira Singh and the Nawab *Lat* Sahib (Sir Henry Fane). A letter from Dewan Sawan Mal brought 100 rolls of gold-embroidered *Kheses*, 100 pairs of gold bangles and many other things and, as a result of the acceptance by the said Dewan of (the contract of) Mankera for Rs. 3,20,000. Rs. 1,171 were given to *Jamadars* of the four *Farashkhanas* for the purposes of making arrangements for the marriage. On the *5th* (14th February, 1837 A.D.) *Khalsa* Nau Nihal Singh saw the Maharaja near Raja Sansi, where he assured him that he would go to Amritsar without fail and that it was some mischief-monger, who had filled his mind with the fear of his omitting to do so. The *Kanwarji* (Nau Nihal Singh) then went to Amritsar according to the order of the Maharaja. *Bhai* Ram Singh left for Attari to examine the various articles. Letters were issued to Sardar Ladha Singh, Mian Samad Joo and Khalifa Nur-ud-din to get ready 300 maunds of lac dye. On the *6th* (15th February, 1837 A.D.) the Maharaja returned to put up in the yellow fields. He appointed Fakir Aziz-ud-din Raza to bring about the presentation of Captain Sahib (C. M. Wade), who accompanied him to see the Maharaja. He made him sit in a chair with a show of great respect. **[Page 362]** Then talks about the coming of the *Lat* Sahib (Sir Henry Fane) and celebrations of merry-making and enjoyment in that friendly gathering took place. The Maharaja began to express eagerness for inspecting the rose beds outside the garden in Lahore and to hold a happy meeting there. After that the Captain Sahib (C. M. Wade) departed from the meeting. The Maharaja gave instructions on the *7th* (16th February, 1837 A.D.) of the said month for the encampment near the Pul of different persons as follows : Syed Mohamad—*Topkhana*, Amir Chand—*Topkhana*, Mazhar Ali—*Topkhana*, Sultan Mohd. Khan—*Topkhana*, Sheoparshad—*Topkhana*,

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Imam Shah and Sardar Gujjar Singh—2 platoons, Ventura Sahib—4 platoons, Court Sahib—one platoon, Avitabile—one platoon, Sardar Tej Singh—4 platoons, Ram Singh—2 platoons, the Raja *Kalan* and Raja Sochet Singh—3 platoons, *Topkhana* of Amir Singh Colonel, 3 platoons of Gulab Singh Colonel together with his three *Topkhana* platoons, Misr Sukh Raj—4 platoons, *Topkhana* of Mian Ilahi Bakhsh, *Topkhana* of Gulab Khan, Sardar Lehna Singh with *Topkhana* platoons, Sardar Ahluwalia with *Topkhana*, *Akal* Regiment, Ram Regiment, Sardar Karam Singh Shandaria was to station himself on the right hand near the *Khas Ghorchara* troops under Raja Sochet Singh, *Zambaurak Khana* of Raja Hira Singh together with his troops was to be stationed near Sardar Tej Singh next to the *Akal* Regiment on its left. *Kanwar* Kharak Singh, *Kanwar* Nau Nihal Singh and other glorious chiefs were to be stationed on all the four sides of the Fauj-i-Ain—*Fauj-i-Khas* with seven platoons on one side; Amir Singh and Gulab Singh colonels on one side. From Pul the Maharaja wrote that from the news it had become known to him that Dewan Moti Ram had consigned his life to the Creator and expressed great sorrow. He granted Rs. 111, gold-threaded *Kheses* and 125 maunds of sweets with many other things of marriage to the *Ghorchara Sowars* and ordered them to be present at the marriage with great glory and show. Proposals regarding the daily entertainment to be served in the camp of the *Lat* Sahib (Sir Henry Fane) made by the correct advice of *Bhai* Ram Singh were sent to Sardar Sham Singh Attariwala; Flour of rice of fine quality—300 maunds, grain—200 maunds, white straw—1,000 maunds, fuel wood Rs. 2,000 worth, butter—15 maunds, *Ghee*—50 maunds, **[Page 363]** eggs—150, sheep—150, curd and milk as much as *Bhai* Ram Singh proposed at Attari. This was in addition to the already proposed 3,000 maunds of sweetmeats and 3,500 maunds of others.

He was further told that instead of the earlier proposal of giving 51 horses, camels, cows and buffaloes, he then proposed 101 heads. In addition there were to be 150 *Doshalas*, 50 Benares *Dopattas*, 50 *Illaichas*, 50 (*Tahmats*), six big suits of clothes with gold-threaded *Doshalas*, 2 gold saddles, six elephants with seats, jewellery to be all of gold. Female jewellery to be *Chaurpain* 4, *Pohchian*, *Bazooband*, ear-rings, *Qashaqa*, *Damni*, *Mala* and other silver ornaments. Gold utensils *Abkhora*, *Kaul*, enamelled *Surahi* and 28 vessels made of silver and copper, cereals, etc.; flour of rice—2 *Kothas*, rice—two *Kothas*, lump sugar—one *Kotha*, fuelwood—1,000 carts, white and other straw—600 carts, *Charpais*—500, clay vessels numerous.

An order of the Maharaja to *Bhai* Ram Singh to present himself; appointment of the *Vakil* of Raja of Nabha; order for entertainment; appointment of Chet Singh Commandant to collect boats; inspection of gifts and articles of jewellery meant for the *Lat* Sahib (Sir Henry Fane) Bahadur; happy interview with the Captain Sahib (C. M. Wade); departure of Sardar Nihal Singh Ahluwalia; appointment of Ventura Sahib and *Jamadar* Khushal Singh to proceed towards Amritsar; appointment of Sardar Arjan Singh to receive the Raja of Ladowala; presentation of Allard Sahib before the

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Maharaja ; departure of the royal standards towards Amritsar.

A letter issued to *Bhai* Ram Singh acknowledged that the Maharaja had gone through his happy report regarding the inspection of the things for the entertainment of *Lat* Sahib (Sir Henry Fane) ; and added that his eagerness for an interview with him had exceeded all limits and so he was asked to please the Maharaja with his sacred sight in view of his sincere friendship. On the *10th of Phagan* (19th February, 1837 A.D.) the Maharaja personally inspected the garden of Chhota Ram, the wonderful gifts of fine souvenirs to be presented to the *Lat* Sahib (Sir Henry Fane) and ordered for the presentation of the rest of the things, whereupon Misr Beli Ram said that the craftsmen were still busy in making them and they would be ready in two or three days. **[Page 364]** Chet Singh commandant was appointed to collect boats on the river Sutlej at about the ferry of Harike, according to the proposal of the Captain (Wade) Sahib. Fateh Singh and Hazara Singh, *Vakils* of the Raja of Nabha, presented themselves to the Maharaja, who enquired about the coming of Raja Jaswant Singh of Nabha and was told that he was coming from Nabha and would soon be with the Maharaja. Fateh Singh *Vakil* was made to go to Nabha to bring the said Raja along with him to the Maharaja. He was granted Rs. 200 and was asked to receive Rs. 500 for entertainment at the first stage on the other side of the river Sutlej from Lala Kishen Chand from the account of the *Taluqa* of Sahnawal. The said *Vakil* requested for the appointment of some Sardars for the purposes of reception and the Maharaja replied that, as soon as the arrival of the said Raja on the other side of the river Sutlej would become known, Sardar Attar Singh Sandhanwalia would be appointed for purposes of his reception. On the *11th* (20th February, 1837 A.D.) the Captain Sahib (C. M. Wade) presented himself to the Maharaja, according to his order, in the garden of Chhota Ram. The Maharaja at first enquired about the coming of the *Lat* Sahib (Sir Henry Fane) and afterwards began to talk about the departure of Dewan Mohkam Chand with Wazir Fateh Khan, the battle of Kashmir and its conquest and remarked about Dewan Kirpa Ram, his bravery and qualities as a commander and said that he was very obedient and loyal to the Maharaja. The Captain Sahib (C. M. Wade) said that disobedience to the orders of a king was the worst type of foolhardiness and misfortune that a man could suffer. After that the Maharaja began to talk about the arrival of Qaji Amar Singh at Kangra and the appointment of Fakir Aziz-ud-din as a *Vakil* to him. After that the Maharaja began to talk about the *Lat* Sahib (Sir Henry Fane) and said that he wanted to have his camp set up in Shahlabagh. The Captain Sahib (C. M. Wade) said that in view of the union of hearts the camp of the *Lat* Sahib (Sir Henry Fane) must be very near to that of the Maharaja and added that it should be under the mango trees on the other side of the river, near the garden of Sardar Jawala Singh, because in that case the horses and the soldiers would have plenty of water and also protection from the *Akalis* would be assured on account of its nearness (to the Capital). The Maharaja asked the Captain Sahib (C. M. Wade), whether he should procure wine for the *Lat* Sahib (Sir

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Henry Fane) from Kashmir or it should be distilled under his own arrangement. The Captain Sahib (C. M. Wade) replied that the wine the Maharaja drank himself was very good and tasteful. After that the Maharaja said that he wanted to hold some day a jovial gathering at Shalabagh and in the Octagonal tower in order to make all the glorious Sahibs gather together there, to take part in merriments and to make a great display of illuminations, music and fireworks. **[Page 365]** After that the Maharaja asked what place would be suitable in Amritsar for the *Lat* Sahib (Sir Henry Fane) and added that Kaulsar would be the best place. The Captain Sahib (C. M. Wade) said that that was the residence of the Maharaja and that the camp of *Lat* Sahib (Sir Henry Fane) should be set up among the victorious troops. A letter was issued to the *Jamadar* (Khushal Singh) and Ventura Sahib to clear and make level a place for the halt of the *Lat* Sahib (Sir Henry Fane) in between the camp of the victorious troops. The Captain Sahib (C. M. Wade) inquired about the place selected for the parade of the troops. The Sarkar stated that the *Maidan* of Mian Mir was very suitable and spacious. The Captain Sahib (C. M. Wade) said that some suitable place near the fort may be chosen. The Sarkar declared that as soon as the news of the arrival of the *Lat* Sahib (Sir Henry Fane) in the vicinity will be received *Kanwar* Sher Singh will be sent for and appointed with him. After that the Captain (Wade) Sahib said that the boats must be collected at about the ferry of Harike to afford the convenience of crossing to the English troops. A letter was issued to Chet Singh Commandant for the purpose. After that the Captain Sahib (C. M. Wade) said that he had come by the road alongside Shahlabag and had gone inside it (the garden) for a stroll and had seen that the floorings and carpets were spread out and the fountains were at play and that he was lost in surprise to see that the Maharaja was so artistic as to order for the decoration of the garden, adornment of the floorings and the flow of the canal. After that the Captain Sahib (C. M. Wade) departed. Sardar Nihal Singh Ahluwalia was also allowed to depart with the grant of a robe of honour consisting of 13 garments, one horse, two pieces of jewellery and one sword as a farewell gift for himself, 9 garments for Amir Singh, and one *Doshala* and a pair of gold bangles for Kanhya Lal, his *Vakil*. *Jamadar* Khushal Singh and Ventura Sahib came and were ordered to proceed to Amritsar to manage the important affairs connected with the marriage and to engage themselves in rendering good services day and night to the *Kanwarji* (Nau Nihal Singh). Rattan Chand, a reliable person of Raja Ladowala, took leave after declaring that the said Raja had reachad after the marches on the other side of the river Sutlej. Therefore Sardar Arjan Singh was appointed to go and receive him. Allard Sahib presented himself to the Maharaja with rare things and wonderful objects from the country of seaports, France and England. The Maharaja enquired after his health and welcomed him, and after that they talked about the kings of England and France. After that Allard Sahib presented to the Maharaja the application of Ventura Sahib, explaining his old age, his eagerness to see his father and his request to be allowed to depart from the court of the Maharaja, who replied that he would be allowed to leave after the marriage. **[Page 366]** On the *17th of*

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Phagan (26th February, 1837 A.D.) the royal standards marched from Lahore towards Amritsar and reached there on the *19th* (28th February, 1837 A.D.)

Appointment of *Khalsa* Sher Singh along with the Captain Sahib (C. M. Wade) to receive the *Lat* Sahib (Sir Henry Fane); arrival of the Maharaja in the fort of Bhangian; arrival of Raja Ajit Singh Ladowala and his presentation of gifts, etc. by way of *Nazar* to the Maharaja, the glorious Prince (Kharak Singh) and *Kanwarji* (Nau Nihal Singh).

At the time of the arrival of the Maharaja at Amritsar the news of the arrival of the *Lat* Sahib (Sir Henry Fane) at Sheroo reached him. He appointed *Kanwar* Sher Singh to meet the *Lat* Sahib (Sir Henry Fane) with Rs. 2,100 as *Sarwarna* and to impress upon the strength of friendship and unity in very pleasant words and then himself rode from Kaulsar at about the third quarter of the day, entered the town through Lahori gate, showered gold among the people and then entered the fort of Bhangian and took his seat upon a gold-embroidered carpet. *Kanwar* Kharak Singh, *Kanwar* Nau Nihal Singh, the Raja *Kalan*, Raja Hira Singh, *Jamadar* Khushal Singh, Sardar Attar Singh Sandhanwalia, Mian Udham Singh and other glorious chieftains came forward and the ceremony of rubbing "*Watna*" and of applying oil to the hair took place. *Mai* Nakain, given to veil behind the screens of chastity, made a *Sarwarna* of Rs. 125 over the Maharaja and made *Khalsa* Kharak Singh also do the same with an equal amount. The Maharaja was the first to throw Rs. 500, some sovereigns and gold ducats into the oil, whereupon all chieftains and Jawind Singh Mokal put Rs. 100 each therein. The Maharaja was the first to apply "*Watna*" on the blessed face of the *Kanwarji* (Nau Nihal Singh) with his own blessed hand. After that all the chieftains and the one given to veil behind the screens of chastity began to perform the ceremony of the oil and the sister of the *Mai Sahiba* took the pleasure of rubbing the "*Watna*" and the oil on the beard of the Maharaja, who felt very pleased and gave her Rs. 500. She returned the money and requested for the grant of an estate. Immediately a letter for the grant of a Jagir was issued. After that the dance and music of the dancing girls afforded pleasure to the onlookers. After that large sums of cash, including several sovereigns, came from Attari to Amritsar as "*Shagan*" and the Maharaja presented them to the *Kanwarji* (Nau Nihal Singh), saying that it was his "*Shagan*". After that the Maharaja returned to Kaulsar, from where he rode on the *21st* (2nd March 1837 A.D.) and on the *22nd* (3rd March, 1837 A.D.), at about the third quarter of the day, went through the bazars showering gold and then entered the fort of Bhangian to see the ceremonies of the "*Shagan*" of *Kanwarji* Nau Nihal Singh.

[Page 367] On the *23rd* (4th March, 1837 A.D.) the Maharaja went to observe the drill of the platoons and the discharge of the *Topkhana*. A letter from the Captain Sahib (C. M. Wade) stated that no entertainment or any other such thing had reached the camp of *Lat* Sahib (Sir Henry Fane) and the Maharaja began to admonish Sardar Lehna Singh Majithia for his default. After that news from the camp of the *Lat* Sahib (Sir Henry Fane) intimated his arrival for

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attending the marriage of the *Kanwarji* (Nau Nihal Singh) and the return of Clerk Sahib from the ferry of Harike to attend to the completion of certain important matters which were in progress. At about the third quarter of the day the Maharaja rode from Kaulsar, showering gold on the way and entered the fort of Bhangian. Raja Sochet Singh, who had been appointed to receive Raja Ladowala, came to the Maharaja with the said Raja, who presented two horses, one elephant, 31 fine garments and three articles of jewellery to the Sarkar and made a *Sarwarna* of Rs. 500 over him and also gave 21 garments to the glorious Prince (Kharak Singh) with Rs. 250 in cash for *Sarwarna*. He gave three articles of jewellery and similar other things to *Kanwarji* (Nau Nihal Singh) and offered one elephant, 15 garments and Rs. 250 as *Sarwarna* to Raja Hira Singh. The Sarkar enquired after his health, welcomed him, granted him Rs. 1,500 for his entertainment and then allowed him to proceed to his camp.

Receipt of the news of the arrival of *Lat* Sahib (Sir Henry Fane) at Chappa ; preparation for the discharge of cannons on his arrival ; arrival of the Raja of Nabha ; arrival of the Maharaja in the fort of Bhangian and later his return to Shish Mahal.

On the *24th of Phagan* (5th March, 1837 A.D.) early in the morning the Maharaja rode from *Shish Mahal* and went over to the troops of the platoons, inspected their parade and enjoyed a discharge of the *Topkhana*. After that he returned to *Shish Mahal* and set up a happy *Darbar* in full glory, where all the glorious chiefs were present. A letter from Lala Kishen Chand *Vakil* intimated the arrival of the *Lat* Sahib (Sir Henry Fane) at Chappa, four *Kos* from Amritsar. The arrival of Raja Gulab Singh with 500 well-armed horsemen, according to the order of the Maharaja, at the special *Deorhi* was announced.

[Page 368] Fakir Aziz-ud-din was given an emphatic order to give 11 cartridges to every cannon of the platoon and to every cannon in the fort of Gobindgarh for purposes of discharge with great eclat on the arrival of the *Lat* Sahib (Sir Henry Fane). Raja Jaswant Singh of Nabha paid a happy visit to the Maharaja and offered him some horses and some very fine garments by way of gift and made a *Sarwarna* of Rs. 1,100. The Maharaja made him sit in a chair with a show of great respect, enquired after his health, talked with him about the glorious Sahibs and the condition of the country of Hindustan and the control and kingship of the Sahibs and then made him depart towards *Dera* with a grant of Rs. 2,100 for entertainment in addition to 100 vessels containing sweets, a *Dali* of fruits along with another Rs. 250. At about the third quarter of the day the Maharaja rode from *Shish Mahal*, showered gold on the way and then went to the fort of Bhangian and felt greatly pleased with the performance of various ceremonies connected with the marriage of the *Kanwarji* (Nau Nihal Singh). The mother of the glorious prince (Kharak Singh), who was given to veil behind the screen of the chastity, came forward and the Maharaja said to her, "This is the most auspicious and fortunate day which I have been vouchsafed by God to see. I must thank the

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Almighty, for such a day was not vouchsafed even to my forefathers." After that the Maharaja returned to *Shish Mahal*.

Appointment of the glorious prince (Kharak Singh) to receive the *Lat* Sahib (Sir Henry Fane); coming again of the Captain (Wade) Sahib to the Maharaja along with Fakir Aziz-ud-din and Rai Gobind Jas and his going back to the *Lat* Sahib (Sir Henry Fane); attention of the Maharaja towards reception and arrival of the *Lat* Sahib (Sir Henry Fane).

On the *25th of Phagan* (6th March, 1837 A.D.) the Maharaja had a large camp set up and ordered the glorious Prince (Kharak Singh) to proceed to receive the *Lat* Sahib (Sir Henry Fane) with 2,000 select horsemen and some elephants with golden seats. The Maharaja arranged for a very happy *Darbur* in expectation of the arrival of the *Lat* Sahib (Sir Henry Fane). The said Prince (Kharak Singh) returned to give an account of his happy interview with the *Lat* Sahib (Sir Henry Fane). The Rajas of the Cis-Sutlej States (territory) arrived thereafter. As two quarters of the day had passed in expectation of the arrival of the *Lat* Sahib (Sir H. Fane) the Rajas and some of the chieftains left for their own camp. **[Page 369]** After that the Captain Sahib (C. M. Wade), Fakir Aziz-ud-din, Rai Gobind Jas and Lala Kishen Chand came to the Maharaja, gave an account of the arrival of the *Lat* Sahib (Sir H. Fane), made a proposal for the interview and then went back after getting some hints from the Maharaja. Special horsemen and the platoons stood drawn in lines according to the order of the Maharaja and two cannons were fixed at the blessed *Deorhi* for firing a salute. When the world-illuminating sun declined after mid-day the arrival of the *Lat* Sahib (Sir H. Fane) was keenly expected. At last the Sarkar along with all the glorious chieftains rode on elephants, Raja Hira Singh and *Jamadar* Khushal Singh proceeding ahead on horses for the reception of the *Lat* Sahib (Sir H. Fane). From the opposite side the *Lat* Sahib was seen coming on an elephant. All the victorious troops were standing drawn in lines on both sides and none dared heave a sigh out of the awe of kingly presence. The elephant drivers stopped in the middle of the road, according to the order of the Maharaja. The glorious Sahibs stood up from their seats on the elephant, according to their custom, to offer salutation at first. After that the Maharaja shook hand (with the *Lat* Sahib) and enquired after his health. As desired by the Sarkar, *Kunwar* Kharak Singh rode his elephant. The *Lat* Sahib (Sir H. Fane) got up from his elephant and went over to the *Howdah* occupied by the Maharaja. It appeared as if two most auspicious planets had joined together in one zodiacal planet. From that spot they moved very slowly through the platoons drawn on both sides and reached *Shish Mahal*, where the discharge of a *Topkhana* took place, according to the order of the Maharaja. Thirty one gold and silver chairs were occupied by the glorious Sahibs. The *Lat* Sahib made a *Sarwarna* of Rs. 5,000 over the Maharaja, who returned it with an equal amount and ordered his special attendants and his special *Munshies* to offer *Nazars* to the *Lat* Sahib (Sir H. Fane). The band of the Maharaja began to play upon their instruments in the style of the glorious Sahibs and the Maharaja

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enquired after the health of the glorious sahibs in very sweet tones and wanted to know something about the three medals which were hanging about the neck of the *Lat* Sahib (Sir H. Fane). The *Lat* Sahib (Sir H. Fane) said that one of them had been granted him for his three years' Government service rendered in the best possible manner, the second was in token of his title, and the third in recognition of his military rank.

[Page 370] The Captain Sahib (C. M. Wade) said that he was thankful to God a great deal that on account of the strength of the relationship between the two great Governments he had the good fortune of visiting this country and that, too, on the most auspicious day of the marriage when the happy sight of his friends enlightened his own eyes. He said many other words of friendship and unity. After that 2,100 gold ducats were granted for entertainment to the *Lat* Sahib (Sir H. Fane), Rs. 1,000 to each of the four Sahibs, and Rs. 500 to each of the other 30 Sahibs. After that two horses having very costly saddles and two special elephants were given to the *Lat* Sahib (Sir H. Fane) and he was allowed to depart. After that an entertainment, some sweets, a *Dali* of fruits, 25 canopied charpoys, several china clay utensils, one tent without poles, a big canopy with silver poles and many other things regarding entertainment were sent to the camp of the *Lat* Sahib (Sir H. Fane). At about the third quarter of the day Fakir Aziz-ud-din was sent to bring the *Lat* Sahib (Sir H. Fane) to the fort of Bhangian.

Arrival of the Maharaja along with the *Lat* Sahib (Sir H. Fane) and the Rajas of the Cis-Sutlej territory into the fort of Bhangian and acceptance of *Tambol* regarding the marriage of *Kanwar* Nau Nihal Singh and grant of robes of honour to the Sirdars.

At about the third quarter of the day the Maharaja entered the fort of Bhangian along with the *Lat* Sahib, (Sir H. Fane) the Rajas of the Cis-Sutlej territories and the glorious sirdars, showering gold on the way. Under the blessed *Haveli* fruits covered with gold and silver leaves were hanging by the branches of the trees. The glorious Sahib felt greatly pleased at their sight. *Kanwar* (Nau Nihal Singh) made a *Sarwarna* over the *Lat* Sahib (Sir H. Fane) of Rs. 2,100 and enquired after his health. Then the *Lat* Sahib (Sir H. Fane) made a *Sarwarna* over the *Kanwarji* (Nau Nihal Singh) and they talked together for sometime in terms of friendship and unity. After that a happy party was set up for taking the *Tambol*, and the drums began to beat loudly in joy and shouts of joy and pleasure filled the ears of the audience. Although the details of the *Tambol* required a separate volume, yet some idea of it is given here. *Granthies* of *Darbar Sahib* Rs. 125; *Bhai* Piara Singh Rs. 100, Bhagat Singh Rs. 40, *Bhais* Ram Singh and Gobind Ram Rs. 1,500 **[Page 371]** *Bhai* Gurmukh Singh Rs. 1,500; The British Commander-in-Chief Rs. 15,000; Raja Jaswant Singh of Nabha Rs. 15,000, Raja Karam Singh Rs. 15,000; *Sarkār* (Queen) Nakain Rs. 15,000, Glorious Prince Rs. 21,000; Sardar Nihal Singh Ahluwalia Rs. 11,000; Raja Ajit Singh Sandhanwalia Rs. 15,000; Gul Begum Rs. 500; each of the four *Sarkars* (Queens) connected with the throne Rs. 800; *Sarkar* (Queen) Katochan Rs. 500; Deoki Rs. 100; Gulab Devi Rs. 100; Dooli

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Rs. 100, Halewali Rs. 51 ; Rabeli Rs. 100 ; three *Sarkars* (Queens) Rs. 120 ; Raja Gulab Singh Rs. 51,000, *Jamadarji* (Khushal Singh) Rs. 28,000, Sandhanwalias Rs. 21,000 ; Mokal Rs. 7,000 ; Dhanna Singh Malwai Rs. 3,500 ; Sada Singh Bhimbari Rs. 1,000 ; Kahan Singh Nakkai Rs. 1,100 ; Fateh Singh Man Rs. 3,500 ; Diwan Hakim Rai Rs. 4,100 ; son of Khazan Singh Rs. 1,874 ; Sardar Mangal Singh Rs. 11,100 ; Chet Singh Rs. 1,110 ; Bhaya Ram Singh Rs. 1,000 ; *Ghorchara Khas* Rs. 7,000, officers of the platoons of Court Sahib Rs. 11,500 ; Gulab Singh Colonel Rs. 1000 ; Amir Singh Man Rs. 1100 ; Gulu Khan Rs. 800 ; Mehtab Singh Rs. 500 ; Dewan Dina Nath Rs. 11,100 ; Devi Dial and Ram Chand Rs. 1,100 ; Kirpa Ram Rs. 500 ; Hukam Chand Rs. 51 ; Misr Ralia Ram Rs. 500 ; Sheikh Ghulam Mohy-ud-din Rs. 200 ; Ram Dass Rs. 100, Shankar Dass, son of Dewan Devi Dass Rs. 51 ; Kahan Singh Man Rs. 200 ; Mohan Singh Vasuwalia Rs. 100 ; Bhagat Ram Rs. 250 ; Hakim Rai, son of Sujan Rai, Rs. 200 ; Amrik Rai, Rs. 200 ; Rup Chand Rs. 251 ; Ram Chandar Bhatti Rs. 100 ; *Bhaya* Hari Singh magazine wala Rs. 51 ; Misr Beli Ram Rs. 3,600 ; Misr Rup Lal Rs. 51,000 ; Misr Lal Singh Rs. 11,100 ; Misr Ram Kishen Rs. 500 ; Dewan Sawan Mal Rs. 21,000 ; Bhai Mohan Singh Rs. 1,100 ; Ladha Singh *Kardar* of Amritsar Rs. 1,851 ; Maya Dass *Kardar* of Sorhiyan Rs. 1,500 ; Fakir Aziz-ud-din, Fakir Imam-ud-din and Khalifa Naur-ud-din Rs. 3,300 ; Munshi Sardha Ram Rs. 500, Kahan Chand Rs. 100 ; Karam Chand Rs. 100 ; Rattan Singh *Gadwai* Rs. 600 ; Kahan Singh *Gadwai* Rs. 200 ; Hardevi Singh Rs. 100 ; **[Page 372]** Pandit Madhosudan Rs. 225 ; Radha Kishen Rs. 100 ; Grandsons of Raja Ram Rs. 100 ; Kesar Singh Rs. 51 ; Rattan Singh *Deorhiwalla* Rs. 800 ; *Mai* Raj Kauran Rs. 500 ; Kalalwala Rs. 1,100 ; *Mai* Karmoon Rs. 500 ; Bibi Desan Rs. 125 ; Chuni Lal Rs. 51 ; Lala Mohan Lal Suri *Vakil* Rs. 100 ; Mian Samad Joo Rs. 800 ; Gangoo Bazaz Rs. 500 ; Sardar Lehna Singh Majithia Rs. 21,000 ; Uchal Singh, son of Sardar Arbel Singh Rs. 11,100 ; son of Sardar Hari Singh Rs. 100 ; Dal Singh Mahes Rs. 500 ; Chanda Singh Rs. 500 ; son of Doola Singh Malwai Rs. 11,000 ; Gujaranwala *Panches* Rs. 1000 ; Ramnagar Rs. 500 ; Allayar Khan of Kalabagh Rs. 500 ; Raja Singh of the other side of the river Rs. 500, Ganda Rai Rs. 804 ; Province of Kashmir Rs. 1,11,000 ; Kasooria Afghans Rs. 11,500 ; *Ghorchara Khas* Rs. 48081 ; *Ghorcharas* of Hakim Rai Rs. 500, *Ghorcharas* under *Kanwarji* Rs. 1823 ; Jagat Singh Attariwala Rs. 3,300 ; Ram Singh Bibi Rs. 550 ; Nar Singh Rs. 11,500 ; Ganda Singh Mathoo Rs. 3,000 ; Jiwan Singh Rs. 1,160 ; Arjan Singh Ranaghar Nanglia Rs. 1,625 ; Kahan Singh Man Rs. 1,057 ; Misr Rup Lal regarding the customary payment of the states of the Dooba Rs. 4,751 ; Sardar Tej Singh Rs. 3,323 ; Various things from Attock worth Rs. 1,515 ; Kot Kapoora Rs. 84 ; Ganesh Dass Rs. 1,052 ; from various things from Lahore Rs. 1,493 ; territory of Talwandi Rs. 16,000 ; Rai Gobind Jas and Lala Kishen Chand Rs. 500 ; Mehan Singh Colonel Rs. 2,845 ; Raja Saroop Singh of Jind Rs. 1,100 ; Dewan Sawan Mal Rs. 5,000 ; Regular troops Rs. 3,28,074.

After finishing with the *Tambol* the Maharaja granted four robes of honour, two horses, one elephant and several articles of jewellery to the *Lat* Sahib (Sir Henry Fane) and the other Sahibs through the *Kanwarji* (Nau Nihal Singh). The *Lat* Sahib (Sir Henry Fane) was

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given 31 garments consisting of *Doshalas*, pieces of brocade, red silk, Multani gold-threaded *Kheses* and *Loongis* with gold borders and five articles of jewellery, two horses, one elephant with a silver seat. Three robes of honour, consisting of 21 garments each, totalling 63 garments and 3 articles of jewellery with each of the three robes of honour were granted to the Captain Sahib (C. M. Wade), Hay Sahib and the son of the *Lat* Sahib (Sir Henry Fane). 31 robes of honour were granted to the glorious Sardars on behalf of *Kanwarji* (Nau Nihal Singh) as follows :- **[Page 373]** Ventura Sahib one robe of honour and three articles of jewellery ; Allard Sahib, Court Sahib, Avitabile, Raja *Kalan*, Raja Hira Singh, *Mian* Jawahir Singh, Fakir Aziz-ud-din, Raja Gulab Singh, *Mian* Udham Singh, *Mian* Sohan Singh, Raja Sochet Singh, *Jamadar* (Khushal Singhji), Sardar Ram Singh, Sardar Tej Singh, Sardar Attar Singh, Sardar Ajit Singh, Sardar Sham Singh, *Munshi* Sardha Ram and Jawand Singh Mokal were also granted the same. At sunset illuminations took place which dazzled the eyes of the world and its people. The Maharaja returned happily along with the glorious Sahibs to *Shish Mahal* and, according to the order of the Maharaja, the *Lat* Sahib (Sir Henry Fane) went to the village of Kathania to attend to the illuminations.

Departure of the Royal Standards from Amritsar and the arrival of the Maharaja in the village of Attari.

On the *26th of Phagan* (7th March, 1837 A.D.) a worth-obedience order was issued to all the camps of the various troops to depart towards Attari and they left for it with untold glory and grandeur, dressed in suitable garments and decorated with wonderful ornaments. The Maharaja went to the *Darbar Sahib* early in the morning, made a prostration there and thanked the Immortal God with great devotion, made an *Ardas* of Rs. 1,100 at *Darbar Sahib* in addition to his usual *Ardases* at *Akal Bunga*, *Jhanda Bunga*, *Shahid Bunga*, *Gharyali Bunga*, *Dukh Bhanjani* and *Baba Atal*, and reached *Shish Mahal*. At about the third quarter of the day he went to the village of Boopa Rai along with the *Kanwar Sahib* (Nau Nihal Singh) accompanied by troops dressed in superfine garments and fully equipped with arms and horses caparisoned in gold and silver harnesses. Under order of "be" from God and it was "done". On account of the indisputable favour of Almighty God, heavy rain and hailstones began to fall so excessively and vehemently that the pen feels incapable of describing it. The face of the earth became white and everyone of the horsemen and footmen scattered in different directions and the horses for riding ran from one side to another in confusion and the ropes of the tents broke on account of the shocks of the shafts of lightning so that one and all were rendered helpless as regards their choice of movement. Later on, by the grace of Immortal God, rain and hailstorm stopped altogether and the victorious troops found an opportunity to attend to their personal convenience and spent some time in an easy manner.

[Page 374] On the *27th* (8th March, 1837 A.D.) the Maharaja rose from his sweet sleep at Boopa Rai, listened to the *Granth* Sahib and arranged a happy *Darbar*, where all the glorious chieftains gathered together to talk about the hailstorm, heavy rain and thundering lightning of the previous night and were ordered to

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arrange for separate groups of one eighth of the troops of each to make their separate camp and to punish any horseman and footman who would leave his post to mix with the other troops. After that the Maharaja inspected the parade of the troops of every chieftain and allowed them to proceed towards Attari. The *Lat* Sahib (Sir Henry Fane) was waiting for the Maharaja on the road and whenever dust arose at a distance and glorious horsemen seemed to come he thought it was the Maharaja coming. On the first occasion it turned out to be the camp of *Jamadarji* (Khushal Singh) and on several other occasions camps of the one chieftain or the other turned out. The *Lat* Sahib (Sir Henry Fane) felt greatly surprised with the excellent equipment and order of the Maharaja, who himself departed from the village of Boopa Rai and went to halt along with his victorious troops at a distance of one *Kos* from Attari to receive the *Lat* Sahib (Sir H. Fane) at that place. On the arrival of the *Lat* Sahib (Sir Henry Fane), he (the Maharaja) proceeded further towards Attari on the back of an elephant. Sixteen elephants of the chieftains accompanied the victorious stirrup and were granted 2,000 rupees and 500 gold ducats per elephant. As soon as they reached near Attari a discharge of *Topkhana* took place. Sardar Sham Singh alighted on foot to meet the Maharaja and led him to glorify his own *Haveli* and offered 11 horses and 101 gold ducats to the Maharaja, 251 ducats each to the glorious Prince (Kharak Singh), *Khalsa* Nau Nihal Singh *Khalsa* Sher Singh, the Raja *Kalan* and *Jamadar* Khushal Singh and gave something to the other glorious chieftains, according to their ranks and position. The Maharaja offered a chair to the said Sardar and *Kanwar* Sahib (Nau Nihal Singh) went inside the *Haveli* as a *Shagan*. The Maharaja himself returned to the *Baradari* and the *Lat* Sahib (Sir Henry Fane) went back to his camp, according to the order of the Maharaja.

[Page 375] [ATTENTION OF THE MAHARAJA TO THE MARRIAGE OF *KANWARJI* (NAU NIHAL SINGH]. At about the third quarter of the day very clever and expert workers set up lamps on both sides of the road from the *Baradari* of the Maharaja upto Attari with perfect grace and in an artistic manner. They levelled out the plain between *Baradari* and Attari and fireworks of various colours and various forms were fixed on both sides of the road. Such peculiar illuminations took place that it began to look like a bright day to the onlookers. After that the Maharaja rode with the glorious chieftains and the glorious Prince (Kharak Singh) on elephants in order to inspect the procession of the marriage and, moving slowly and halting at frequent intervals, he very much enjoyed the sight of the illuminations and the fireworks. After that, when the night had passed four or five hours, the Maharaja returned and the glorious Prince (Kharak Singh) went into the *Haveli* of Sardar Sham Singh and engaged himself in merry-making. Immediately on his arrival in the *Baradari* the Maharaja invited Fakir Aziz-ud-din and asked him to fetch the *Lat* Sahib (Sir Henry Fane). The *Lat* Sahib (Sir Henry Fane) came with the resourceful Fakir and the glorious Sahibs and a very pleasant and jovial gathering was arranged, where the dancing girls with their David-like music and dance and by their playing sweetly upon the *Sarangi* (guitar) filled the minds of even the dis-

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tressed people with joy and mirth. (4 lines and display of fireworks upto the end of **[Page 376]** omitted.

[*Page 377*] **Departure of the Maharaja for a pleasure trip; his inspection of the *Wara* and his order to the horsemen of the regiment and platoons to encircle the people of *Wara* and his appointing all the glorious chieftains for purposes of distribution and his inspection of the *Khat* at the third quarter of the day.**

Early in the morning on the *28th of Phagan* (9th March, 1837 A.D.) the Maharaja awoke from a very pleasant sleep, washed his hands and feet, rode a horse and went out for a ride. In the course of his joy-ride he saw the people of *Wara* gathered together in a big crowd and ordered the horsemen of the special regiment and the footmen of the platoons to surround all the people of *Wara* very effectively, neither to allow anybody to go in nor to come out without receiving his share of money (two lines omitted). Special horsemen and footmen stood round all the men and women, young and old, and did not allow even the breeze to blow in or out of the crowd. After that all the glorious chieftains and the intelligent Sahibs sat down at various places with huge bags of money to distribute it among them. Every man was given Re. 1 with an animal according to the order of the Maharaja and on account of the various exits of the *Wara* the job was finished very quickly and the people kept on filling up their aprons with large sums of money for two and a half quarters of the day. At about the third quarter of the day the Maharaja went to inspect the *Khat* in a very happy mood. It consisted of 11 suits of clothes which made "*Tewar*" and "*Bewar*", 4 suits of clothes made of gold, 101 camels, horses, cows, buffaloes and sheep, six elephants and two elephants with seats, many pieces of ornaments and utensils made of gold and silver and Rs. 11,000 in cash. After the inspection the Maharaja went back to his *Baradari*.

Going of the Maharaja to Attari; return of *Kanwarji* (Nau Nihal Singh) with the *Dola* to Amritsar; the going of the Maharaja to Sibel with the *Lat* Sahib (Sir Henry Fane).

On the *29th of Phagan* (10th March, 1837 A.D.) the Maharaja went to the village of Attari and imparted light to the house of Sardar Sham Singh, who welcomed the Maharaja and thanked God on account of his visit. He then engaged himself in rendering good services to him. **[Page 378]** The Maharaja ate sweets, according to the established custom, in his house and made the blessed *Dola* proceed with the bridegroom to Amritsar and showered large sums of money over the union of Jupiter and Venus in the same tower and himself returned to Lahore, thanking the Immortal God with excessive devotion in the following words: "This day is the most blessed day. Even my forefathers were not blessed with such a day. I thank God a thousand times and yet find my tongue incapable of rendering him due praise". (One line of verse omitted). The *Lat* Sahib (Sir Henry Fane) went to Saibel with *Khalsa* Sher Singh early in the morning, according to the order of the Maharaja, who himself went there at sunset and ordered all the troops of horsemen, platoons and the *Topkhana* to establish themselves in the *Maidan* of Mian Mir.

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Going of the Maharaja to Shahlabagh and his arranging a jovial gathering for the benefit of the *Lat* Sahib (Sir Henry Fane).

The Maharaja went to Shahlabagh and arranged for a jovial gathering for the friends and showed it to the *Lat* Sahib (Sir Henry Fane). According to the order of the Maharaja the praise of the garden and the gathering was ordered to be written out. (The remainder of the **[Page 379]** and five lines of **[Page 380]**, being a stilted rhapsody in praise, omitted). The *Lat* Sahib (Sir Henry Fane) remarked on seeing so many requisites of happiness and the pleasant decoration of the garden that he had seen such a happy gathering after a very long time and had found the Maharaja possessing all the virtues of those who entertain guests, who promote unity and that he was unique in strengthening the foundation of unity, a unique person in bravery, generosity, kindness and benevolence. The happy spirit of the Sahibs strengthened the foundations of friendship to the most cordial degree and said that the Maharaja had certainly enhanced the sincerity and friendship far more than it was planned in the form of treaties and agreements. The Maharaja enquired whether they had ever seen such a garden with such an attractive building anywhere in the world. The glorious Sahibs replied that there was a garden of a similar kind in the country of France, upon which several lakhs of rupees had been spent. After that the *Lat* Sahib (Sir Henry Fane) said that the happy marriage of *Kanwarji* (Nau Nihal Singh) had afforded pleasure to thousands of people and that several lakhs of rupees had been spent over it and added that if the big *Lat* Sahib (the G.-G.) would hear of these celebrations he would feel sorry in a friendly way for not having joined it ; (Verses in praise of God on the margin of page 380 omitted).

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UMDAT-UT-TAWARIKH,
DAFTAR III, PART IV.

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ROZNAMCHA MAHARAJA RANJIT SINGH, LION OF THE PUNJAB.

FOR THE YEAR 1894-95 B.E. CORRESPONDING TO 1837-38 A.D.

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DAFTAR III, PART IV

[*Page 381*] **A letter from Sardar Hari Singh Nalwa ; talks with *Bhai* Sahibs (Ram Singh and Gobind Ram) ; an order to Sardar Sham Singh Attariwala ; presentation of the *Vakil* of the Raja of Mandi ; inspection of the drill of the company (troops) of the *Lat* Sahib (Sir Henry Fane) ; presentation of the reliable persons of the Raja of Nabha ; and an order for their encampment in the Badshahi Mosque ; going of the Sarkar to the camp of the *Lat* Sahib (Sir Henry Fane) ; inspection of the *Topkhana* ; appointment of Fakir Aziz-ud-din Raza Ansari for bringing about the presentation of Dr. Sahib ; an order to Khalifa Nur-ud-din for setting up the silver bungalow in the parade ground ; arrival of *Kanwar* Nau Nihal Singh in Lahore from Amritsar ; an order to the glorious chieftains to show the parade of their troops and the officers of the platoons to the *Lat* Sahib (Sir Henry Fane) ; inspection of the drill of the platoons of the *Lat* Sahib (Sir Henry Fane) ; arrival of the Sarkar in Hazoori Bagh ; appointment of Fakir Aziz-ud-din and Rai Gobind Jas to see the *Lat* Sahib (Sir Henry Fane) regarding a jovial gathering.**

A letter from Sardar Hari Singh Nalwa intimated that Dost Mohd. Khan had reached Jalalabad and intended to kindle the fire of enmity and disturbance. He also requested for the appointment of the triumphant troops. In reply he was told that after the departure of the *Lat* Sahib (Sir Henry Fane) troops would be sent towards him and the Sarkar himself would go to Rohtas for purposes of pastime and hunt, and added that he must rest assured that the Sarkar was favourably disposed towards him.

The Maharaja mentioned to the *Bhai* Sahibs (Ram Singh and Gobind Ram) that Prince Kharak Singh was feeling much disheartened and wanted half the camels and the horses and added that he had told him that the *Bhai* Sahibs would take the horses from *Kanwarji* (Nau Nihal Singh) and give them to him. Kharak Singh replied that the *Bhai* Sahibs were favourably disposed towards *Kanwarji* (Nau Nihal Singh). The *Bhai* Sahibs replied that *Kanwarji* (Nau Nihal Singh) had sent everything, including camels, buffaloes, cows and the like, to his own mother.

A letter was issued to Sardar Sham Singh Attariwala to arrange at once, on the receipt of this order, all the requisites of entertainment for the *Lat* Sahib (Sir Henry Fane) at Kasur, adding that the camp of the *Lat* Sahib (Sir Henry Fane) would reach there very soon. Dhari, *Vakil* of the Raja of *Mandi*, came to the Maharaja on the *3rd of Chet 1894* (13th March, 1837 A.D.), with *Hundis*, Rs. 13,000 in cash, some "*Gont*" horses and a box of musk. The Maharaja enquired after the condition of that country and granted him Rs. 125 for his entertainment.

[Page 382] On the *4th* (14th March, 1837 A.D.) of the month the Maharaja went near the camp of the *Lat* Sahib (Sir Henry Fane),

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inspected the drill of the Company of the soldiers of the platoons, appreciated the drill, which was performed very well, and granted rewards. The reliable persons from the Raja of Patiala were granted Rs. 550 and, on the intimation of the *Bhai* Sahibs (Ram Singh and Gobind Ram) about the arrival of the Raja of Nabha, an order was issued for his encampment in the Badshahi Mosque.

All the glorious chieftains snd special attendants were ordered to present themselves before the camp of the *Lat* Sahib (Sir Henry Fane) at about the third quarter of the day in their best garments, decorated with bejewelled ornaments, for that was a very blessed day.

At about the third quarter of the day the Maharaja went to the camp of the *Lat* Sahib (Sir Henry Fane), who came out to receive him. The Maharaja took him by the hand, seated him in a chair, enquired after his health and talked about many things with a view to strengthening the foundations of friendship and unity between the two great governments and said in a smiling manner that his agreements and treaties with the glorious Sahibs would continue firm and strong, generation after generation, until the very end of the world. After that the *Lat* Sahib (Sir Henry Fane) gave 7 horses, one elephant, some articles of jewellery, one English gun, one small Persian gun, and 51 garments as a gift to the Maharaja, 31 garments to the glorious Prince (Kharak Singh), 21 to *Kanwar* Nau Nihal Singh, 17 to *Kanwar* Sher Singh, 18 to Raja Hira Singh and 15 to each of the Raja *Kalan*, *Jamadar* Khushal Singh, Sardar Attar Singh, Raja Gulab Singh, Sardar Lehna Singh Majithia, and Raja Sochet Singh, and 11 garments to Sardar Jawala Singh. One horse was also given to each one of them. After that a jovial gathering took place, music and dance was performed according to the style of the glorious Sahibs and all the requisites of merry-making and enjoyment were provided. After that the Maharaja granted rewards to everyone and went to his camp. In the morning of the *5th* (15th March, 1837 A.D.) he rode out to inspect the *Topkhana* of the *Lat* Sahib (Sir Henry Fane) and felt greatly pleased on the good arrangement and durability of all their things, and then went back to his own tent.

[Page 383] Fakir Aziz-ud-din and Rai Gobind Jas were appointed to bring about the presentation of Dr. Sahib. After that the officers of the platoons were emphatically ordered to set up straight lines from Roshanai gate to the *Baradari* outside the garden in such a way as to please the onlookers. After that the Dr. Sahib came to the Maharaja, who enquired about some medicines and made him depart with the grant of a pair of gold bangles and some fine garments.

Khalifa Nur-ud-din was given an emphatic order to set up a silver bungalow in the parade grounds, because the drill of the platoons and of the troops of horsemen was to be inspected there. On the *7th* (17th March, 1837 A.D.) *Kanwar* Nau Nihal Singh came to Lahore from Amritsar and the *Darogha* of the *Topkhana* was ordered to discharge cannons on his arrival. The glorious Prince (Kharak Singh) *Kanwarji* (Nau Nihal Singh), the Raja *Kalan*, Raja Gulab Singh, Raja

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Sochet Singh, *Jamadar* Khushal Singh, Sardar Attar Singh Sandhanwalia, Sardar Lehna Singh Majithia, Jiwand Singh Mokal and other Sardars were ordered to equip well their troops and to see them dressed in best garments on the occasion for their parade had to be shown to the *Lat* Sahib (Sir H. Fane), and the officers of the platoons were ordered to get ready to show their drill. On the *8th* (18th March, 1837 A.D.) the Maharaja inspected the firing and the drill of the platoons along with the *Lat* Sahib (Sir H. Fane) and went to Hazooribagh, where the gunners of the *Lat* Sahib (Sir H. Fane) were granted 2 pairs of *Doshalas* worth Rs. 1,000, 2 pairs of gold bangles worth Rs. 400 and Rs. 1,100 in cash by way of reward. After that Fakir Aziz-ud-din and Rai Gobind Jas went to the *Lat* Sahib (Sir H. Fane) to invite him to a jovial gathering arranged by the Maharaja. The *Lat* Sahib (Sir H. Fane) came with some European ladies on elephants when the night had passed 2 hours and entered the fort *via* Roshanai Gate and felt greatly pleased to see the whole fort lit up brightly with happy illuminations. After that he entered the octagonal tower, where the Maharaja seated him in a chair with great deference. The display of fireworks and the dance and music of the dancing girls became a scene of great pleasure and enjoyment for him, and he felt very grateful to the Maharaja for his banquet and hospitality.

[Page 384] (Five lines of verses omitted.) After that the *Lat* Sahib (Sir Henry Fane) went to his own *Dera* and the Maharaja went to bed.

Proposal about the parade; a letter from the news-writer of Kashmir; arrival of the European ladies before the Maharaja and his grant of jewels to them; an order to Khalifa Nur-ud-din; departure of Sardar Nihal Singh Ahluwalia; a letter to Sardar Jagat Singh; an interview between the *Lat* Sahib (Sir Henry Fane) and the glorious Prince (Kharak Singh); arrangement of floors and floorings for the *Holi*; arrival of the Captain Sahib (C. M. Wade) before the Maharaja; a letter from Sardar Hari Singh Nalwa; departure of Dr. Sahib, Mackeson Sahib and Colonel Carin (Mon. Carron); entertainment of Sultan Mohammad Khan and Pir Mohammad Khan; inspection of the robes of honour of the Sahibs; a robe of honour for Nawab Shah Nawaz Khan; an order to *Kanwarji* (Nau Nihal Singh) to show the parade of his troops to the *Lat* Sahib (Sir Henry Fane); departure of the sons of Raja Ladowala; departure of the glorious Sahibs along with Rai Gobind Jas and Lala Kishen Chand; departure of the reliable persons of the Raja of Patiala; departure of Gurdit Singh; an order to the Raja of Nabha; crossing to the other side of the river.

The Maharaja said to the glorious Chieftains that they had to show their troops to the *Lat* Sahib (Sir Henry Fane) as follows:—1st, *Misldars* of *Zamburkhana* must present themselves; then should come respectively, *Kanwar* Kharak Singh, Raja *Kalan*, Gulab Singh, Raja Sochet Singh, Sandhanwalia Sardars, Sardar Lehna Singh Majithia, Jiwand Singh Mokal, *Jamadar* Khushal Singh, and the troops constituting the camp of the *Ghorcharas*. Accordingly they

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presented themselves before the glorious Sahibs and afforded them great pleasure.

A letter from the news-writer of Muzaffarabad intimated that Zabardast Khan and Najaf Khan of that place had kindled up the fires of fighting and bloodshed against the zamindars, who were themselves a source of great annoyance. It further stated that Gulab Singh had been appointed with a platoon from Kashmir to engage in war, which resulted in the death of the son of Raja Zabardast Khan and the flight of the opponent from the field and the victory and triumph of *Khalsaji*. **[Page 385]** On hearing the contents of this letter the Maharaja ordered a discharge of the *Topkhana* and gave a pair of gold bangles to the bearer of the letter.

On the *9th of Chet* (19th March, 1837 A.D.) the glorious Sahibs presented themselves to the Maharaja together with some European ladies and the Maharaja appointed the mother of the glorious Prince (Kharak Singh) the one given to veil behind the screens of chastity, and other ladies of the royal household to meet them and talk to them separately, and granted them some jewels and cash as farewell gifts.

An order was given to Khalifa Nur-ud-din, stating that Durga Singh Nihang was imprisoned in the camp of Gulu Khan only because he beat the man of *Lat* Sahib (Sir H. Fane) with something like a stick, and ordered him not to allow anybody to enter the town, and that definite and decisive order should be given at every gate of the town that, if any *Akali* would enter the town and cause any kind of inconvenience to the men of the Sahibs, Rs. 1,000 would be deducted from the salary of the gatekeeper.

On the *10th* (20th March, 1837 A.D.) Sardar Nihal Singh Ahluwalia was allowed to depart with a grant of one special horse, 11 garments, some jewels to him and a valuable robe of honour to Lala Kanhya Lal, his *Vakil*.

A letter was issued to Sardar Jagat Singh to go out 3 *kos* to receive, with due respect, Burnes Sahib on his return from Dera Ghazi Khan to Dera Ismail Khan, to enquire after his health in a friendly manner, to grant him sweetmeats and other requisites of entertainment demanded by the Sahibs upto the value of Rs. 11 with Rs. 525 in cash, and then to take a letter of satisfaction from them regarding his good services and to send the same over to the Maharaja.

An emphatic order was issued to Prince Kharak Singh, Sardar Mangal Singh and Chet Singh to present themselves to the Maharaja in most suitable garments and decorated with jewels at the time when 3 or 4 hours of the day be left for meeting the *Lat* Sahib (Sir H. Fane). Accordingly the said *Sahibzada* (Kharak Singh) came there. The *Lat* Sahib (Sir H. Fane) and the Captain Sahib (C. M. Wade) came from the other side. The Maharaja received them with respect, seated them in chairs and a happy interview took place, wherein they talked with a view to strengthening unity and friendship, which greatly pleased the Maharaja. **[Page 386]**. After that the *Lat* Sahib (Sir H. Fane) took leave from the Maharaja and left for his *Dera*.

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On the *12th* (22nd March, 1837 A.D.) the staff-in-charge of the floorings was ordered to arrange artistically white carpets for the occasion of the celebration of the blessed *Holi*, and the Maharaja sent Fakir Aziz-ud-din and Rai Gobind Jas to fetch the *Lat* Sahib (Sir H. Fane) to attend the celebrations. On the arrival of the *Lat* Sahib (Sir H. Fane) the celebration of the *Holi* acquired the greatest element of pleasure and, through the reddish dust-storm caused by the profuse use of lac-dye, the very face of the earth looked red. Rai Gobind Jas and Fakir Aziz-ud-din accompanied by the Captain Sahib (C. M. Wade) and Mackeson Sahib expressed their innermost ideas regarding the opening of navigation in the river Sindh, about the establishment of cantonment at Shikarpur, and regarding the recommendation of Shah Shuja-ul-Mulk. After that a friendly letter was submitted to the Captain Sahib (C. M. Wade) acknowledging the arrival of the *Lat* Sahib (Sir H. Fane) on the occasion of the marriage and purporting to strengthen the foundations of unity and friendship. The Captain Sahib (C. M. Wade) liked the contents and kept the letter with himself.

A letter from Sardar Hari Singh spoke of the kindling up of the fires of fighting and bloodshed in the suburbs of Jamrod, of the Afghans of the Dera Haji Kakar and Saadat Khan being wounded or killed, of the flight of some of the men, and of the rolling on the bed of death of some *Singhs*. In reply to it he was informed that Raja Gulab Singh, Sardar Lehna Singh and other glorious Chieftains were soon leaving for Peshawar and that the Maharaja himself was also proceeding in that direction for pastime and hunt and for inspiring awe.

On the *15th* (25th March, 1837 A. D.) one Sahib, the Dr. (Murray) Sahib and Mackeson Sahib presented themselves to the Maharaja along with Colonel Corin (Mon. Carron) and talked for a while about mutual friendship and in the end the Maharaja allowed them to depart with a grant of a robe of honour consisting of 7 garments, one quiver and one bow to everyone of the Sahibs.

News of the arrival of Sardar Sultan Mohammad Khan and Pir Mohammad Khan on the other side of the river Ravi became known to the Maharaja, who ordered their camp to be set up in Lahore. They were granted Rs. 3000 for entertainment in addition to one hundred trays of sweets and were told that their happy interview would take place after the departure of the *Lat* Sahib (Sir H. Fane).

On the *16th* (26th March, 1837 A.D.) Misr Beli Ram presented to the Maharaja, according to order, huge special Persian guns set in gold cases, bejewelled ornaments, many garments and other things to be given to the *Lat* Sahib (Sir H. Fane), **[Page 387]**. All the glorious Chieftains inspected those special things of the Maharaja's choice and the Maharaja ordered them to be taken back to the *Toshakhana* and to be presented again at the time of the departure of the *Lat* Sahib (Sir H. Fane).

Nawab Shah Nawaz Khan of Dera Ismail Khan presented himself to the Maharaja, was granted a robe of honour consisting of 14 garments, a pearl necklace, and a turban-gem as a farewell gift with 7 garments and 2 jewels for his son and was allowed to depart.

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Kanwar Nau Nihal Singh was ordered to equip most fittingly the triumphant troops with all sorts of equipment, ornaments, bejewelled gold saddles and so on to show their parade to the *Lat* Sahib (Sir H. Fane) in such a fine style that it may strike astonishment in the eyes of onlookers and others, who might come to hear of it. As the respectable *Kanwar* (Nau Nihal Singh) was blessed by the sun-shine of glory and the shadow of the favour of God, he showed great smartness and form in the display of spear from horseback, and presented beautifully decorated horses with golden bejewelled saddlery and harnesses among the front row of his horsemen, *Zamburaks*, horse and foot soldiers in drill and then in parade that the *Lat* Sahib (Sir H. Fane) was moved by his sense of appreciation to say to the Maharaja Sahib that it was a matter of great congratulations that he was worthy of being regarded the retina of Kingship and that he was a very capable man of superior calibre and deserved the greatest favour and attention.

On the *18th* (28th March, 1837 A.D.) *Kanwar* Sahibs (Kharak Singh and Nau Nihal Singh) and Raja Ajit Singh Ladowala were allowed to depart with the grant of a robe of honour consisting of 7 garments, and 2 pieces of jewellery as a farewell gift to everyone of them, and great regard was shown for their previous relations of heart-felt affection.

Fakir Aziz-ud-din and Rai Gobind Jas presented themselves to the Maharaja, who ordered them to make the glorious Sahibs depart according to the advice and proposal of the Captain Sahib (C. M. Wade), who was his sincere well-wisher and honest and faithful friend of long standing. With his consultation they were to prepare and present a detailed list of all of them, by name, according to their rank and positions ; with a statement of fine garments etc. to be given to each of them. Accordingly a list of farewell gifts was prepared in consultation with the Captain Sahib (C. M. Wade). After that all the glorious Sahibs and the *Lat* Sahib (Sir H. Fane) went to see the Maharaja according to the latter's wish. The Maharaja thanked them in terms of gratitude for their attending the marriage of *Kanwarji* (Nau Nihal Singh) and added that he could not express his feelings in writing ; he ended with a prayer for their continued prosperity.

[Page 388] The *Lat* Sahib (Sir H. Fane) said that he would describe in London his praiseworthy virtues, his courteousness, his equipment of troops, the prosperity of his country and the devotion of his subjects to him, and added that he thanked him for the gratifying entertainment, hospitality and regard which the Maharaja showed towards them in such a sustained manner, and that he would not forget all that as long as he lived, and finally that he would for ever cherish the memory of the Maharaja as of a King of great virtues. He further said that the Sahibs, who were the greatest travellers of the time and had reached all corners of the globe, had never come across any other ruler like him in wisdom, intelligence, good sense, gentleness, generosity, and kindness, etc. He further added that it went without saying that the treaty and agreement between them would remain firm and strong from generation to generation, and that that marriage and their visit will remain for ever a memo-

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rable event. After that the glorious Sahibs received the robes of honour and other things and then departed. *Kanwar* Sher Singh went with them to see them off, and on the *19th* (29th March 1837 A.D.) they left for Ferozepur. Rai Gobind Jas and Lala Kishen Chand each was granted a robe of honour consisting of 7 garments, a pair of gold bangles and Rs. 500 in cash and a *Doshala* and a pair of gold bangles each were given to Lala Ram Dial, Suthar Mal, news-writer of the Captain Sahib (C. M. Wade), and the other *Vakils*, who had accompanied him. Sher Singh and the other reliable persons of the Raja of Patiala were granted valuable robes of honour and some cash as farewell gifts and were allowed to depart.

Guru Sadhoo Singh left for Kartarpur according to his old custom along with the *Granth Sahib* after receiving 11 fine garments consisting of *Doshalas*, brocade, red silk, a turban and so on and 2 pieces of jewellery, one pearl necklace, one turban gem and one horse with a gold harness as a farewell gift, and an order to realise, as usual, entertainments for the *Granth Sahib* at Amritsar, Wirowal, and other places.

Fakir Aziz-ud-din went to Raja Jaswant Singh of Nabha and told him verbally on behalf of the Maharaja that the latter was going to Amritsar on the blessed day of *Baisakhi* after spending some time in pastime and hunt, and after enjoying the sacred sight of the *Darbar Sahib* along with him would allow him to depart with great pleasure and added that until the receipt of a letter from the Maharaja he must remain in Lahore.

[Page 389] At about the third quarter of the day the Maharaja went to the other side of the river Ravi for the purposes of a pastime and hunt.

Arrival of the Sarkar in the village Sikhwan and Sheikhupura at about the third quarter of the day; appointment of troops towards Ramnagar, a letter to Lala Sohan Lal Suri, writer of this history; an order to the glorious Prince (Kharak Singh); presentation of the Mazari Zamindars and a visit to *Haran Munara*; arrival of the *Kanwar* of the Raja of Nabha and of Raja Ladowala; a letter from the *Lat* Sahib (Sir Henry Fane) and the Captain Sahib (C. M. Wade); arrival of Vigne Sahib *Farangi* and Dr. Sahib; arrival of the Maharaja at Ramnagar; an order to the Raja of Nabha; departure of Misr Ruplal and the command of the *Topkhana*; appointment of Sardar Fateh Singh Man towards Dera Ismail Khan; departure of the Zamindars of Rohjan, departure of the sons of Sardar Sultan Mohammad Khan and Pir Mohammad Khan; appointment of troops towards Rohtas.

On the *25th of Chet* (4th April, 1837 A.D.) the Maharaja reached the village of Sikhwan, and entered Sheikhupura on the *27th*, the blessed day of *Naurata*, 1894 *Sambat* (6th April, 1837 A.D.). The Raja *Kalan* said that in the town of Sheikhupura there were many hostages and that on the blessed day of *Naurata* the setting free of prisoners was very essential. The Maharaja said that setting free of prisoners in reality meant that he should set free hostages from Jammu, and added that it did not look nice to advise others and not to act accordingly. It was stated that hostages were

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present there along with 2 companies from Mankera. The Maharaja replied that the hostages might be thrown into the well and the company into the river. It was further asked where an encampment for the Maharaja might be set up. He replied that it should be done upon his tongue. An order was issued to Misr Sukh Raj, the regiment, the *Topkhana*, Ventura Sahib and Court Sahib to depart towards Ramnagar.

A letter was issued to Lala Sohan Lal Suri, the writer of this history, to give a full account of the marriage of *Kanwar* Nau Nihal Singh, the visit of the *Lat* Sahib (Sir Henry Fane) and of the Rajas of the Cis-Sutlej territory. The total expenditure, and the friendly and jovial gatherings at Shahlabagh and the Octagonal Tower were to be included in his history, and that he should then present himself to the Maharaja to read it out to him.

An order was issued to the glorious Prince (Kharak Singh) to cover the stages of the journey and to establish himself firmly at Ramnagar.

Mahabat Khan, Mastan Khan and other *Zamindars* **[Page 390]** of Kan, Rohjan and Masari came and presented one horse to the Maharaja, who inquired after the condition of their country. On the *28th* (7th April, 1837 A.D.) the Maharaja visited *Haran Munara* and the tank, which the old kings had built at great expense.

It was stated that the son of the Raja of Nabha had arrived to see the Sarkar. Sardar Lehna Singh Majithia was appointed for his reception and he brought him into the presence of the Maharaja. After that the Raja Ladowala was called with great courtesy and welcome. Rs. 1,100 were given to the *Kanwar* of Nabha for entertainment and Rs. 500 were sent to the camp of Raja Ajit Singh Ladowala. After that the said *Kanwar* had the honour of an interview with the Maharaja through Sardar Majithia. He made a *Sarwarna* of Rs. 500 and offered one horse and one elephant with a seat. The Maharaja enquired after his health and talked of friendship and allowed him to leave for his camp.

A letter from the *Lat* Sahib (Sir Henry Fane) stated that *Kanwar* Sher Singh was a brave and courageous man and a very fit person for discharging all kinds of duties connected with Kingship and recommended that he must be carefully looked after and kept in mind in view of their mutual friendship. After that a letter from the Captain Sahib (C.M. Wade) stated that the *Kardars* of the territory on the other side of the river Sutlej, belonging to *Kanwar* Sher Singh, showed delay and procrastination in the payment of revenue, and added that for that reason the said *Kanwar* took leave from the *Lat* Sahib (Sir Henry Fane), left his presence, and went to engage himself in settling the affairs of his country, according to the advice of the *Lat* Sahib (Sir Henry Fane), and added that it was all done in a friendly way.

On the *31st* (10th April, 1837 A.D.) Vigne Sahib *Farangi* and Dr. Sahib presented themselves to the Maharaja in the village of Chhina. He made them sit in chairs and enquired from them many things about the countries of China, Indo-China and other kingdoms, and about the snowfall and temperature of Kabul and Kashmir.

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On the *1st of Baisakh* (11th April, 1837 A.D.) the Maharaja performed a *Sankalp* of Rs. 7,500 in cash, 2 elephants, some horses, and several suits of clothes, and entered the village of Udowali. From there he went to the town of Akalgarh on the *2nd* (12th April, 1837 A.D.), where Ram Chand, grandson of *Diwan* Sawan Mal, presented him Rs. 500 and one horse. On the *3rd* (13th April, 1837 A.D.) the Maharaja rode from the town of Akalgarh and went to Ramnagar, where Ventura, Court and Allard Sahibs presented themselves to the Maharaja, who enquired from them whether the *Risala* regiment that had gone with *Kanwar* Sher Singh had returned or not. They replied in the negative. The Sarkar said why had that *Risala* regiment been left with *Kanwar* Sher Singh without the order of the Maharaja and ordered that 15 days' salary be deducted from their pay.

[Page 391] On the *5th* (15th April, 1837 A.D.) an order was issued to Rai Hazara Singh, *Vakil* of the Raja of Nabha, asking him to inform the said Raja to see the Maharaja after covering the distance of the journey just after his finishing with the sacred bath on the blessed *Baisakhi* day, and added that he (Raja) would be allowed to depart after that.

A sort of dispute arose between Sardar Majithia and Misr Beli Ram regarding the country of the *Doaba*. The said Misr differed from the said Sardar and the quarrel developed. *Bhai* Gobind Ram, who was a man of clean conscience and steady disposition, explained the whole situation to the Maharaja as a piece of good service to him with many words about the faithfulness, loyalty, sacrifices and well-wishing of the said Misr. As the word of the said *Bhai* produced always an indelible mark on the mind of the Maharaja, just like an engraving on a stone, Misr Rup Lal was granted one elephant, with a *Doshala* and a sword and was allowed to leave for Jullundur.

As Sultan Mohammad, *Darogha* of the big *Topkhana*, had developed the habit of excessive drinking to such an extent as to remain most of the time intoxicated, the command of the *Topkhana* was made over to Lehna Singh Majithia and an order was issued to all the *Jamadars* of the *Topkhana* to remain obedient and loyal to the said Sardar (Lehna Singh) and to march and halt according to his orders.

Kanwar Nau Nihal Singh requested for the appointment of some chieftain with adequate forces to go over to Dera Ismail Khan for the settlement of its affairs and added that he would only carry on satisfactorily the control and administration of Peshawar. Thereupon Sardar Fateh Singh Man was granted a robe of honour consisting of one *Doshala* and also an estate worth Rs. 12,000 per annum in the district of Peshawar and was allowed to leave for Dera Ismail Khan.

Raja Gulab Singh was granted a robe of honour consisting of one *Doshala*, one horse with a gold saddle and a sword and was ordered to establish his sway in all the four *Taʿaluqas* of Jalalpur, Chandiot, Pindi Bhatian and Jhang Sial, included in the territory of *Dewan* Sawan Mal. Misr Sukh Raj was appointed to make collections from the country and was granted Rs. 500.

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On the *9th* (19th April, 1837 A.D.) Habibullah Khan and Bairam Khan, *Zamindars* of Rohjan, Kan and other places came to the Maharaja, who granted them valuable robes of honour, some pairs of gold bangles and ordered them that they should come to pay up their tribute only in obedience to the order of the said *Dewan* (Sawan Mal)

The sons of Sardar Sultan Mohammad Khan and Pir Mohammad Khan were granted Rs. 500, some valuable *Doshalas* and pairs of gold bangles as farewell gifts and were allowed to depart.

An order was issued to Misr Sukh Ram, Ventura, Allard and Court Sahibs to march from Ramnagar, to cross the Chenab and to establish themselves firmly at Rohtas.

[*Page 392*] **Fixture of an additional revenue upon the country of Dewan Sawan Mal ; a letter to Raja Gulab Singh, ordering non-interference ; an order to Ram Chand ; additional revenues for the countries of Akalgarh ; additional revenue for the country of the** *Doaba* **; appointment of troops to the other side of the river ; dispute and fighting between the men of Raja Gulab Singh and those of Dewan Sawan Mal ; a letter from Sardar Hari Singh ; grant of large sums of salaries to the troops ; proposal for the appointment of** *Kanwar* **Nau Nihal Singh ; grant of robes of honour to Sardar Sultan Mohammad Khan and Pir Mohammad Khan ; departure of the grandson of Raja Sansar Chand ; appointment of** *Kanwarji* **(Nau Nihal Singh) to proceed towards Peshawar along with Sardar Tej Singh, the** *Topkhana* **of Allard, Court, Avitabile, Sardar Attariwala,** *Jamadar* **(Khushal Singh) and Raja Gulab Singh ; grant of a robe of honour to Dewan Sawan Mal ; departure of the Maharaja from Ramnagar and his arrival in Gujrat.**

During these days about Rs. 1,25,000 were fixed as additional revenue for the four *Ta'aluqas* of the country of *Dewan* Sawan Mal and Ram Chand, grandson of the *Dewan*, accepted it in writing. A letter was issued to Raja Gulab Singh not to interfere with the country of *Dewan* Sawan Mal at all and at the same time an order was issued to Ram Chand to accept in writing also the additional revenue for Akalgarh, Sayyedwala, Khark and Kot Kamalia, adding that, in case he did not want to accept it, he must inform the Maharaja at once. He replied that he had written all about it to the *Dewan* (Sawan Mal) and was expecting a precise answer from him very soon.

A letter was issued to Sardar Fateh Singh Man to establish himself firmly in Isa Khel, to build an impregnable fort there, to demand and collect revenue from the Maliks of Bannu, Moorath, Laki and other places and to distribute salaries among the platoons with him. He submitted an humble letter, asking for the appointment of more troops. As it was coustomary with the Maharaja to complete every enterprise which he undertook, he became determined about the imposition of the additional revenue. Misr Beli Ram and others cleverly tried to escape the enhancement of revenue of the *Doaba*, but when they saw the Maharaja was determined to exact it, they reluctantly gave in writing their acceptance

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for Rs. 50,000 as the additional revenue for the country of the *Doaba*, and thus saved themselves from the interference of the Maharaja.

[Page 393] An order was issued to the troops of the *Ghorcharas Khas*, to those of Dewan Tara Chand, to the *Charyari* troops, and to the regular horsemen of Raja Hira Singh to cross to the other side of the river.

Raja Gulab Singh went near Rampur and asked soldiers of the said Dewan to hand over the fort to him. Those who really deserved to keep it engaged themselves in fighting and bloodshed. Several were wounded or killed on both sides. On the *11th of Baisakh* (21st April, 1837 A.D.) a letter from Sardar Hari Singh intimated that Mohammad Afzal Akbar, Shirin Khan, Haidar and Akram, a nephew of Dost Mohammad Khan, had reached the foot of the fort of Jamrud, had set up an entrenchment, and an action by artillery ensued from both sides. He further added that out of courage, daring and bravery, he had encamped in the garden of Ali Mardan Khan, had set up *Topkhana* in the best possible manner upon the hillock and was busy in the repair of the ramparts of the fort, which had been demolished by the balls of the cannons of the enemy, adding that *Khalsaji* (Sikh troops) were showing great enthusiasm by the blessing of the enemy-trampling glory of the Immortal God and on account of the good fortune and the guidance of the ascendant star of the Maharaja. He further added that the evil-minded had marched from the Khaibar Pass and had established themselves at one *kos* from the fort of Jamrud in the direction of Peshawar and had cut off all communications between the people of the fort and the outsiders, and added that there was no water in the fort and its supply was most essential. He further added that he had fixed the *19th* (29th April, 1837 A.D.) as the time of his departure in that direction and that, if fighting and bloodshed would take place in an open field, he would prefer it and, in case the evil-minded turned their face away from opposition and retired to the corner of the mental torture, he would go back to the fort and set at rest the minds of the besieged and the deserving. The Maharaja said that the glorious chieftains and troops of horsemen and footmen must leave in that direction, cover the long stages of the journey in company with *Kanwar* Nau Nihal Singh, and further ordered that Rs. 62,000 be realised from the collection of 12 lakhs made by Raja Gulab Singh for the *Charyari* horsemen, and that Rs. 60,000 be realised from Avitabile for the 4 platoons, special regiment and the *Topkhana* of Mian Ilahi Bakhsh, the gunner, and that Rs. 53,000 be realised from him (Avitabile) also for the 4 platoons of Misr Sukh Raj and the *Topkhana* of John Holme. *Kanwarji* (Nau Nihal Singh) was ordered to cross to the other side of the river along with his troops and Sultan Mohammad Khan and Pir Mohammad Khan each were granted valuable robes of honour consisting of 11 garments with one elephant with a silver seat, 2 horses and 2 pieces of jewellery to his sons in addition to robes of honour for the men who accompanied them and ordered them to go to Peshawar with *Kanwar* Nau Nihal Singh to render good services.

[Page 394] Randhir Chand, grandson of Raja Sansar Chand,

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presented himself to the Maharaja, according to his order, and was allowed to depart with a farewell gift of a robe of honour consisting of 11 garments, 2 pieces of jewellery and one horse.

On the *17th* (27th April, 1837 A.D.), early in the morning, the tent without poles of the Maharaja was sent to this side of the river Chenab, bag and baggage, and the Maharaja ordered Sardar Tej Singh with his platoon, Gulu Khan of *Topkhana*, troops of horsemen and *Ghorchara Khas*, Sardar Sham Singh Attariwala, Sardar Lehna Singh Majithia, Allard, Ventura and Court, *Jamadar* Khushal Singh with horsemen and troops of orderlies and Raja Gulab Singh to march towards Peshawar along with *Kanwar* Nau Nihal Singh, at a speed of 28 *kos* for horsemen, 15 *kos* for footmen, and five days only for *Jamadarji* (Khushal Singh) to reach there.

On the *18th* (28th April, 1837 A.D.), on the bank of the river Chenab, *Kanwarji* (Nau Nihal Singh) was given one elephant with a gold seat, Rs. 12,000 to meet the expenses of *Bela* (axeman), 15 garments and 5 articles of jewellery as a farewell gift and was ordered to go to the other side of the river, to act according to the counsel and advice of the glorious chieftains and to be careful to act with due patience and steadiness and never to indulge in haste and rashness in any undertaking.

An order was issued to Missar Beli Ram to send without any procrastination or delay one robe of honour consisting of 15 garments, 3 pieces of jewellery and one elephant with a seat to Dewan Sawan Mal through some proper and reliable person. The Maharaja ordered the march of his royal standards from Ramnagar on the *19th* (29th April, 1837 A.D.), spent the night at Chari Kala, crossed the river, reached Kunjah and set up his camp in the garden of Dewan Kirpa Ram on the *20th* (30th April, 1837 A.D.), where Nanak Chand and other grandsons of Dewan Moti Ram offered him Rs. 500 for his entertainment. At about the third quarter of the day the Maharaja left that place, spent the night at Barooka and entered the *Baradari* of Gujrat on the *21st* (1st May, 1837 A.D.), where a discharge of *Topkhana* took place.

A letter from Ventura Sahib and and its reply ; a letter to the chieftains appointed at Peshawar ; construction of a bridge over the river Attock ; news from Peshawar ; a letter from Sardar Hari Singh ; appointment of the Raja *Kalan*, Raja, Sochet Singh and others [*Page 395*] **; an order to *Kanwar* Partab Singh to protect Lahore ; and to Sardar Nihal Singh Ahluwalia to protect Amritsar ; an order to the Prince (Kharak Singh) to make the Raja of Nabha to cross the river ; a letter from Sardar Sultan Mohd. Khan and Pir Mohammad Khan ; departure of the Maharaja from Gujrat ; his crossing the river Jehlum and his arrival at Rohtas ; a letter to *Kanwar* Sher Singh ; a letter from Sardar Hari Singh ; a letter to the Captain Sahib (C. M. Wade) ; a letter to Rai Gobind Jas ; presentation of the glorious Prince (Kharak Singh) and his appointment with Sardar Sultan Mohammad Khan and others ; a letter to the *Kardars* of Rawalpindi ; a letter to the Raja *Kalan* and Sardar Tej Singh ; a letter from**

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the Raja *Kalan* and Sardar Lehna Singh Sandhanwalia ; a letter to *Kanwarji* (Kharak Singh) ; presentation of Avitabile ; a letter from *Jamadarji* (Khushal Singh) ; presentation of Lala Sohan Lal, writer of this history ; appointment of Jawahar Singh towards Peshawar ; admission of Doctor Sahib into the presence of the Maharaja.

A letter from Allard and Ventura Sahib stated that it was impossible to procure materials of war from Lahore so soon, and requested for an order to secure the same from the forts of Rohtas and Attock. Thereupon a letter was issued to the *Thanadars* of those two forts to supply at once all the things required by the glorious Sahibs (Allard and Ventura) and that they would be allowed deductions in their instalments according to the receipts.

A letter was issued to all the glorious Chiefs appointed for Peshawar to reach there at once and the *Thanadars* of Attock were ordered to set up a bridge over the river very soon. News from Peshawar, bearing the date *18th of Baisakh* (28th April 1837 A.D.), along with a letter from Sardar Hari Singh intimated that the evil-minded had carried on an incessant shower of cannon balls upon the walls of the fort all day long, and had thereby demolished utterly one side of the wall of the fort, and that Mehan Singh had lost no time in throwing balls from inside, and that 500 Afghans and some Sardars had rolled upon the bed of death. He further added that at nightfall in darkness many Afghans had come to claim the dead bodies of their comrades and at that time the *Thanadars* discharged balls upon them from inside the fort like the showers of rain. After that the men of the *Thanadars* changed their guise and went to the said Sardar and reported to him that the scarcity of water was being felt most severely in the fort and that the repair of the wall was impossible without the supply of water **[Page 396].** The said Sardar replied that at that time fighting and bloodshed had reached the point of the sword and that 500 men from among the water carriers were being sent to Jamrod with water skins and asked to undertake the repair of the wall. After that he stationed his men at various places for the protection of Peshawar and with folded hands himself got up and said to the *Panth* of the *Singhs* that that was the time of fighting and bloodshed and they must not show the least delay or postponement, adding that though the Maharaja had made a *Sankalp* to him in order to save his troops from war, yet at that time in agreement with one another they must kindle up the fires of war. The *Panth* of *Khalsaji* rejoined that they were ready to sacrifice their lives. The said Sardar further wrote in his letter that he had already written to Sardar Lehna Singh Sandhanwalia for sending his troops towards him and had received the reply that, on account of disturbance and unrest created by the arrival of Haji Kakar, he could neither send his troops nor himself afford to leave for that direction. After that news from Peshawar intimated that great upheaval had taken place in the neighbourhood of Jamrod and Sardar Hari Singh had been wounded. At that very moment on the *24th of Baisakh* (4th May 1837 A.D.) the Raja *Kalan*, Raja Sochet Singh, Sardar Jiwand Singh Mokal, Ajit Singh, Sardar Dhanna Singh Malwai, and Mian Gulu Khan were made to leave for Peshawar and

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a letter was issued to *Kanwar* Partab Singh to establish himself in the *Maidan* of Mian Mir along with Jawala Singh and engage himself in the protection of Lahore, while Sardar Nihal Singh Ahluwalia was emphatically ordered to guard Amritsar. A letter was issued to Prince Kharak Singh to make the Raja of Nabha cross the river Chenab with a show of great respect and to conduct him to the presence of the Maharaja.

A letter from Sardar Sultan Mohammad Khan and Pir Mohammad Khan reached the Maharaja regarding their departure towards Peshawar and they were ordered to stay on for a while. On the *24th* (4th May 1837 A.D.) the Maharaja ordered the departure of his royal standards from Gujrat and reached Khawaspur. On the *25th* (5th May 1837 A.D.) he reached Aurangabad, on the *26th* (6th May 1837 A.D.) crossed the river Jehlum and entered Rohtas. *Kanwar* Sher Singh was sent a letter to protect the town by establishing himself in the garden of Ventura Sahib along with 500 horsemen. News from Peshawar intimated that the said Sardar had fed the Brahmans on the *19th of Baisakh* (29th April 1837 A.D.) on the *Ikadshi* day and had left for the field of battle, where the evil-minded enemy came to oppose him and were killed or wounded in large numbers, leaving behind their *Topkhana* and many other things and had taken to flight.

[Page 397] During these days a mystic Fakir met them and said that victory was for the *Khalsaji* and that Kabul would come into his possession. After that one *Akali* Sikh beheaded that mystic and the other *Singhs* engaged themselves in the plunder of the camp of the Afghans, who were lying in ambush, and rushed upon them like lightning and storm. As it was ordained by the Immortal God, a bullet from the Persian gun struck the said Sardar (Hari Singh) and put an end to his life, and an ignominious defeat befell the army. The said Sardar (Hari Singh) came over to Jamrod and Mehan Singh engaged himself in concealing the news of his death with the result that the news of his death was not known to anybody in the camps of the Sikhs and the Afghans. The Maharaja felt very grieved on hearing this dreadful news and his eyes became wet with tears while he talked about the fidelity and sacrifices of the said Sardar (Hari Singh) from the beginning to the end of his career.

A letter was issued to the Captain Sahib (C. M. Wade) and to Rai Gobind Jas regarding the war at Jamrod, the death of the Sardar, the entrenchment of Jamrod, and the scarcity of water in the fort. After that *Bhai* Gobind Ramji praised Mehan Singh Hazarawala for keeping secret the news of the Sardar's death, for he said it was a most delicate situation and he had dealt with it with great steadiness, and remarked that it was surely expected of him, for the said Sardar had entrusted the fort of Jamrod to him because of his belief in his capacity and fitness. A letter was written out in his appreciation.

On the *27th* (7th May 1837 A.D.), the glorious Prince (Kharak Singh) presented himself to the Maharaja and was granted a yellow tent without poles. An order was given to Sardar Sultan Mohammad Khan and Pir Mohammad Khan to accompany the stirrup of the glorious Prince (Kharak Singh) towards Peshawar and they were

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granted Rs. 1,500 to meet their expenses. An order was issued to the *Kardars* of Rawalpindi and other places to send gun-powder and other ammunitions on horses and mules to Peshawar and the *Kardars* of Raja Gulab Singh and Avitabile were emphatically ordered to collect boats on the ferry of the river Chenab for the crossing of the *Campu-i-Mhala.*

A letter was issued to the Raja *Kalan* and *Jamadarji* (Khushal Singh) to establish themselves on the bank of the river Bara, to keep open the communications between Peshawar and Jamrod, and to supply rations, grain and water to the fort, and they were informed about the appointment of Sardar Sultan Mohammad Khan and Pir Mohammad Khan to accompany the stirrup of the glorious Prince (Kharak Singh).

A letter was sent to Sardar Tej Singh to cover the stages of the journey and present himself as soon as possible to the Maharaja at Rohtas. A letter from the Raja *Kalan* intimated that Fateh Khan Panjtarwala had raised unrest and disturbance near Kailasgarh.

[Page 398] In reply to it a letter was issued to him not to make haste in kindling up the fires of fighting and bloodshed, and to set up his tent in Nahkal and to engage himself in the administration and control of important problems in accordance with the advice of the glorious Prince (Kharak Singh) and *Kanwar* Nau Nihal Singh. A letter from Sardar Lehna Singh Sandhanwalia intimated about the pressing hard of the evil-minded outside the fort on the Shabkadar night, his own firm establishment and stay there, and his distribution of 15 days' rations among his troops. In reply to it the Maharaja ordered him to gird up his loins in the settlement of the affairs of that fort and assured him that the untold favours of the Maharaja were directed towards him. After that the Maharaja said that the said Sardar was considered by the Maharaja as only a baby, but now he had performed a deed of a wise man and had established himself firmly in the fort. He further said that the deceased Sardar was no doubt a wise and a mature man, yet he consigned his life to the Creator by showing bravery and courage and added that though he did not spare anything, even his life, to prove true to the salt of the Maharaja, yet the platoons, the *Jamadars*, and the orderlies put a stain of negligence upon their foreheads by taking to flight and thus belied his faith by not caring for the thousands of large sums of money spent by the Maharaja and by their indulging precipitately in the plundering raid against the Afghans, which was bound to result in their ignominious defeat. After that the Maharaja remarked that Mohammad Khan Khalil had hit the said Sardar with his carbine.

A letter was issued to *Kanwarji* (Kharak Singh) to manage cleverly with his all inclusive watchfulness so that the news about the death of the deceased Sardar may not spread in the country under his control and to make grain and provisions reach Jamrod very skilfully.

After that the Maharaja shouted aloud in anger regarding the Sardars appointed at Peshawar, that they talked big about their bravery and daring in his presence and yet none could manage to make the grain and provisions reach Jamrod.

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Avitabile came and presented 15 ducats as *Nazar* and gave a full account about his *Ta'aluqa*. The Maharaja asked him to pay up the remaining four lakhs and 50,000 rupees and he replied that he had sent towards Peshawar to Ventura Sahib bills to be realised by him and the Maharaja replied that he had done well.

A letter from *Jamadar* Khushal Singh intimated about his arrival at Naushehra, of a sudden attack by Fateh Khan Panjtarwala on the fort Jahangira and the discharge of cannon-balls from both sides. In reply the Maharaja wrote to him that after the settlement of Jamrod Fateh Khan Panjtarwala would be dealt with.

On the *29th* (9th May, 1837 A.D.) Lala Sohan Lal Suri, the writer of this history, presented himself to the Maharaja, who asked him why such a big Sardar had met his death and asked him under the influence of which planet the cup of his life had overflown, and further enquired as to when the evil-minded would retire from the fort of Jamrod. The writer replied that the said event had taken place on account of the complete eclipse in that month and because Mars had entered the Saturn tower (cancer) and was going to enter the Leo on the *5th of Jeth* (16th May, 1837 A.D.). **[Page 399]** He further added that within 4 days from the *Sankrant of Jeth* the mischief-makers would leave the fort of Jamrod and after that they would not reappear. The Maharaja was greatly pleased and awarded him Rs. 100.

Jawahar Singh, son of Sardar Hari Singh Nalwa, left for Peshawar and a letter was issued to the Raja *Kalan* to look after him. The departure of the *Kanwar* of the Raja of Nabha took place with a grant of several fine garments, 3 articles of jewellery, and one horse with gold saddlery to him, and a grant of one elephant and fine robes of honour to his relatives.

On the *30th of Baisakh* (10th May 1837 A.D.) Doctor Sahib came and talked about the hastiness and hurry of Sardar Hari Singh at first, and later on gave an account of the union of the Rajas of Panko, Burma, Nepal, China and Indo-China; after that he was allowed to depart.

Alms and charities on the *Sankrant of Jeth* (12th May 1837 A.D.); despatch of large sums of money towards Peshawar; a letter from *Jamadar* (Khushal Singh) and others and its reply: receipt of the news of conquest and victory; a letter to Captain Sahib (C. M. Wade); a letter to Rai Gobind Jas; a letter to Dewan Sawan Mal and happy *Ardas* to *Bhai* Ram Singh; presentation of Sardar Tej Singh; a letter from Sardar Lehna Singh Sandhanwalia intimating victory and triumph; a letter to *Kanwar* Sher Singh; a letter from the Raja *Kalan* and its reply; departure of the Raja of Nabha; a letter from the Captain Sahib (C. M. Wade); a letter from Court Sahib; arrival of the Maharaja in the camp of the Raja of Nabha: grants of robes of honour to the Sardars of Peshawar: grant of a title to Sandhanwalia Sardar (Lehna Singh); an order to the Raja *Kalan*.

On the blessed *Sankrant of Jeth* (12th May 1837 A.D.) the Maharaja performed a *Sankalp* of a large sum of cash, several suits of clothes, one diamond ring, etc., and sent Rs. 2 lakhs towards

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Peshawar for distribution among the troops according to the following instructions : Camp of *Jamadarji* (Khushal Singh) and Raja Sochet Singh each Rs. 50,000 ; horsemen of Raja Hira Singh, the *Ghorcharas* and Sardar Sandhanwalia each Rs. 25,000 ; Sultan Mahmud Rs. 5,000 ; Ram Singh General Rs. 9,000 ; and the Raja *Kalan* Rs. 28,000. **[Page 400]** A letter from the *Jamadar* (Khushal Singh) and the other glorious chieftains intimated that they were putting up in the garden of Ali Mardan Khan and were proposing to send grain and provisions to the fort of Jamrod in the darkness of night. The Maharaja ordered that they must act cautiously and boldly in executing this plan, and should not allow any kind of haste to influence their action and establish firmly their camp in Nahkal and would be reinforced by the *Campu-i-Muala* and the cannons, if they so desired. News from Peshawar intimated that the evil-minded had taken to flight and had taken refuge at Ali Masjid on the *28th* (8th May 1837 A.D.) and that the triumphant troops had set up their camp at Nahkal on the *29th* (9th May 1837 A.D.), and that during the time that the news of their flight was noised about, grain and provisions had been made to reach Jamrod. The Maharaja ordered the discharge of cannons at once (on hearing this). Raja Jaswant Singh of Nabha came to congratulate the Maharaja and offered Rs. 200 as *Sarwarna*. A letter was issued to the Captain Sahib (C. M. Wade), intimating the conquest and the flight of the evil-minded, and a similar letter was sent to Rai Gobind Jas.

An emphatic order was issued to Dewan Sawan Mal to receive him with great respect and supply him all the requisites for entertainment when Burnes Sahib would reach Multan and to send him to Peshawar under escort of his men and (afterwards) to send a certificate of satisfaction from him to the court of the Maharaja.

A happy *Ardas*, that is to say a happy letter, was sent to *Bhai* Ram Singh, stating that the Maharaja had secured victory by the grace of the Immortal God and by the kind attention of spiritual people, and added that the evil-minded had taken to flight, and asked him to come over to Lahore and spend his time in leisure and comfort. The Maharaja was soon going thither himself, and that at the place where he the (*Bhai*) was the climate was hot and the sun piercing.

Sardar Tej Singh came to the Maharaja on the *2nd of Jeth* (13th May 1837 A.D.) with the officers of the platoons and was ordered to discharge cannons in celebration of the victory on the banks of the river Jehlum. A letter from Sardar Lehna Singh Sandhanwalia intimated the flight of the evil-minded from the *Doaba* whereupon Rs. 100 and a suit of clothes were granted to the men of the said Sardar.

A letter was issued to *Kanwar* Sher Singh to capture the thieves from Kot Kapura, who had committed thefts in his territory in the district of Mubarikpur, and to send them over to Batala. A letter from the Raja *Kalan* stated that the troops of Sardar Hari Singh were well-equipped and well-organised and that his son was proving very brave and worthy of his appointment with Mehan Singh, and then asked the Maharaja to grant him a robe of honour. He also remarked that the wall of the fort of Jamrod had been repaired.

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[Page 401] In reply to it the Maharaja ordered that it should be announced all over the *Darbar* that the Maharaja was going to grant personally, with his own hand, the robe of honour about the death of the said Sardar, because the heart of the receiver is expected to become elated on receiving such a grant at his hands, and added that in this way the arrangement of *Nazrana* proves effective instead of its being tampered with and the knowledge of the amount also reaches the Sarkar accurately. On the *6th* (17th May 1837 A.D.) the Raja of Nabha was granted a robe of honour consisting of 21 garments, one horse and one elephant, and also one elephant was granted to his companions and he was then allowed to depart.

A letter from the Captain Sahib (C. M. Wade) reached through Ganga Singh and intimated the intention to purchase mules from the country under the protection of the Maharaja, who ordered the *Kardars* of Dhanni to purchase them economically and send them without tax. He then granted a pair of *Doshalas* to Ganga Singh.

A letter from Court Sahib stated that he had killed or wounded, with the balls of his cannons, many of the ill-fated Afghans, who opposed him near the Khyber Pass and the rest of them took to flight and retired farther than Ali Masjid.

On the *7th* (18th May 1837 A.D.) the Maharaja went to the camp of the Raja of Nabha, who received him with great respect, and granted 19 garments, 2 pieces of jewellery, one horse and one elephant to him, to Raja Hira Singh 11 garments, one article of jewellery, and one horse, to *Bhai* Gobind Ram 9 garments, to Sardar Tej Singh 7 garments, to the Raja *Kalan* 11 garments, to Fakir Aziz-ud-din 7 garments, to Lala Sarda Ram 7 garments, to Ram Singh General 7 garments, to both the *Granth Sahibs* 14 garments and so on to the *Gadwais* and other attendants. The Maharaja gave Rs. 250 to his men and went to his own camp and sent the following robes of honour to Peshawar in honour of his victory : Sardar Lehna Singh Sandhanwalia 11 garments, 2 pieces of jewellery, and one horse ; Bajhatar Singh, Charat Singh, Ishar Singh and Mehan Singh Manawaria 7 garments each ; and a reliable person from Misr Beli Ram was made to go with those robes. The Maharaja granted the title of *Ujjal Didar*, *Nirmal Budh*, *Sardar-i-Bawaqar* to Sardar Lehna Singh Majithia *Hizbar-i-Jang* for his meritorious services and ordered the Raja *Kalan* to distribute 21 suits of clothes sent to him among the glorious Sardars.

[*Page 402*] **A letter from the Raja *Kalan* ; a letter from the Captain Sahib (C. M. Wade) ; news from Hazara ; grant of a robe of honour regarding Peshawar to Avitabile ; a letter to Raja Gulab Singh ; grant of the *Thanadarship* of Sumergarh to Sardar Attar Singh and Dharam Singh ; an order to the *Arbabs* of Peshawar ; the Raja *Kalan*, the *Kanwar* Sahibs (Kharak Singh and Nau Nihal Singh), Ventura Sahib and Allard Sahibs ; a letter from the Raja *Kalan* ; a letter to Sardar Nihal Singh Ahluwalia ; a letter to Raja Gulab Singh and a letter from the Captain Sahib (C. M. Wade) ; *Lat* Sahib (the G.-G.) ; and Clerk Sahib ; a letter to the Raja *Kalan* ; talks about the Maharaja ; presentation of the *Munshi* of the**

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Captain Sahib (C. M. Wade) ; a letter from Allard Sahib and others ; a letter from Mackeson Sahib ; a letter from the news-writer of Amritsar ; presentation of the Maharaja before Baba Bishan Singh ; construction of the fort of Fatehgarh ; a letter to *Kanwar* Sher Singh ; a letter from Raja Gulab Singh ; presentation of the Maharaja before Lachhmi Nath.

A letter from the Raja *Kalan* intimated that, by the grace of the Immortal God, the affair of Peshawar had come to an end and asked the Maharaja to appoint anyone of the glorious Sardars he liked for the administration of Peshawar. A letter was issued in reply to it, asking him to state in detail which of the Sardars went forward with the deceased Sardar to give battle to the enemy and which of them shirked and lagged behind.

A letter from the Captain Sahib (C. M. Wade) expressed his great sorrow on hearing the sad news about the deceased Sardar, who was a big Sardar and a bold and daring man.

News from Hazara stated that Jiwand Singh, brother of Mehan Singh, had reached Hazara, and a discharge of cannons had taken place on the occasion when he set the minds of the people of that country at rest against all dangers from the evil-minded Painda Khan. A robe of the *Kardari* of Peshawar, consisting of 11 garments, was granted to Avitabile with a pair of gold bangles while the *Arbabs* of Peshawar were ordered to present themselves before the said Sahib ; give him an account about the prosperity of the people as regards the previous and the current years, and they were ordered to pay up the balance and enthusiastically make collections in future. A letter was issued to the Raja *Kalan* and the *Kanwar* Sahibs (Kharak Singh and Nau Nihal Singh), informing them that the duty of collecting revenue from Peshawar had been given to the aforesaid person. A letter was issued to Ventura Sahib, Allard Sahib and others to call back the soldiers from Ram Kot, Sumergarh, Kailasgarh, Jamrod, and other forts before the establishment of Avitabile at Peshawar. A letter was issued to Raja Gulab Singh to establish himself firmly at Isafzai with 1,200 horsemen, 25 swivels, 3 platoons and a *Topkhana*.

[Page 403] Sardar Attar Singh Kalawala and Dharam Singh were granted a pair of *Doshalas* each and were granted *Thanadarship* of Sumergarh.

Sardar Tej Singh requested for the grant of a title through *Bhai* Gobind Ram and, out of regard for the respectable *Bhai*, the Maharaja granted him the title of *Ujjal Didar, Nirmal Budh, Sardar-i-ba-waqar, General-i-Awwal Samsam-ud-daula, Safdar Jang Bahadur*. A letter from the Raja *Kalan* intimated that he had set up a new fort on a huge mound near Jamrod and named it Fatehgarh. The Maharaja approved of this.

Sardar Nihal Singh Ahluwalia was ordered to present himself to the Maharaja after covering the stages of the journey in great haste, and Raja Gulab Singh was sent a letter to look to the control and administration of Isafzai.

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On the *17th* (28th May 1837 A.D.) letters from the *Lat* Sahib (the G.-G.) and Clerk Sahib emphasised the strength of unity and friendship and a letter from the Captain Sahib (C. M. Wade) dealt with the good services of Sardar Lehna Singh on *Shabkadar* night and appreciated his determination and the defeat he inflicted upon the enemy. The Maharaja remarked that the Captain Sahib (C. M. Wade) was a sincere friend of long standing.

A letter was issued to the Raja *Kalan*, asking him to present himself with *Jamadar* Khushal Singh to the Maharaja and to leave Raja Gulab Singh, Jiwand Singh, Sardar Dhanna Singh Malwai, Sardar Lehna Singh Majithia and Sardar Sandhanwalia to stay at Peshawar for five months upto the blessed *Dussehra* day, to let Raja Sochet Singh proceed towards Ramnagar and to fetch troops of horsemen and Orderlies of the *Topkhana* along with him with a statement, name by name, of those who had been left behind in the field, and ordered him to discharge a *Topkhana* in his *Dera* near Jamrod to make the evil-minded fly still farther away. The Maharaja said that Lala Sohan Lal Suri, writer of this history, was a very capable man and added that whatever he had said turned out to be true, which showed that he was gifted with rare learning and that all the others, who made similar statements, had proved false. He further said that Pandit Madhsoodan had told him that Mars had entered Jamrod and the fort would not exist any longer, while Lala Sohan Lal, author of this history, had told him that the mischief-makers would run away, and he had proved true. After that the Maharaja said that the deceased Sardar had served the Brahmins with a feast on the *Ikadshi* day and had set out the same day on the campaign.

[Page 404] The Maharaja further said that the said Sardar uttered at that time, "Today is *Ikadshi* day, and such good days seldom occur so opportunely. Today I have to oppose the Afghans and thus to justify the truth of my fidelity to the Maharaja and the repayment of old favours shown to me." The Maharaja further said that as soon as he became wounded and was taken into the fort he gave four pieces of advice by way of his will. "(1) Make all the *Sadhus*, Brahmans and Fakirs who are with me depart; (2) arrange for the marriage of my daughter (3) remain true to the salt of Mehan Singh and other troops in the battle of Jamrod; (4) keep secret the news about my death." The Maharaja further said that Mehan Singh was certainly a brave, courageous and cool-headed person, for he delivered the message of the deceased Sardar to the troops as words from the mouth of a living person, to remain firm and strong in the field of battle, and afterwards, when his brother Jawahar Singh died, he burnt the remains of the said Sardar, declared them to be those of his brother, and in this act he showed an example of rare courage.

Munshi Salim-ullah, a reliable person from the Captain Sahib (C. M. Wade), came with a letter from him to the Maharaja, who enquired after the health of the Captain Sahib, and, on learning that it concerned the supply of some goods from Kashmir, he sent a letter to the *Nazim* of that place, informing him that the reliable person of the Captain Sahib (C. M. Wade) was reaching there and that he was

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to look after him and help him personally in the achievement of his object on account of the great friendship which existed between the two States. A letter from Allard, Ventura and Court intimated that 11 platoons and 2 regiments were sufficient for the management of Peshawar and added that, by the grace of the Immortal God, they were confident that the mischief-makers would never come there again to kindle the fire of fighting and bloodshed. The Maharaja was pleased to receive it.

A letter from Mackeson Sahib congratulated the Maharaja on his victory and on the flight of the evil-minded. The Maharaja sent a reply that owing to their friendship he could not expcet him to feel less pleased than himself.

From the news from Amritsar it became known that some reliable persons from the Raja of Nepal had arrived there with some presents. The Maharaja said that he would receive them on his arrival in Lahore, and sent an order to Khalifa Nur-ud-din to protect them and provide them with entertainment. **[Page 405]** On the *25th* (5th June 1837 A.D.) the Maharaja presented himself before *Baba* Bishan Singh, made a prostration to him, gave him Rs. 250 as *Ardas*, enquired after his health, and allowed him to depart.

The country of Sardar Hari Singh, the deceased, was described on the paper to include Hazara, Phukli (Phulki) Dhatoor, Khanpur, Kolra, Kachhi, Bannu, Kalarghar, Nurpur, Mitha Tiwana, Chalayar and the territory of Gujranwala. A letter was issued that the revenue of the spring crop be kept on trust.

News from Peshwar stated that a tank and a well had been discovered on the mound where the new fort had been built and the people said that there used to be a fort built by Raja Man Singh, which had been destroyed long ago. In reply to it the Maharaja ordered that the fort must be made very strong and firm.

A letter from *Kanwar* Sher Singh stated something about the engagement of Prince Partab Singh and the Maharaja replied that if the Raja of Patiala, Nabha or some other chief from beyond the Sutlej was selected for such relationship and agreed to celebrate the marriage on this side of the river it would be good, otherwise the house of Dial Singh Moranwala was the best.

A letter from Raja Gulab Singh stated that four prominent leaders of the Isafzais were expecting reward and the Maharaja replied that, according to his own right judgment and foresight, he must give them an estate worth Rs. 1,000 and a bangle of gold.

On the *31st of Jeth* (11th June 1837 A.D.) the Maharaja presented himself to *Baba* Lachhmi Nath, performed *Sankalp* of 25 suits of clothes and in his own presence made the son of the *Baba* put them on, and granting one cloak, one pair of *Doshalas*, one mule and one village worth Rs. 700 to the said *Baba*, begged him to engage himself in prayers for his long life, health, recovery and prosperity, adding that on account of the medicines administered by him the obstruction in the speech of the Sarkar had vanished altogether.

Receipt of a letter from the Captain Sahib (C. M. Wade), Metcalfe Sahib and the civil *Lat* Sahib (G.-G.); a letter from

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Raja Gulab Singh, a letter to the glorious Prince (Kharak Singh; news from Peshawar, alms and charities on the *Sankrant* of Har; news from Kabul; [*Page 406*]; a letter to Narsingh Dass, banker of Amritsar; a letter from Rajaji (Dhyan Singh) and Raja Sochet Singh; a letter to Avitabile; departure of the royal standards towards Lahore; crossing the river Jhelum and arrival at Sarai Aurangabad; Khera and Gujrat; news of disturbance and disruption among the platoons of *Kanwar* Nau Nihal Singh; arrival of the Maharaja at Wazirabad; presentation of the *Vakils* of Sindh; a letter from the *Vakils* of the Raja of Patiala; an account of the construction of Fatehgarh; departure of the *Prohit* of the Raja of Patiala: a letter from Dewan Sawan Mal; an interview with Sardar Nihal Singh Ahluwalia; arrival of the Maharaja in Gujranwala and later in Lahore; a letter from Misr Beli Ram; appointment of a platoon to pursue the mutinous section of the troops.

Three friendly letters came to the Maharaja from the *Lat* Sahib (the G.-G.), Metcalfe Sahib and the Captain Sahib (C. M. Wade), emphasising the sense of unity and friendship. The Captain Sahib (C. M. Wade), who was a sincere, old friend, had written that the wound caused by the death of the deceased Sardar was certainly inerasable, for none appeared to be so brave, courageous and wise as he, but that nobody could find fault with the wish of God. He further added that Mackeson was appointed to proceed to Kot Mithan with some friendly suggestions regarding the control of administration and financial matters and that in the affairs of *Nazims* of Sindh he (Mackeson) would offer explanations on behalf of the glorious Sahibs, which were to be regarded as true and sincere, because their two houses were one and the same.

A letter from Raja Gulab Singh intimated his arrival in the country of Isafzais, his setting fire to various villages, his plunder of that country and the flight of the evil-minded Painda Khan. In reply to it the Maharaja approved of his action and thought that he had administered deserving punishment to the mischief-makers. A letter was issued to *Kanwar* Nau Nihal Singh to leave Peshawar for the court of the Maharaja on the *18th* (29th May 1837) or *19th* (30th May 1837 A.D.) or at the latest, on the *20th* (31st May 1837 A.D.) *of Har* along with the Raja *Kalan*, Raja Gulab Singh, *Jamadar* Khushal Singh, Raja Sochet Singh, Arjan Singh, and *Mian* Udham Singh. News from Peshawar stated that the robe of honour and the horse, which the Maharaja had granted to Sardar Lehna Singh Majithia, were handed over to the Raja *Kalan* for purposes of delivery to the said Sardar by *Kanwarji* (Nau Nihal Singh). The said Sardar (Lehna Singh) said that he would take the robe of honour right in the presence of the Maharaja and that, if he (*Kanwarji*) wanted to give it to him with **[Page 407]** his own hand he must be prepared to listen to his requests and reply to everyone of them and after that he would accept the robe of honour. After that *Jamadar Ji* (Khushal Singh) said that the robe of honour would be received along with all the glorious Sardars. In reply to it the Maharaja ordered the Raja *Kalan* to state the names of all the Sardars, who

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had shown disobedience in spite of enjoying estates worth lakhs of rupees, so that they might be punished. Raja Hira Singh said, "whoever of the Sardars would receive that order regarding his stay at Peshawar the rope of the gallows would squeeze his neck."

On the blessed *Sankrant of Har* (12th June 1837 A.D.) the Maharaja went to the river Ghan, which flowed from the west to the east and performed a *Sankalp* and gave away in charity Rs. 5000 in cash, one elephant, one horse, one gold ducat, 31 suits of clothes, several cows and buffaloes.

News from Kabul intimated that a Sahib ran short of funds, took one thousand sovereigns on loan from a *Sahukar* of Kabul, gave him a *Tomboo* in writing and promised to pay up the sum without much delay. He died unfortunately. Burnes Sahib was visited by that *Sahukar* on his arrival at Kabul and was asked to pay the money for the *Tomboo*. Burnes Sahib at once accepted the *Tomboo* and gave him the money and took from him the *Tomboo* and the receipt. The Maharaja said that in friendship, in word and in their promise the glorious Sahibs could not be doubted, and added that with respect to the dealings with the *Sahukars* and *Sarafs* they were unequalled in payments of interest and the principal and said that the *Sarafs* and *Mahajans* of Hindustan relied upon them so much that they gave them crores of rupees and realised only interest from them and showed so great a faith in them that no kings of the present or of the former times enjoyed it.

Narsinghdass, banker of Amritsar, was ordered to report to the Maharaja, after due investigation, how much of the large sums of the deceased Sardar Hari Singh was on trust with him or with his other fellow *Sarafs*.

A letter from the Rajaji (Dhyan Singh) stated that Sardar Pir Mohd. and Sayyad Mohd. wanted a life contract of the *Doaba* on terms of obedience and loyalty to the Maharaja and demanded Rs. 1,30,000 for purposes of distributing salaries.

[Page 408] The Maharaja ordered him in reply that the said Sardar may take the country of the *Doaba* by tendering the security of Avitabile and that regarding large sums for salary an order was issued to Lachhman Parshad, from whom he could take the money and distribute it.

A letter from Raja Sochet Singh stated that he was carrying on the administration of Peshawar by the blessings of the glory of the Maharaja only with 7 platoons and 5000 horsemen. The Maharaja said that the said Raja was a brave man and ordered him to submit the names of the platoons so that he be granted a *Jagir* and was assured that the Sarkar was favourably disposed towards him. A letter was sent to Avitabile awarding to him one horse with a golden saddle and ordering him to finish the management of Isafzai with the advice of Raja Gulab Singh by the *12th of Har* (23rd June, 1837 A.D.) and afterwards to go over to *Kanwar* Nau Nihal Singh at Peshawar to control and administer that country satisfactorily.

On Friday, the *5th* of *Har* (16th June 1837 A.D.) the Maharaja ordered the departure of his royal standards from Rohtas and reached

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the bank of the river Jehlum, which he crossed on the following day and set up a *Darbar* at the Sarai of Khera, where *Bhai* Gobind Ram told him that the old kings used to build *Sarais* and *Baolis* at such places at great cost and added that, on account of the vicissitudes of time, no water was now available there. The Maharaja said that he had given Rs. 500 to the *Kardar* for the repair of the well and the setting right of water, but he misappropriated the sum and later it was realised from him after repeated demands and the *Kardars* of the Sardar Majithia had been given over the same sum now once again.

On the *3rd* day (14th May 1837 A.D.) news about the disturbance among the platoon of *Kanwarji* (Nau Nihal Singh) reached the Maharaja at Gujrat, who ordered that the platoon should be given the expenses of the journey and made to return, otherwise, if they disobeyed, their arms and uniforms be seized from them, and at the same time appointed *Bhai* Amir Bakhsh to proceed to assure the soldiers of the platoon.

On the *10th* (21st June 1837 A. D.) the Maharaja reached Wazirabad, where the *Vakils* of Hyderabad and Khairpur presented themselves to him and he enquired from them about the condition of that country and the projected establishment of British *Kothis* in Sindh. The *Vakils* of Raja of Patiala presented themselves to the Maharaja and requested for the participation of the glorious Prince (Kharak Singh) or *Kanwarji* (Nau Nihal Singh) in the marriage. The Maharaja said that both the "lights of his eyes" were in Peshawar at that time, and he did not know what to do.

On the *11th* (22nd June 1837 A.D.) the Maharaja asked from Punjab Singh Modawala, while he was out riding, as to the building of the fort of Fatehgarh, and he replied that *Kanwarji* (Nau Nihal Singh) had laid its foundation stone with his own hand on that very day.

[Page 409] After that all the Sardars and all the troops engaged themselves in lifting stones and placing them over it. The glorious Sardars were going to stay there turn by turn for three days, and a fort strong like that of Sumergarh, with entrenchments like those at Gobindgarh, was going to be built. The Raja *Kalan* and *Jamadar* Khushal Singh had gone to *Kanwarji* (Nau Nihal Singh), had set up a very big and grand *Darbar* there. The people felt pleased and busied themselves in invoking blessing upon them. After this they went over to the *Baradari*.

Sohan Singh and Har Dit, *Vakils* of Raja of Patiala, were allowed to depart with 12 garments, a pair of gold bangles and Rs. 4,000 as *Tambol* along with the State *Prohit*, who was appointed to proceed with them.

A letter from Dewan Sawan Mal intimated that Burnes Sahib had reached Multan, had been provided with hospitality and entertainment, had been received and shown the gardens and other places with show of great respect, and added that he (Burnes) was determined to go to Peshawar *via* Leiha, Mankera and Dera Ismail Khan. The Maharaja said that in view of the strength of friendship he had done well.

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Sardar Nihal Singh Ahluwalia saw the Maharaja at Wazirabad and was granted, according to the old custom, Rs. 525 as entertainment in addition to sweetmeats. The Maharaja then enquired after his health.

On the *15th* (26th June 1837 A.D.) the Maharaja went to Gujranwala and made a prostration at the *Smadh* of his ancestors. On the *16th* (27th June 1837 A.D.) he reached Eminabad, on the *17th* (28th June 1837 A.D.) he was near *Bawali*, and on the *18th* (29th June, 1837 A.D.) he entered the metropolis of Lahore, where the discharge of the *Topkhana* took place with great glory.

Misr Beli Ram stated that the deceased Sardar Hari Singh has been found to have left exactly Rs. 3,37,000 with the bankers of Amritsar. An emphatic order was issued for the grant of Rs. 2 each to soldiers of the mutinous platoon for sending them back. Sardar Tej Singh asked to which suitable commandant the platoons should be entrusted and remarked that Dhonkal Singh was a good and capable man. The Maharaja said that he (Dhonkal) could go with the proviso that he will receive half the pay from the Sarkar and half from the other place.

Presentation of the *Vakils* of the Raja of Nepal; news from Peshawar intimating the departure of *Kanwarji* (Nau Nihal Singh); presentation of *Kanwar* Sher Singh; presentation of *Munshi* Salim; presentation of a reliable person from the Captain Sahib (C. M. Wade); presentation of the Maharaja before *Bhai* Kooma Singh; departure of Jan Mohammad; issue of a letter to Burnes Sahib.

[Page 410] On the *21st Har* (2nd July 1837 A.D.) Kaji Kanu and captain of *Vakils* of the Raja of Nepal presented one elephant, 2 *Gont* horses, one necklace, some musk, one roll of brocade, 5 fur cloaks, some rolls of *Loongis*, 2 Persian guns, 2 swords, 5 rolls of turbans and 25 rolls of long cloth to the Maharaja, who enquired after the details of the battle between the glorious Sahibs and the Goorkhas. The *Vakils* said that the glorious Sahibs discharged cannons and many of them (Goorkhas) were wounded or killed, while the others ventured forward bravely and captured the cannons. The Maharaja granted them Rs. 900 for entertainment along with sweets and fruits.

Sardar Nihal Singh Ahluwalia was allowed to depart with a grant of 2 horses and a robe of honour of 11 garments for himself and another for his *Vakil*, Kanhya Lal.

News from Peshawar stated that *Kanwar* Sahib (Nau Nihal Singh) had come there on the *19th* (30th June, 1837 A.D.) while Allard, Ventura and Court had gone over to Khairabad. A letter was issued to *Kanwarji* (Nau Nihal Singh) that every soldier of his platoon had been given Rs. 2 and made to leave for Dera Ismail Khan. *Kanwar* Sher Singh came, offered a *Nazar* and talked about Peshawar, stating that he had a list of requests to present to the Maharaja, whereupon the Sarkar said that he must make it over to *Bhai* Gobind Ram, who knew how to put it well.

Munshi Salim, a reliable person of the Captain Sahib (C. M. Wade), presented himself to the Maharaja, who enquired after the

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health of the Captain Sahib and talked for a while about friendship and unity between the two great governments. Ganga Singh, a reliable person from the Captain Sahib (C. M. Wade) had come to purchase mules and mares and made a request for the grant of a passport to the Maharaja, who issued letters to the *Kardars*, *Thanadars* and *Ijaradars* from Lahore to Ludhiana to make him reach his destination safely without any interference along with his 2 mares and 21 mules.

On the *31st* (12th July 1837 A.D.) the Maharaja went to the Kiln of Budhoo to enjoy the sacred sight of *Bhai* Kooma Singh and made an *Ardas* of Rs. 500 to him.

Misr Ram Kishan said that his creditors were pursuing him badly. The Maharaja said that the matter could be settled only by sitting together.

[Page 411] Jan Mohammad, a reliable person from the glorious Sahibs, who had come to purchase horses, was allowed to depart with a grant of Rs. 500 as price of one elephant and a robe of honour of 7 garments. A letter for non-interfering with him regarding the tax was issued on his request to the *Kardars* of Lahore and other places.

A friendly letter from Burnes Sahib stated that he had been received very respectfully and supplied with entertainment and other necessary things by Dewan Sawan Mal, *Nazim* of Multan, and later on by Sardar Fateh Singh Man in a very friendly manner, which was intended to strengthen the friendship between the two great governments. They also rendered him other good services as regards his due protection. In reply he was written a letter to strengthen the foundations of unity and friendship.

Alms of the *Sankrant of Sawan* (14th July, 1837 A.D.); arrival of Dr. Sahib from Ludhiana; a letter from the Captain Sahib (C. M. Wade); an order to Prince Kharak Singh; a letter from *Kanwarji* (Nau Nihal Singh), regarding the management of Dera Ismail Khan; an order regarding the appointment of Dewan Hakim Rai; an account of Doctor Sahib; talks with Allard Sahib; reply to the letter of Allard Sahib and others; talks regarding the arrival of *Kanwarji* (Nau Nihal Singh) before the Maharaja; enquiry about the condition of Allard Sahib; interview of Raja Hira Singh with the *Kanwarji* (Nau Nihal Singh); demonstration of drill of the platoons and the regiment to the *Vakils* of the Raja of Nepal; a letter from Alam Khan Bijwaria; a letter from Rai Gobind Jas; talks of the Maharaja with *Bhai* Ram Singh and Fakir Aziz-ud-din; a letter to Sardar Lehna Singh Majithia; presentation of Jawahar Singh, son of Sardar Hari Singh, the deceased; a letter from Lala Kishen Chand *Vakil*; a letter from Raja Sochet Singh and *Mussamat* Jindwali; presentation of the son of Sardar Sultan Mohd. Khan; an order to Ventura Sahib; going of the *Vakils* of the Raja of Nepal to the Raja *Kalan*; a letter from *Bhai* Gurmukh Singh; an order to *Bhai* Ram Singh to settle the *Nazrana* for the son of the deceased Sardar (Hari Singh); news from Peshawar, intimating the

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receipt of articles sent by Burnes Sahib ; a letter to the *Nazim* of Kashmir.

On the *Sankrant* of blessed *Sawan* (14th July 1837 A.D.) the Maharaja performed a *Sankalp* and gave to the Brahmins and the deserving, one elephant, 2 horses, 2 cows, 11 buffaloes, some silver vessels and Rs. 7,000 in cash.

[Page 412] On the *2nd* of the month (15th July, 1837 A.D.) Dr. Sahib came from Ludhiana with two pistols, one telescope, 4 books and one map of a garden. The Maharaja enquired after the health of the Captain Sahib (C. M. Wade) and asked him if it would be good for him to take wine. He submitted that during summer wine was very useful for him. The Maharaja asked him further what kind of climate prevailed in his country in summer. He replied that summer and winter were alike in their country. After that the Maharaja asked him whether the military *Lat* (the C-in-C) and the other glorious Sahibs, after departing from Sarkar and on reaching Simla, made any mention of the marriage of *Kanwarji* (Nau Nihal Singh), the gathering of the people, expenditure of large sums, of the very jovial gatherings, pleasant illuminations and fireworks, and whether they talked about the entertainments, the hospitality, the care and regard paid to them on account of friendship. All the glorious Sahibs (he was told) felt greatly pleased to hear about the virtues of large-mindedness, his constancy with respect to the agreements, his courage, his bounty, his powers of military organisation, his martial equipment, and the prosperous condition of his people. After that the Sarkar asked him about the sailing of the boats of the merchants from the seaport of Bombay through the river Sindh. The Doctor Sahib replied that the Sahibs were very busy in arranging the departure of boats laden with various things and added that *Sahukars* had been persuaded to agree to accompany the boats, and that they had sent letters to their *Kardars* to exempt the goods from the custom duties. The Maharaja said that a boat full of opium must be sent to the seaport of Bombay. The Doctor Sahib replied that the Maharaja must postpone his desire for the time being. The Maharaja asked him the reason for it, and he replied that the glorious Sahibs regarded opium as intoxicating as wine and added that they believed that a man who uses this intoxicant becomes sluggish and incapacitated for all kinds of activities. The Maharaja said that he had been taking eight *Chawals* (equivalent weight to rice grains) before and even now was taking three *Chawals* (of opium) regularly. After that the Maharaja asked him how did they judge that a particular platoon had received sufficient training to be regarded proficient and fit for active service. The Doctor Sahib replied that he was well-acquainted with the methods employed to train platoons and for drilling horsemen, etc., and yet he considered himself expert only in medical treatment. After this the Maharaja said that he was greatly pleased to see the map of the garden and the attractive pictures which he had brought for him and remarked that such a pleasant garden really deserved to be laid out for the pleasure of the on-lookers.

[Page 413] Doctor Sahib said that his most heart-felt desire was to stay with the Maharaja for about two years and to see the new

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garden laid out in the most attractive style, but he had to go away necessarily for meeting Burnes Sahib and requested the Sarkar to grant him leave to go very soon. The Maharaja said that he would be allowed to depart on the *4th* or *5th* of the month (17th or 18th July, 1837 A.D.). The Maharaja asked him further if he would be accompanying Burnes Sahib straight upto Kabul. He replied that he would return along with Mackeson Sahib and asked the Maharaja to depute two sentinels to protect him upto Peshawar. The Maharaja replied that there was not the least fear of any kind of dacoits etc. from Lahore upto Peshawar and that he could go even with gold utensils in his hand. The Maharaja further asked him if the King of Russia was greater than that of the English. He replied that the King of Russia was a very great King ; yet the population and the prosperity of his country were small, because for 9 months it snowed there and for only 3 months they could get relief from it. Next the Maharaja asked the Doctor his age ; and the Doctor said that he was at that time 29 and wanted to remain in service for another 17 years, and that at that time he was getting Rs. 1,000 per mensem and on his retirement he would get Rs. 500. Next the Maharaja asked him which of the Sahibs had the greater rank in the eyes of the King of London, and he replied that the *Lat* Sahib (the G.-G.) was higher in rank than all other Sahibs. Next the Doctor Sahib submitted to the Maharaja, through Fakir Aziz-ud-din, four requests :—(1) Permission to see the fort, the octagonal tower, his sleeping apartments and his throne. The Maharaja ordered Khalifa Nur-ud-din to show him the fort. (2) He requested for the grant of a horse which was granted to him. (3) He sought permission to examine carefully the Koh-i-Noor and other jewels. The Maharaja ordered Misr Beli Ram to fetch the box containing bejewelled ornaments and to show the same to Doctor Sahib. (4) He stated that he had lost his pony in Sayyed Mahmood and the Maharaja granted him Rs. 55 as its price. A letter from *Kanwarji* (Nau Nihal Singh) enquired which of the worthy Sardars the Maharaja would regard fit for proceeding to Dera Ismail Khan for its administration. The Maharaja replied that Dewan Hakim Rai was a wise and suitable person and he was to be appointed for the purpose. **[Page 414]** A letter from the Captain Sahib (C. M. Wade) stated that gifts for the marriage of *Kanwarji* (Nau Nihal Singh) had not yet reached Ludhiana. He added that he was receiving repeated communications from Burnes Sahib regarding the departure of Doctor Sahib and requested for permission for him to leave the Court of the Maharaja, adding that fine gifts could be sent later through some reliable person. In reply a letter was issued to the Captain Sahib (C. M. Wade) informing him that Doctor Sahib had a happy interview with the Maharaja on the *2nd* (15th July, 1837 A.D.) and presented him the gifts from the English and added that, though the Maharaja wished to keep him with himself for about two years to effect alterations in his gardens and to lay out new ones, according to his plans, yet he would be allowed to depart in accordance with the request of that old friend.

A letter was issued to Prince Kharak Singh and other glorious chiefs to appoint Sardar Lehna Singh Majithia to go forward to receive Burnes Sahib on his arrival at Akora, after crossing the

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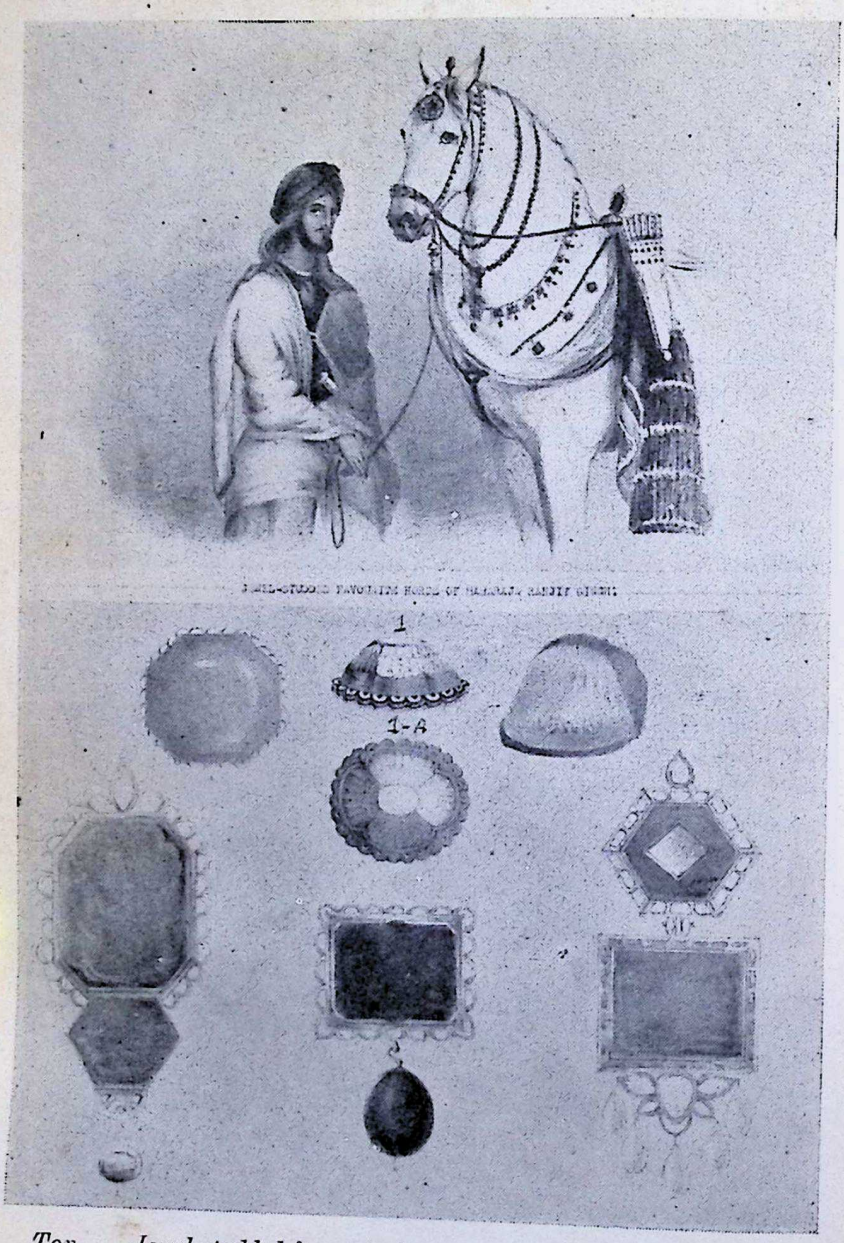

Top *Jewel studded favourite horse of Maharaja Ranjit Singh.*
Bottom *Royal jewels of Maharaja Ranjit Singh No. 1 & 1 - A— side and front views of the Koh-i-Nur.*

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river Attock, to provide him with suitable hospitality and entertainment, to hold interview with him in a very respectful manner, to talk about their mutual friendship and to give him one elephant for riding and one for load. On the *4th* (17th July 1837 A.D.) the Doctor Sahib presented himself to the Maharaja and inspected the box containing jewels and felt greatly pleased to see the Koh-i-noor, the armlet, the turquoise of Nadir Shah, a big pearl necklace, 4 big rubies weighing 6½ tolas, a very precious under-turban, a ruby for the armlet and several other jewels, and was granted a robe of honour consisting of 13 garments, a pearl necklace, a pair of gold bangles and one horse with a silver harness and Rs. 500 to be realised by him from Sahnewal.

On the *6th* (19th July, 1837 A.D.) the Maharaja said that Allard Sahib took leave, went to his *Villayat* and brought a letter from the King of his *Villayat* in the name of the Maharaja and added that Ventura Sahib was asking him to write an answer to that letter. The Maharaja said that he wanted to write the answer according to the advice of the Captain Sahib (C. M. Wade), while the said Sahibs wanted to keep that reply secret from the Captain Sahib (C. M. Wade). The Maharaja added how could it be possible at all when it was well known that there existed relationship of firm friendship between the two great governments and its non-communication meant inserting a thorn in the eye of friendship and creating a sense of strangeness.

[Page 415] After that, on account of the insistence and obstinacy of Ventura Sahib, the Maharaja made Fakirji (Aziz-ud-din) prepare a draft of the reply to that letter, and sent Sarda Ram to Ventura Sahib to explain to him verbally on behalf of the Maharaja that the reply to the letter was impossible to be sent without a copy of it being forwarded to the Captain Sahib (C. M. Wade).

On the *9th* (22nd July 1837 A.D.) *Bhai* Ram Singh, Sardar Tej Singh, Sardar Ajit Singh and Allard Sahib were appointed to receive *Kanwar* Nau Nihal Singh, who presented 2 horses with golden saddles and silver harness and 51 gold ducats as *Nazar* and Rs. 525 as *Sarwarna* to the Maharaja, who enquired after his health, talked on for a while about the district of Peshawar and the newly-founded fort and later on asked him whether he saw the field of battle in which the deceased Sardar (Hari Singh Nalwa) met his death. He replied that he had seen it. After that Allard Sahib was asked about the details of the opposition and fight with the observation that, if Sardar Hari Singh had not gone with his troops to that place, the evil-minded must have captured that fort. Allard Sahib said that there was no doubt about it. Raja Hira Singh offered 11 gold ducats as *Nazar* and Rs. 250 as *Sarwarna* to *Kanwarji* (Nau Nihal Singh) according to the order of the Maharaja. After that Amir Singh and Jodh Singh Colonel offered Rs. 5 each as *Nazar* to *Kanwarji* (Nau Nihal Singh) who enquired after their health.

On the *11th* (24th July 1837 A.D.) the *Vakils* of the Raja of Nepal were shown a drill of the platoons of Ventura Sahib and the regiments, whose officers were rewarded on that occasion. The Maharaja asked Kaji Kanoo and others about their inspection of the drill and the volley. They replied that all the troops were well-trained and

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equipped. Their firing was disciplined and they showed great smartness and skill in the drill and remarked that, though their drill and volley had been adopted from the glorious Sahibs, yet the inhabitants of the Punjab deserved praise and appreciation for it. After that the Maharaja said that he was giving Rs. 30,000 per annum as salaries to the glorious Sahibs (French Officers), and the *Vakils* said that it must be so because the glorious Sahibs came to take up service with the Maharaja from a very great distance, leaving their homes and households, wives and children behind and had covered long journeys and took up residence in strange and foreign lands simply on account of hearing of his bounty, benevolence, patronage of travellers and the poor ; and he has made his bravery, generosity and good name shine like the world-illuminating sun over thousands of miles.

[Page 416] After that the Maharaja asked them whether the *Fauj-i-Ain* were better than the cavalry. They replied that both were essential in their own way, both showed bravery in fighting and it was difficult for one to perform the functions of the other.

A letter from Alim Khan Bijauria stated that the rumour about the coming of Dost Mohd. Khan on the *15th Har* (28th July 1837 A.D.) was widespread, adding that at the time of need he would render good services to secure felicity ; but wanted some help from his (Maharaja's) troops. He was ordered in reply to send his reliable person to the glorious Prince, (Kharak Singh) who would appoint troops of the Mussalmans for his assistance and help.

A letter from Rai Gobind Jas stated : "The Captain Sahib (C. M. Wade) had learnt from the news that the Nawab of Lucknow had bidden farewell to this mortal world on the *7th Har* (20th July 1837 A.D.) and had taken his bag and baggage to the everlasting world. He further said that the Resident of Lucknow had set up an uncle of the Nawab, Hashmat Khan by name, upon the dais of chieftainship on his own initiative and choice. The Begam of the said Nawab had declared that she had brought up the grandson of the Nawab, who had adopted him as heir apparent, and she requested that he should be made to succeed and his uncle be set aside. The Resident had told her that the enthronement of the uncle of the Nawab had taken place according to the proposal and the recommendation of the Council and had ordered her to keep quiet. The Begam had made her insistent and obstinate demand, as is characteristic of ladies, to pass all limits and refused to recognise the settlement. The respectable Sahib, who is decorated with the ornament of all inclusive wisdom, felt astonished at it and wanted to carry on the control and administration in the best possible way, lest disorder might ensue and the troops of the said Nawab might grow restive. He at once wrote the whole account to the Military General, who appeared on the scene like lightning and storm and with his co-operation surrounded the said Begam and the boy and made them captives in the clutches of fate and then established the sway of the glorious Sahibs over all the forts and places."

The Maharaja said to *Bhai* Ram Singh and Faqir Aziz-ud-din, "The *Farangis* have made it a practice and come without any fear to Peshawar *via* Kot Mithan, Multan, Mankera, Dera Ismail Khan

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and Ghazi Khan, and do not seem to feel any kind of danger or hesitation on the way". The said *Bhai* (Ram Singh) and the resourceful Fakir (Aziz-ud-din) replied, "The glorious Sahibs have become so bold owing to the strength of the relationship of friendship and unity between the Maharaja and themselves. They go without any fear or hesitation to both the places, and *Kardars* of the Maharaja very carefully provide them with entertainment, hospitality, care and protection at every stage".

[Page 417] The Maharaja agreed with their view. They again said, "At the time of the battle of Jamrod the Sahibs took down the following two points in their book ; (1) on account of the revolutions of time there was no water available in the fort and by reason of the enemy-trampling glory of the Maharaja it rained to render fresh and green the yearnings of the besieged. (2) News of the death of the deceased Sardar was kept secret and the war went on, as before, steadily and in the end the ill-fated had to take to flight." A letter was issued to Sardar Lehna Singh Majithia to show the fort of Sumergarh and Fatehgarh to Burnes Sahib in view of the strength of friendship, since the houses of friends were one and the same.

On the *14th* (27th July 1837 A.D.) Jawahir Singh, son of the deceased Sardar, came and was told that he was granted the *Ta'aluqa* of Khanpur Doona as an estate and that he must go there to manage it satisfactorily. A letter from Rai Gobind Jas stated that the Captain Sahib (C. M. Wade) had felt greatly pleased with the concurrence of the Maharaja in the plan of navigation by boats and also on the information that the Maharaja had not paid any heed to the foolish representations of the bankers of Amritsar about the loss of customs revenue, in order to enhance the degrees of friendship between the two great governments, and had permitted the said navigation.

A letter from Lala Kishen Chand intimated that Ventura Sahib had left for mount Nand to have an interview with the Captain Sahib (C. M. Wade) and the Maharaja approved of his action. A letter from Raja Sochet Singh intimated his arrival in Isa Khel and the Maharaja ordered him in reply to manage the affairs of that place satisfactorily and to collect large sums of money from it. A letter from the mother and wife of the Raja of Jind intimated that Saroop Singh was quarrelling, showing enmity and practising cruelty against the people. The Maharaja replied that action must be taken according to the well-established regulations of the glorious Sahibs. The son of Sardar Sultan Mohd. Khan came to the Maharaja, who enquired from him about the conditions of that country, granted him Rs. 500 as entertainment and ordered him to put up in the *Haveli* of Kabuli Mal. After a few days the departure of the son of the said Sardar was proposed and he was given a letter to the **[Page 418]** said Sardar, explaining that his son had been allowed to depart with a valuable robe of *Doshalas* and Rs. 500 as farewell gift, and asked him to present himself before the Maharaja through the Raja *Kalan* on the arrival of the Maharaja at Rawalpindi.

The order was issued to Ventura Sahib to talk with a view to strengthening unity in the course of his interview with the *Lat*

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Sahib and Metcalfe Sahib, as their mutual relations were very intimate.

On the *25th* (7th August 1837 A.D.) the *Vakil* of the Raja of Nepal went to see the Raja *Kalan* according to the order of the Maharaja and offered him, by way of *Nazar*, one elephant, some boxes containing musk and 11 fine garments of China and Indo-China in addition to Rs. 225 as *Sarwarna*. The Raja *Kalan* made a *Sarwarna* of Rs. 250, gave them a horse and talked to strengthen unity.

Bhai Gurmukh Singh stated, according to a letter from Sardar Lehna Singh Majithia, that 2 cannons had cracked. The Maharaja ordered that they should be got recast and added that the drill was not displayed well in the cantonment, and that some very spacious *Maidan* was needed for that purpose. Hence he ordered that another spacious Cantonment must be prepared. On the *29th* (11th August 1837 A.D) *Bhai* Ram Singh was ordered to settle the *Nazarana* with the sons of the deceased Sardar (Hari Singh Nalwa) taking along with him *Kanwar* Nau Nihal Singh, the Raja *Kalan*, *Jamadar* Khushal Singh, and *Bhai* Gurmukh Singh, and added that he was very kindly disposed towards the sons of the Said Sardar, who had spent the whole of his life in loyalty and faithfulness. *Bhai* Sahibs (Ram Singh and Gobind Ram) held a conference for the settlement of that *Nazarana* with *Kanwarji* (Nau Nihal Singh) and the Raja *Kalan* and, after a long discussion, fixed it at one rupee.

On the *30th* (12th August 1837 A.D.) news from Peshawar stated that Burnes Sahib had reached the bank of Attock and Sardar Lehna Singh Majithia had gone to Akora to receive him according to the order of the Maharaja, had supplied him with entertainment and hospitality very respectfully and had supplied him camels on his demand for purposes of carrying his luggage.

A green horse sent by Burnes Sahib with 2 small boxes reached the Maharaja, who felt greatly pleased at their sight and granted Rs. 50 and a fine suit of clothes to the man of the said Sahib.

[*Page 419*] **Alms and charities of the *Sankrant of Bhadon*; arrival of the Maharaja in the cantonment of Court Sahib; a letter to Avitabile; a letter from the glorious Sahibs; a letter from Rai Gobind Jas; appointment of *Kanwar* Sher Singh towards Batala; jealousy and dispute between Sardar Nihal Singh Ahluwalia and Sardar Amir Singh Ahluwalia; a letter containing the news of Peshawar; a letter from *Dewan* Sawan Mal; departure of the standards from Lahore towards Tarn Taran and a sacred bath at that place.**

On the blessed *Sankrant of Bhadon* (14th August 1837 A.D.) the Maharaja made a *Sankalp* of 17 suits of clothes, one elephant, one horse and many other things.

On the *2nd* (15th August 1837 A.D.) the Maharaja went to the cantonment of Court Sahib and inspected the factory where the cannons were prepared and saw the iron-smiths, the carpenters, and the melted materials of the cannons and ordered the presence of the Commandant of the platoons of Sardar Hari Singh, who came and said that all the magazine and other things of the platoons

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were in Peshawar. Thereupon the Maharaja wrote to Avitabile to send all the things left by the deceased Sardar (Hari Singh) at Peshawar back to the Maharaja.

A letter from the glorious Sahibs and one from Rai Gobind Jas dwelt emphatically upon the friendship between the two great governments and then stated that in future some title and good rank would be granted to every soldier in the service of the Company Bahadur, who had completed 16 years, rendered good services to him, proved faithful, loyal and a man of good character and proved brave, experienced, and triumphant in the field of battle. The glorious Sahibs proposed out of their all-inclusive wisdom two titles :— (1) Sardar Bahadur, and (2) Bahadur and added that the title of Sardar Bahadur must be inscribed on a medal of gold and the second be engraved on a medal of silver. They further suggested that every soldier, who proved victorious in the field or proved clever and intelligent in the management of the country, and if his good services be distinguished and the officers of the platoons made a report about his meritorious record and about his keen insight, must be granted a medal.

On the *5th* (18th August 1837 A.D.) *Kanwar* Sher Singh was ordered to go to Batala to take rest, for the campaign of Peshawar was imminent and, according to the rule, his appointment in that direction was settled.

[Page 420] Lala Kanhya Lal, *Vakil* of Sardar Nihal Singh Ahluwalia, came to the Maharaja and said that on the instigation of Lakha and others Amir Singh had entered into the *Haveli* of the said Sardar and had started fighting, in which several died and several others became wounded, and the said Sardar himself (Nihal) was besieged and added that later the troops of the said Sardar (Nihal Singh) took the offensive and made the said Lakha suffer for his improper act. The Maharaja said that he wanted a detailed account of the whole incident.

News from Peshawar stated, "When Burnes came to Peshawar along with Sardar Lehna Singh Majithia the Prince (Kharak Singh) ordered a discharge of cannons with great pomp, according to the order of the Maharaja. On the next day the said Sahib had an interview with the *Kanwarji* (Nau Nihal Singh) along with Mackeson Sahib. A happy *Darbar* was set up and Sardar Mangal Singh was ordered to go out to receive the said Sahib. Two cannons were posted at the *Deorhi* to fire the salute, which was done as soon as the said Sahib reached near the camp. On his arrival at the edge of the floor the glorious Prince (Kharak Singh) got up from the chair, received him very respectfully and, holding him by the hand, made him sit in a chair. For a while they talked about the strength of friendship between the two great governments and enquired after each other's health in a very friendly manner. Then the said Sahib made a *Sarwarna* of Rs. 500 and gave one special horse and many other fine gifts from the land of the *Farangis* and extolled a great deal the virtues of the Maharaja, explaining at large the strength of the relations of friendship and amity between the two great gevernments. Then the said Sahib left for his *Dera* with a grant of Rs. 500 for entertainment for himself, Rs. 250 for

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Mackeson Sahib and Rs. 125 for Lala Mohan Lal, in addition to some vessels containing sweetmeats and other requisites."

A letter from Dewan Sawan Mal stated that the Mazari tribes had raised their head again in revolt and disturbance and in a spirit of hostility had engaged themselves in kindling the fires of fighting and bloodshed, and asked for an order to be allowed to go with adequate forces to that country to expel mischief out of the brains of those people. **[Page 421]** The Maharaja said that adequate forces must be appointed for the purpose, and that reinforcements must be sent to meet any demands. Rs. 1,000 were granted to meet the expenses of the *Vakils* of the Raja of Nepal.

The Maharaja asked how many days remained to the *Amavas* day of *Bhadon*, and it was stated that 4 or 5 days remained yet. The Maharaja ordered the departure of the royal standards in view of near approach of that day. Their departure took place on the *14th* (27th August 1837 A.D.) and on the *18th* (31st August 1837 A.D.) the Maharaja took his sacred bath at Tarn Taran and, making an *Ardas* there for his health and recovery, went to Amritsar on the *19th* (1st September 1837 A.D.), when a discharge of *Topkhana* took place in the fort of Gobindgarh.

Entry of the Maharaja in *Darbar Sahib*; presentation of Sardar Nihal Singh Ahluwalia; arrival of *Kanwar* Partap Singh; a letter from Captain Sahib (C. M. Wade); a letter from Sardar Lehna Singh Majithia; presentation of the reliable persons of the Raja of Jind; an order to Sardar Nihal Singh Ahluwalia; arrival of Sardar Lehna Singh Sandhanwalia and other glorious Sardars; a letter from Rajaji (Dhyan Singh); news from Peshawar; arrival of the *Vakil* of the *Shahzada* from Peshawar; a visit to the fort of Gobindgarh; a letter from Captain Sahib (C. M. Wade); a letter from Mackeson Sahib; an order to Dewan Sawan Mal.

On the *20th of Bhadon* (2nd September 1837 A.D.) the Maharaja went to *Darbarji*, made a prostration there, offered Rs. 250 as happy *Ardas* there and also at other places, as usual, invoked their blessing and then went over to *Shish Mahal*.

Sardar Nihal Singh Ahluwalia had an interview with the Maharaja, who enquired after his health, and about the details regarding what had happened, and granted him Rs. 500 as entertainment with 51 trays containing sweets and allowed him to go to his camp.

Kanwar Partap Singh came and presented some gold ducats as *Nazar* and said that Raja Saroop Singh of Jind was very friendly and steadfast and had a mind to present himself to the Maharaja with great humility. The Maharaja replied that he would be invited after consulting the Captain Sahib (C. M. Wade). A letter from the Captain Sahib (C. M. Wade) first dwelt on friendship and unity, and, secondly, requested the Maharaja to punish Amir Singh for his committing improper acts towards his elder brother on the instigation of some mischief-makers. After that Amir Singh came and the Maharaja enquired from him the reasons for his disrespectful conduct. He replied that he was starving and was quite distracted

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on account of the lack of means of livelihood. **[Page 422]** The Maharaja said that he ought to have referred the matter first to the Maharaja and committed his improper act afterwards and added that he deserved chastisement.

A letter from Sardar Lehna Singh Majithia stated in connection with a certificate of satisfaction from Burnes Sahib that, by the good efforts and cooperation of *Kanwarji* (Nau Nihal Singh), he had been provided with entertainment and hospitality and shown great respect and welcome, and had been made to leave Peshawar for Kabul under adequate protection and added that he felt very grateful for the kind treatment.

Gulab Singh and Arbel Singh, reliable persons from the Raja of Jind, presented one horse and 21 rolls of fine cloth to the Maharaja. They enquired after his health and expressed great thankfulness to the Immortal God for having that opportunity of kissing the feet of the Maharaja, who granted them Rs. 250 for entertainment in addition to a robe of honour consisting of 5 garments and Rs. 100 for the groom of the horse.

Sardar Nihal Singh Ahluwalia came to the Maharaja, who remarked that a younger brother is looked upon as a son and said that he himself (the Maharaja) was there to act as his advocate and thus requested for the grant of pardon for his (Amir Singh's) fault and said further that he must be granted maintenance and further assured him (Nihal) that henceforth he (Amir) would never go astray from the path of loyalty and remain staunch in faithfulness. The respectable Sardar, who was decorated with the ornament of all-inclusive wisdom, said that he was ready to abide by the order of the Sarkar and that the Maharaja, who was a just king of the world, must do justice in such a manner as would be an example to the world. After that the Maharaja asked *Bhai* Sahibs (Ram Singh and Gobind Ram) to make Sardar Nihal Singh Ahluwalia grant maintenance and livelihood to Amir Singh, whereupon Lala Kanhya Lal, *Vakil* of the respectable Sardar (Nihal Singh), observed that, to avoid further dispute and enmity, Lakha and Aror Singh must be made over to him.

On the *23rd* (5th September 1837 A.D.) Sardar Lehna Singh Sandhanwalia presented one horse and Rs. 125 as *Nazar* to the Maharaja, who enquired after the incidents of the night of *Shabkadar* and praised at length the fine bravery and daring of the said Sardar. Sardar Dhanna Singh Malwai and Jiwand Singh Mokal presented one horse each to the Maharaja and the Raja *Kalan* stated that important leaders of the Khyber Pass had come to the Maharaja and requested him to establish his sway in Ali Masjid. The Maharaja said that a *Thana* would be established there after consultation with the Captain Sahib (C. M. Wade). **[Page 423]** After that the Rajaji (Dhyan Singh) said that Shams-ud-din Khan was carrying on disturbance and mischief and added that he had appointed Mian Udham Singh and Labh Singh to punish the evil-minded. A letter was issued to the *Nazim* of Kashmir to appoint his troops towards Poonchh to put an end to the disturbance created there by the ill-fated Fasad Khan.

From the news from Peshawar it became known that Mirza

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Agha Jan, ruler of Jalalabad, had received Burnes Sahib very respectfully with 500 horsemen and had taken him to his place and provided him with various kinds of hospitality and entertainment. Radha, a famous *Khidmatgar* of the glorious Prince (Kharak Singh), came to the Maharaja and represented about the stringency of his (Prince's) resources and the Maharaja granted Rs. 5,000 to him to meet his expenses.

On the *29th* (11th September 1837 A.D.) the Maharaja visited the fort of Gobindgarh along with the *Vakils* of the Raja of Nepal, who felt greatly pleased with the sight of the ramparts, towers, strength of the walls, the ditch, etc. and remarked that they had never seen such a fort in the countries protected by the Rajas.

On the *31st* (13th September 1837 A.D.) a letter from the Captain Sahib (C. M. Wade), dwelling upon the relations of friendship and harmony, pleased the Maharaja. It was stated therein that the most gracious "*Nawab*" *Lat* Sahib (the G.-G.) and Metcalfe Sahib had great eagerness for an interview with the Maharaja and would be pleased to enjoy his sight wherever the Maharaja would be pleased to allow the same. The Maharaja said that his own eagerness for the actual embracing of the glorious Sahibs had also passed all limits, so much so that it could not be expressed in words and added that he would be pleased to have an interview wherever that old and sincere friend (C. M. Wade) would propose.

A letter from Mackeson Sahib intimated his departure towards the paradise-like Kashmir, whereupon a letter was issued to the *Nazim* of Kashmir to receive him with great respect, to provide him with entertainment and hospitality and to look after him.

Entry of the Maharaja in *Darbar Sahib* **on the** *Sankrant* **of** *Asuj* **(14th September 1837 A.D.); a letter from Vigne Sahib; departure of Sardar Nihal Singh Ahluwalia; death of Shah Ayoob; bad condition of Bishan Singh; departure of the** *Vakils* **of the Raja of Napal; an order for the distribution of the robes of honour on the** *Dussehra* **day; [***Page 424***] a letter to the Captain Sahib (C. M. Wade); a letter from Birt (Birch) Sahib; a letter from Rai Gobind Jas intimating his departure from Ludhiana and his arrival at Amritsar; a letter from the Captain Sahib (C. M. Wade); presentation of Birt (Birch) Sahib; festivities and enjoyments of the blessed** *Dussehra* **day.**

On the *Sankrant of Asuj* (14th September 1837 A.D.) the Maharaja went to the *Darbar Sahib*, made a prostration there, offered Rs. 525 as *Ardas* and then went over to *Shish Mahal*. A letter from Vigne Sahib stated that the *Kardars* of the *Nazim* of Kashmir showed negligence and shirked with regard to providing them with entertainment, hospitality and protection, and added that they did not seem to keep in mind the strength of the friendship between the glorious Sahibs and the *Khalsa* Sarkar. The Maharaja sent an emphatic letter to the *Nazim* of Kashmir to obtain a letter of satisfaction from the Sahib, to act according to the old practice and not to set up any new convention in contravention of it. Then in reply to that friendly letter (from Vigne) it was stated that he must rest assured that there was no deviation being allowed from the straight path of unity and the real cause of friendship between the

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two great governments on any pretext; and that the *Nazim* of Kashmir had been sent a letter to provide entertainment, hospitality and fine gifts of Kashmir to him according to the old friendly custom and to send a certificate of satisfaction from him to the Maharaja.

Sardar Nihal Singh Ahluwalia was allowed to depart with one horse, 11 fine garments and one pearl necklace as farewell gift with an order to grant an estate of Rs. 30,000 to Amir Singh for his maintenance. The said Sardar said that he was ready to abide by the order of the Maharaja and would not deviate from it or cause delay in its execution.

On the *30th* of Jamad-i-usani, corresponding to the *18th of Asuj* (1st October, 1837 A.D.), the news that the cup of the life of Shah Ayoob had overflown saddened the Maharaja.

Bishan Singh Kalal, who had been throwing gibes and trying the temper of Sardar Ram Singh General, met punishment for his improper acts in these days on account of the revolution of his star and his misfortune.

Reliable persons from the Raja of Nepal came and talked about the strength of agreements between the *Khalsa* Sarkar and the glorious Sahibs and were granted a robe of honour consisting of 17 garments with one horse and 5 articles of jewellery for Kaji Kanu, **[Page 425]** a robe of honour consisting of 13 garments with 4 articles of jewellery and one horse for Captain Karbir Singh, similar valuable robes of honour with one jewel and one horse for the sons of the Kaji and the Captain, respectively, and a robe of honour consisting of 7 garments for the *Munshi* and the *Vakils*.

They were also granted 101 garments, fine gifts and rare souvenirs, consisting of special *Doshalas* and big *Jamawars*, silk and gold-threaded *Kheses*, gold-embroidered *Loongis*, rolls of brocade and special red silk, 2 horses with golden harnesses, one quiver, one bow, one Persian gun with golden accessories, one bejewelled sword and many other things for the Raja of Nepal as a token of friendship, and they were entrusted with a letter purporting to strengthen unity and explaining the appointment of *Vakils* to go to their country along with the rare gifts. They were further ordered emphatically to go *via* Ludhiana and to proceed ahead from that place only after obtaining the pleasure of an interview with the Captain Sahib (C. M. Wade), who was a whole-hearted and sincere friend of the Maharaja.

On the *6th* (19th September 1837 A.D.) an order was issued to *Bhai* Sahibs, *Bhai* Ram Singh and Gobind Ram, to collect in the blessed *Toshakhana* all the splendid robes of honour to be granted on the *Dussehra* day and invited Misr Beli Ram and asked him to distribute the said robes in the presence of the Maharaja in the best possible manner first to the glorious Chieftains and after that to the other attendants, according to their ranks.

A letter was issued to the Captain Sahib (C. M. Wade), dwelling first upon their mutual freindship and sincerity and afterwards expressing the pleasure of the Maharaja on hearing from his friendly letter about the arrival of *Lat* Sahib (the G.-G.) in these regions, adding that the bud of his heart will be opened by offering welcome

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to him, and added that he desired that the time and distance intervening between their meeting be reduced, for he wanted to please his eyes with his sight very soon. He was proposing to go out for a pleasure trip to a little distance from the metropolis of Lahore and added that if there was some delay as yet in the occurrence of their personal embrace he would like to go to enjoy himself in the district of Rawalpindi and other places, and further added that he was waiting for an answer from that sincere friend.

[Page 426] A *Munshi* from Ludhiana came to the Maharaja with a letter from Birch Sahib, stating that that Sahib felt his eagerness for an interview with the Maharaja beyond limit. (Verse omitted.) In reply he was asked to please the Maharaja with his interview after cosultation with the Captain Sahib (C. M. Wade).

A letter from Rai Gobind Jas intimated his departure from Ludhiana on the *19th of Asuj* (2nd October, 1837 A.D.) with a robe of honour and the gifts sent by *Lat* Sahib (the G.-G.) for the marriage of the *Kanwarji* (Nau Nihal Singh) along with *Munshi* Shahamat Ali and Buta Shah. On the *24th* (7th October 1837 A.D.) the said Rai reached the court of the Maharaja along with the said *Munshi* and the said Shah and presented 5 gold ducats and a letter from the *Lat* Sahib (the G.-G.), explaining the despatch of fine gifts and emphasising upon the strength of mutual friendship. Fakir Aziz-uddin explained in the best possible manner the friendly contents of the letter. On opening the box it disclosed one pearl necklace, one diamond necklace, one bejewelled armlet, one underturban, one *Pohnchi*, two pairs of bejewelled bangles with some other articles amounting in all to 15, 105 garments consisting of brocade rolls of white *Nainu*, white cloth, Mahmudi, rolls of silk and printed cotton of various colours of English make, one English watch, one immitation sparrow, and many other varieties in addition to some vessels of crystal and some articles for boys made by the workmen of Bengal and England. The Maharaja kept on looking at these things carefully upto one quarter and granted Rs. 500 as reward to their bearers, Rs. 250 for entertainment to the said Rai, Rs. 250 to *Munshi* Shahamat Ali and Rs. 100 to Buta Shah. He also gave them some vessels full of sweets, etc.

A letter from the Captain Sahib (C. M. Wade) intimated that 2 cannons, one *Zamburak* and several reliable horsemen of *Kanwar* Sher Singh had crossed the river Satluj to his side. The Maharaja replied that he had issued an emphatic letter to the *Kanwar* for withdrawal and at the same time issued a letter to the said *Kanwar*, informing him that he had not done well in sending these things across the river without informing the Captain Sahib (C.M. Wade) and ordered him to call them back as soon as possible, for it was essential to keep in view the pleasure of the Captain Sahib (C. M. Wade) and anything against the established custom of the glorious Sahibs did not look proper.

[Page 427] On the *24th* (7th October 1837 A.D.) Birt (Birch) Sahib presented himself to the Maharaja, who enquired after the conditions of that country from him. He replied that he was well aware of the details and also in general of the art of drilling the platoons and the troops of horsemen.

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The Maharaja granted Rs. 250 for his entertainment and also some vessels full of sweets and then told him that he would be employed after consultation with the Captain Sahib.

On the *28th* (11th October 1837 A.D.) the staff-in-charge of floorings were ordered to fix the victorious camp and to spread fine carpets in the *Kotha Dussehrawala*. The Maharaja went to *Darbar Sahib* early in the morning, made a prostration there, offered usual *Ardasses* in the *Jhanda Bunga*, *Akal Bunga*, *Dukh Bhanjani*, *Baba Atal* and other places, and then went back to *Shish Mahal*, where all the glorious chieftains presented themselves and a *Darbar* was held. At about the third quarter of the day they all went to the *Kotha Dussehrawala* on the backs of well-decorated elephants and well-equipped horses with golden saddles and harnesses. All the glorious chieftains, glorious Sahibs, special attendants, officers of the platoons, *Khass Ghorcharas*, officers of horsemen, *Vakils* of the Raja of Nepal, Rai Gobind Jas, Shahamat Ali, Buta Shah and Birt (Birch) Sahib secured everlasting felicity by presenting *Nazars* on the *Dussehra* day on the upper storey and on the ground floor of the bungalow with their heads quite naked. A discharge of *Topkhana* took place on that occasion with great glory, when all the triumphant troops, consisting of foot and horse and regiments, were inspected. Diwan Sawan Mal sent five horses, *Hundis* worth 5 lakhs of rupees and other things requisitioned for the blessed *Dussehra* day. After finishing with the merriments and enjoyments the Maharaja allowed all the chieftains and troops to depart and himself went to take rest at night in the *Kotha*.

Departure of the royal standards towards Batala and the realisation of sums for entertainment and the like on arrival at Kalanaur; appointment of Sardar Tej Singh towards Hazara; that of Jawahar Mal's regular *Topkhana* towards Gujranwala; a letter from Sardar Sultan Mohd. Khan; displeasure and anger of the Raja *Kalan* against Misr Ram Kishen; news from Kabul; a letter from Shahamat Ali; presentation of the *Vakil* of Raja Ladowala; departure of the reliable persons of the Raja of Jind; a letter from the *Jamadar* (Khushal Singh) from the fort of Fatehgarh; [*Page 428*] **entry of the Maharaja in *Deraji* and his inspection of the cannons sent by the Sahibs; his crossing to the other side of the river; a complaint by the zamindars; departure of the son of Sardar Ahluwalia; arrival of the Maharaja at the village of Doodah, Kanjroor, Dhotnal and Zafarwal; presentation of Rai Gobind Jas; a letter to the Captain Sahib (C. M. Wade); grant of an estate to the daughter of Ventura Sahib; going of Misr Ram Kishan to Jammu and coming of the Raja *Kalan*; receipt of a letter from Captain Sahib (C. M. Wade); arrival of the Maharaja from Sialkot; grant of gifts sent by *Lat* Sahib (the G.-G.) to *Kanwarji* (Nau Nihal Singh); account of the buildings.**

On the *27th of Asuj* (10th Oct. 1837 A.D.) the Maharaja ordered the departure of his royal standards from the *Kotha Dussehrawala* and reached the village of Suyian, from where he went over to the village of Kadian on the *28th* (11th October 1837 A.D.) and reached

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Batala on the *29th* (12th October 1837 A.D.) and showered gold there. *Kanwar* Partap Singh presented Rs. 1,100 and one horse for entertainment to the Maharaja, Rs. 500 to *Rajaji* (Dhyan Singh) and Rs. 525 to Raja Hira Singh. The Maharaja asked him why *Kanwar* Sher Singh had not presented himself. The Raja *Kalan* said that on account of certain reasons, he was nursing some grievances, so *Bhai* Gurmukh Singh was appointed to bring about his presentation.

On the *30th* (13th October 1837 A.D.) the Maharaja went to the village of Khera and on the *31st* (14th October 1837 A.D.) reached Kalanaur, where the *Kardar* of the glorious Prince (Sher Singh) presented him Rs. 525 as entertainment in addition to sweetmeats and a *Dali* of fruits.

Sardar Tej Singh was appointed to proceed towards Hazara to release the fortresses of that place and to establish his own sway in them. Jawahar Mal was appointed to proceed towards Gujranwala to collect large sums of money due to the deceased Sardar Hari Singh.

A letter from Sardar Sultan Mohd. Khan intimated that he had met the *Arbabs* of the Khyber Pass and had made the water of the river Bara flow at the foot of the fort of Fatehgarh and expressed his hope for being granted an estate and some daily allowance. In reply he was ordered to procure some guarantee first and thereafter he would be granted both.

Chanda Singh *Deorhiwala* submitted to Misr Ram Kishan verbally on behalf of the Raja *Kalan* for the demolition of a well in a certain territory. The said Misr (Ram Kishan) spoke harshly in reply and the Raja *Kalan* grew angry and displeased and the matter reached the ears of the Maharaja, who showed great displeasure to the said Misr (Ram Kishan). **[Page 429]** A letter bearing the news of Kabul intimated that Burnes Sahib had met Dost Mohd. Khan, that the *Arbabs* and Afghans of Kabul frequently came to Burnes Sahib to ask him to take over the country of the *Villayat* ; and that Dost Mohd. Khan was preventing people from seeing the Sahib. The Maharaja said the glorious Sahibs were the wisest of the age.

Shahamat Ali said that the Maharaja must permit his own boats of merchandise and those of the *Sahukars* of Amritsar to proceed to the sea-port of Bombay and added that it would be looked upon as his (Shahamat's) good service.

Sardool Singh, *Vakil* of Raja Ajit Singh Ladowala, presented 21 rolls of clothes and one horse with a golden harness to the Maharaja, who enquired after the health of the said Raja and granted him Rs. 250 for entertainment and Rs. 50 to the bearers of the gifts. Gulab Singh and Sardool Singh, reliable persons of the Raja of Jind, were allowed to depart with the grant of 17 garments as gifts for Raja Saroop Singh, 7 garments and a pair of gold bangles for Gulab Singh and 10 garments and Rs. 200 for Sardool Singh.

A letter from *Jamadarji* (Khushal Singh) intimated that he had stored up various things in the fort of Fatehgarh, that the Zamindars of the watershed of the river Bara had closed up the tank and the well and that he had appointed troops to make the water flow in the

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Khybar Pass, and they carried on fighting against the ill-fated enemy, inflicted ignominious defeat upon them and secured victory for *Khalsaji* and made the water flow in large quantities. The Maharaja remarked that it was well done and bade fair for the future and sent a letter of appreciation regarding it to the Jamadar (Khushal Singh).

On the *1st of Katik* (15th October 1837 A.D.) the Maharaja entered Deraji and offered a *Nazar* of Rs. 500 and a pair of *Dosholas* and,finding the river Ravi fordable, ordered the triumphant troops to wade through on foot, and engaged himself in inspecting 4 cannons sent by the glorious Sahibs along with *Munshi* Shahamat Ali. At about the third quarter of the day the Maharaja crossed the Ravi and put up in the suburbs of Phagoki, where the Zamindars made complaints to him with regard to the destruction of their farms and cultivated fields on the *2nd* (16th October 1837 A.D.). The Maharaja at once ordered the forfeiture of the horses, mules and camels of the army.

The son of Sardar Nihal Singh Ahluwalia was allowed to leave for Kapoorthala with a robe of honour, consisting of seven garments, a pearl necklace and a pair of bejewelled gold bangles. **[Page 430]** After that the Maharaja went to the village of Dooda and, after feeling greatly pleased at the sight of its newly built shops, entered Kanjror and later on reached the village of Dhontal on the *3rd* (17th October 1837 A.D.) and Zafarwal on the *4th* (18th October 1837 A.D.).

Rai Gobind Jas, *Munshi* Shahamat Ali and Buta Shah presented themselves to the Maharaja, who talked on with them for a while regarding the affairs of the other side of the river, and asked them to state the things required by the glorious Sahibs according to the correct advice of the Captain Sahib (C. M. Wade) so that they might be got ready. The Rai (Gobind Jas) said that for the '*Nawab*' Governor Sahib (the G.-G.) 2 big tents without poles, 2 carpets worked upon in roses, 2 single-seamed *Doshalas*, some special *Jamawars* and a few other things were required. Misr Beli Ram was at once ordered to get ready those fine gifts. The said Rai (Gobind Jas) further submitted verbally on behalf of the Captain Sahib (C. M. Wade) that Lala Harjas Rai, treasurer of the Captain Sahib (C. M. Wade) had to take some money from the *Ta'luqa* of Sahnawal as the result of some regular transactions and added that the defendants were showing headstrongness and had refused to pay anything, and requested that, if the Maharaja would issue an order, the money could be realised from the defaulters. A letter was issued to the Captain Sahib (C.M. Wade) informing him that the *Sahukars* gave out money in the beginning as loan to make profit out of it and afterwards procured recommendation for the realisation of the same and added that, out of regard for the sincere friend, Rai Gobind Jas would be made to receive his money.

During these days the Maharaja, out of great kindness, granted an estate of Rs. 2,500 to the daughter of Ventura Sahib in the *Ta'aluqa* of Sahnawak

The Raja *Kalan* went to Jammu according to the order of the Maharaja, but it was rumoured that the Raja *Kalan* had left for Jammu on account of his unpleasantness with Misr Ram Kishan. The Maharaja contradicted the rumour and said that he had gone there

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in accordance with his orders and ordered Misr Ram Kishan to go to Jammu and beg pardon from the Raja *Kalan* for his faults and not to enter the court of the Maharaja until he had done so, for disobedience and disloyalty to Rajaji (Dhyan Singh) was, indeed, a sin, an offence and a fault. Accordingly the said Misr went to Jammu, presented himself to Raja Sahib (Dhyan Singh) and prayed for pardon. The Raja *Kalan* was a very tolerant and kindly person, decorated with all good traits. Therefore, he granted him pardon, thereby eased his own mind and granted him a robe of honour, consisting of 7 garments with Rs. 250 as farewell gift.

On the *6th* (20th October 1837 A.D.) the Maharaja reached Pasrur. **[Page 431]** Payment of Rs. 2,100 for entertainment was written to the *Kardars* of Sardar Sham Singh Attariwala. The Maharaja sent back Rs. 900, according to the letter of the *Kanwarji* (Nau Nihal Singh) and made the remainder to go to the treasury.

On the *7th* (21st October 1837 A.D.) Misr Ram Kishan presented himself to the Maharaja in the village of Badiana with a letter of satisfaction from the Raja *Kalan*, who himself came to see the Maharaja after that and afforded great pleasure to him by his interview and was granted Rs. 1,100 as entertainment.

A letter from the Captain Sahib (C. M. Wade) recommended the grant of an estate worth Rs. 30,000 for Amir Singh and the Maharaja approved of the proposal and sent an order accordingly to Lala Kanhya Lal *Vakil*. On the *8th of Katik* (22nd October 1837 A.D.) the Maharaja went to Sialkot, where Kishan Kaur, son of Diwan Hakim Rai, presented one horse and Rs. 250 to the Maharaja with his own hand in lieu of entertainment.

Out of the various gifts sent by the *Lat* Sahib (the G.-G.) the Maharaja gave 5 articles of jewellery, one pearl necklace, one earring, one underturban and one bottle of perfume with some fine garments to the *Kanwarji* (Nau Nihal Singh). On the *9th* (23rd October 1837 A.D.) the Maharaja, *Kanwar* Nau Nihal Singh, *Bhai* Gobind Ram, Fakir Aziz-ud-din, Rai Gobind Jas and *Munshi* Shahamat Ali sat together to discuss the suggestion of the *Lat* Sahib (the G.-G.) to the Maharaja regarding the making of medals. First rank was given to the glorious Princes, the second rank was given to the relatives and brotherhood of the Maharaja, and the third rank was given to the high dignitaries, the colonels, the commandants and the chieftains, who had rendered good services, proved honest, zealous, reliable and trustworthy. Thus medals and titles were considered and fixed for everyone according to his record of service. It was proposed that two lists should be prepared of the titles and medals, one to remain with the Sahib and the other with the *Mir Munshi* to avoid confusion and mistakes, and further it was proposed that one list was to remain with the *Kanwar Sahib* (Nau Nihal Singh) also, for alterations or modifications.

A letter from Metcalfe Sahib; departure of Rai Gobind Jas, *Munshi* Shahamat Ali and Buta Shah; arrival of the Maharaja on the bank of the river; news of the death of Shamsuddin Khan; death of *Munshi* Sarda Ram; [*Page 432*] **a letter from Mackeson Sahib; presentation of Sardar Ram Singh, his apology for the fault, and punishment to Lakha,**

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the evil-minded, for his improper act; letter from the Captain Sahib (C. M. Wade) to *Kanwar* Sahib (Nau Nihal Singh); crossing of the river Chenab by the Maharaja, his arrival at Kotla, and his proposal for the appointment of select troops for Peshawar; a letter to the Prince (Kharak Singh), *Jamadarji* (Khushal Singh) and others; a letter from Nawab *Lat* Sahib (the G.-G.); a letter from Devi Dyal; arrival of the Maharaja at Kurianwala and later at Jalalpur; festivities of the *Dewali* day; a request of *Bhai* Nihal Singh (Ahluwalia for the release of Lakha; appointment of relief troops towards Peshawar.

A letter from Metcalfe Sahib intimated that Ventura Sahib had pleased him with his interview and that he felt greatly pleased on learning the news of the good health of his sincere friend and added that the relations of unity and friendship had acquired greater strength and that there was no chance of estrangement. In reply great satisfaction and pleasure was expressed. Rai Gobind Jas, *Munshi* Shahamat Ali and Buta Shah presented themselves to the Maharaja with Fakir Aziz-ud-din and were granted robes of honour, consisting of 10 garments, 3 articles of jewellery, one bejewelled gold bangle, one pearl necklace, one turban-gem and Rs. 500 to be realised from Sahnawal as a farewell gift for the said Rai (Gobind Jas), 10 garments, 3 jewellery pieces, in addition to the aforesaid things and Rs. 200 for Shahamat Ali; 7 garments and Rs. 100 for Buta Shah; several valuable *Dosholas* worth Rs. 1400; a canopied charpoy with gold framework, 2 carpets and many other things to serve as friendly mementos for Nawab *Lat* Sahib (the G.-G.) with the remark that they must be made to reach him very carefully through the Captain Sahib (C. M. Wade).

On the *10th* (24th October 1837 A.D.) the Maharaja reached the bank of the river Chenab near the ferry of Kalowal and the Raja *Kalan* told him that Shams-ud-din Khan, who had raised his head in revolt and was creating disturbance in the suburbs of Poonchh, had been **[Page 433]** made to leave this mortal abode along with his wife and children by the good efforts of Raja Gulab Singh. Just after that the news of the death of Lala Sarda Ram *Munshi* at Amritsar reached the Maharaja, who felt very sorry over it and enquired about his estates.

A letter from Mackeson Sahib intimated that he had finished his happy tour through the paradise-like Kashmir and the Tibets and that he had returned to Pashawar. In reply the Maharaja wrote that he was very much pleased to hear of his return to Peshawar.

According to the recommendation of *Bhai* Gobind Ram, Sardar Ram Singh presented one horse with a golden harness and Rs. 250 in cash to the Maharaja, who granted an unqualified pardon for his fault out of regard for *Jamadar* Sahib (Khushal Singh). The evil-minded Lakha, who had committed improper acts on the instigation of Amir Singh, got punishment in such a way as to become a lesson for others.

A letter from the Captain Sahib (C. M. Wade) to *Kanwar* Sahib (Nau Nihal Singh) addressed him as a kind benefactor of the friends, with a prayer for his health and stated that fine gifts from the most

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gracious *Nawab* Commander-in-Chief of Indian territories, the *Lat* Sahib, were despatched to him along with several jewels and were accompanied by an Arab horse sent by him and that they would be presented to him by *Munshi* Shahamat Ali. *Kanwar* Sahib (Nau Nihal Singh) wrote a reply and gave it to the said Rai (Gobind Jas) and the *Munshi* (Shahamat Ali) along with a grant of a robe of honour of 7 garments and two articles of jewellery for the Rai and a similar robe of honour to the said *Munshi*.

On the *11th* (25th October 1837 A D.) various articles crossed the river Chenab and the Maharaja put up near *Kotha Mughulan* and issued a letter to the glorious Prince (Kharak Singh) to be present with the victorious stirrup. A letter was issued to *Jamadarji* (Khushal Singh), Sardar Attar Singh Sandhanwalia and other Sardars to put up at Pashawar and a proposal was also made for the appointment of Allard Sahib and Court Sahib along with 8 platoons and 3 *Topkhanas*.

A letter from the military *Lat* Sahib (C-in-C) stated that he was very much pleased with the interview of Ventura Sahib and the news of the good health of the sincere friend and the talk of the strength of friendship and unity ; **[Page 434]** and added that in view of the great eagerness of the Maharaja to have personal embrace it was expected that, by the grace of God, some opportunity will soon arise which would eliminate the physical distance and enlighten the eyes yearning for each others' sight.

A letter from Devi Dyal, nephew of Dewan Sawan Mal, reached the Maharaja through *Bhai* Gobind Ram and stated that, on account of the dispute between Raja Gulab Singh and the said Dewan, the country under the protection of the Maharaja has been allowed to go waste. An order was issued to *Kanwarji* (Naunihal Singh) to settle their boundaries and to bring about reconciliation between them.

On the *11th* (25th October 1837 A.D.) the Maharaja reached Manawar and *Kardars* of that place gave Rs. 1,000 to him as entertainment and, according to his order, gave Rs. 250 to *Kanwarji* (Nau Nihal Singh) and Hira Singh respectively. On the *13th* (27th October 1837 A.D.) the Maharaja personally watched the firing of Persian guns at targets by Pashora Singh and Multana Singh and afterwards ordered Pashora Singh to capture the fort by making a bold attack upon it and ordered Multana Singh to establish himself firmly inside the fort. On the *14th* (28th October 1837 A.D.) the Maharaja took part in the *Dewali* celebrations at Jalalpur Subatian, where the light of illuminations made the dark mid-night look like a full moon-lit night and (even like) midday.

On the *Amavas* (29th October 1837 A.D.) day the Maharaja performed the *Sankalp* and gave Rs. 7,000 in cash, 101 suits of clothes, one horse, one elephant, and many vessels of gold and silver to the deserving and the needy. *Bhai* Nihal Singh said that, if Chaudhari Lakha would be released by the favour of the Maharaja from the clutches of interference of Sardar Ahluwalia, he would pay a huge *Nazrana*. So the Maharaja sent a letter to Sardar Nihal Singh Ahluwalia on the *Bhai's* request to set him free from prison. After that Allard Sahib and others presented themselves to the Maharaja,

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who granted Rs. 2,100 as farewell gift for Allard Sahib, Rs. 700 for Court Sahib, and one pair of valuable *Doshala* to each and Rs. 6,700 were granted to the officers of the troops as farewell gift and they were allowed to depart with three *Topkhanas* of Gulu Khan, Ilahi Bakhsh and Amir Chand.

[**Page 435**] An order was issued further that *Kanwar* Sher Singh would meet the triumphant troops afterwards. The Maharaja said that the *Late* Sardar Hari Singh found the cup of his life overflown on account of his plunging into war with the enemy in haste and rashness, and asked them what plan and resourcefulness they would have recourse to if the fight was prolonged in their opposition to the English. Allard Sahib replied that first of all it was impossible for anyone to dare or venture war against the Maharaja on account of the awe and prestige exercised by the enemy-trampling glory of the Maharaja and that, if any one thought of waging war under the misfortune ordained for him by his star, he (Allard) would first put forward his four companies as checkmate and after that he would make advance and go ahead so far in the field of battle that the whole world would talk of it. Then the Maharaja asked, "What would be the best course for the horsemen of the regiments to adopt? Allard Sahib replied that he would send forward units of 4 *Risalas* in succession. Then Allard Sahib said that he wanted to know what suitable service the Maharaja proposed to entrust to Hukam Chand, son of Diwan Bhawani Dass, of whom he had already spoken. The Maharaja said that he would consider his case according to his request. Then Allard Sahib said that, on account of good services rendered by Avitabile, he must be granted a special robe of honour. The Maharaja replied that he must remind him of it on his arrival at Rohtas and a fine robe of honour would be granted to him. Then Allard Sahib expressed his desire for the title of a General, and the Maharaja replied that he would be granted that title on his return after he would succeed in rendering good services at Peshawar.

Presentation of Hakim (Dr.) Thomas Sahib; arrival of the Maharaja at Daulatnagar; arrival of Lala Sohan Lal Suri, the author of this history, before the Maharaja; departure of the Sahib; appointment of Hukam Chand towards Satghara; dispute between the *Kardars* of Diwan Sawan Mal and those of Raja Gulab Singh; issue of a letter to the *Nazim* of Kashmir; arrival of the Maharaja at Dinga and Mong; news from Ludhiana; arrival of the Maharaja at Miani; a letter from the Captain Sahib (C.M. Wade); news from Kabul; a letter to the Captain Sahib (C.M. Wade); presentation of Raja Gulab Singh; departure of the reliable person of the Raja of Nabha; presentation of Udham Singh Majithia; [*Page 436*] a letter from Rajaji (Dhyan Singh) about the disturbance and disorder in the territories of Diwan Sawan Mal and Raja Gulab Singh; grant of a title to Sardar Ajit Singh; grant of several things out of the *Nazars* presented by Raja Gulab Singh to *Kanwarji* (Nau Nihal Singh); departure of Wazir Dhari of Mandi; a letter to Burnes Sahib.

Hakim (Dr.) Thomas Sahib secured a passport from the Captain Sahib Bahadur (C. M. Wade) to cross the river Sutlej and, cutting

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short the stages of the journey, came to have the pleasure of an interview with the Maharaja, who enquired after his tours through the country and was told that he had visited the paradise-like Kashmir, Kabul and many other regions. The Maharaja asked him why he had not accepted service at any place, and he replied that he had not seen any trace of war anywhere and added that he could take up service only in the thick of fighting and bloodshed to show his brilliance by rendering good services. The Maharaja marched from Jalalpur at about the third quarter of the day and went to halt in the village of Lahorian, at a distance of 3 miles from that place.

On the *16th* (30th October 1837 A.D.) the Maharaja reached Daulat Nagar, where Lala Sohan Lal Suri, author of this history, presented himself and, on being asked to tell something about the missing person, stated that by his knowledge of astronomy he had consigned his life to the Creator and that news about the same would reach the Maharaja very soon. The Maharaja said that it would certainly prove true.

After that Aklu Sahib, who had come to the Punjab on a pleasure trip, presented himself and was granted a robe of honour, consisting of 7 garments and Rs. 250 as farewell gift to be realised from Sahnawal. Hukam Chand, son of Dewan Bhawani Dass, was appointed for making collections from the country of Satghara, keeping particularly in view the prosperity of the people in his realisation of revenue and was granted a robe of honour consisting of one gold bangle and Rs. 250.

During these days it became known to the Maharaja that the flame of disagreement between the men of Raja Gulab Singh and Dewan Sawan Mal had been kindled, so that a few persons had been killed or wounded on both sides, and Inayat-ul-lah, son of Ahmad Khan Sial, was reported to have bidden farewell to this mortal world through siding with the Dewan. The Maharaja said that he (Inayat) had been granted an estate of Rs. 10,000 or Rs. 12,000 by the Maharaja for his maintenance. Now he ordered that henceforth it must belong to Sardar Lehna Singh Sandhanwalia. A letter was issued to the *Nazim* of Kashmir, informing him that the Maharaja was putting up at Daulatanagar and that he must send to the Maharaja at once Rs. 12,000 for entertainment of the Maharaja, Rs. 5,000 for *Kanwar* Nau Nihal Singh, Rs. 2,500 for the Raja *Kalan* and Raja Hira Singh and Rs. 1,200 for the *Granth Sahibs*, [Page 437] in addition to *Pashmina Durries* worth Rs. 10,000 purchased from the Persian tradesmen, according to the requisition of the *Lat* Sahib (the G.-G.) On the *17th* (31st October 1837 A.D.) the Maharaja reached Guliana and was presented with a horse sent by the Raja of Patiala. He granted Rs. 50 to the bearer of the horse. On the *18th* (1st November 1837 A.D.) he reached the *Serai* of Khera, the village of Dhooria and put up at Santpur. On the *19th* (2nd November 1837 A.D.) he reached Dinga and accepted a salute from the *Campo-i-Muala*. On the *20th* (3rd November 1837 A.D.) he was at the village of Chillian and Manjian and on the *21st* (4th November 1837 A.D.) he was at Mong on the bank of the river Jehlum. News from Ludhiana stated that the Captain Sahib (C. M. Wade) had felt

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greatly pleased to hear that the troops of *Kanwar* Sher Singh had returned from the district of Kot Kapoora and added that *Moti* (Metui) Sahib had seen the Captain Sahib (C. M. Wade) at Ludhiana and had secured permission from him to cross the river Sutlej in order to seek service with the Maharaja and added that he was about to reach the *Sarai* of Phillaur. At once an order was issued to the *Thanadars* of Philaur not to allow anyone of the Sahibs to cross the river without a letter from the Captain Sahib (C. M. Wade). The Maharaja reached Manjhi on the *22nd*, (5th November 1837 A.D.) Malkowal on the *23rd* (6th November 1837 A.D.) and Miani on the *24th* (7th November 1837).

A letter from the Captain Sahib (C. M. Wade) stated that the affairs of the other side of the river Sutlej were well known already with reference to the strength of friendship and that it was a matter of great wonder and surprise that Dilawar *Darogha* made his appearance at Ludhiana along with the *Vakils* of the Raja of Nepal without any hint and intimation from the sincere friend and remarked that it was quite against the laws of friendship. The Maharaja said that the said *Darogha* was foolish, ignorant and a stupid person and had done a very improper act, for he should have informed the *Vakils* of the Maharaja at Ludhiana and also the Captain Sahib (C. M. Wade) about his intention to arrive there and should have crossed the river Sutlej afterwards.

News from Kabul stated that Burnes Sahib had been put in captivity at Kabul and that a guard was fixed at his portico to prevent anyone of the Kabulies or the Afghans from gaining access to him, and that great fear was being felt there about the appointment of the triumphant troops of the *Khalsaji*, and that **[Page 438]** Mackeson Sahib had reached Peshawar and the communications between Peshawar and Kabul were open and that *Hundies* worth 9 lakhs of rupees had been sent to Dost Mohd. Khan by the *Nazim* of Sindh to help him in his maintenance and for collecting war-like materials and that the bankers had accepted these *Hundies*. Thereupon a letter was issued to the Captain Sahib (C. M. Wade) to give satisfactory and true account of the situation. On the *26th* (9th November 1837 A.D.) Raja Gulab Singh presented 125 gold ducats as *Nazar* in addition to six lakhs of rupees in cash, 11 horses, 110 camels, 21 rolls of *Loongis*, 5 swords, 10 spears, 7 daggers, one pistol, 11 gold-threaded shoes, 32 big bangles, one shield, one sword, and many other things to the Maharaja and was granted Rs. 525 as entertainment.

Khushal Singh, a reliable person of the Raja of Nabha, was allowed to depart with one horse and some garments as a gift for the said Raja and one pair of *Doshala* and Rs. 250 as farewell gift for himself.

On the *29th* (12th November 1837 A.D.) Udham Singh Majithia presented 5 horses and camels and one elephant and Rs. 250 as *Nazar* to the Maharaja. The Raja *Kalan* said that the flame of disagreement between the *Kardars* and *zamindars* of Sahiwal in the territories of Dewan Sawan Mal and the Raja *Kalan* had grown aloft. The Maharaja said that Sardar Tej Singh would go there the next day to put down the dissensions altogether. *Bhai* Gobind Ram

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said that Sardar Ajit Singh had submitted one horse with a gold harness the day before and had expressed a desire for the grant of a title and that Mehr Ghasita was present now to offer Rs. 1,000. The money was at once made to go to *Toshakhana*. *Bhaiji* (Gobind Ram) said that it was a blessed day and the title must be granted at this time. Out of regard for *Bhai* Gobind Ramji, the Maharaja granted the following titles : *Ujjal Didar*, *Nirmal Budh*, *Ali Tabar*, *Laiq-i-Altaf*, *Qudwa-i-Sar Kardah-Ha-i-Namadar*, *Zubda-i-Saramadan-i-Rozgar*, *Sirdar-i-wala Iqtadar "Shuja-ud-Daula*. Sardar Attar Singh Sindhanwalia *Shamsher Jang Bahadur*. Out of the things sent by Raja Gulab Singh 11 *Loongis*, one pistol, and 15 turquoises were granted to *Kanwar* Nau Nihal Singh.

On the *30th* (13th November 1837 A.D.) Wazir Dhari of Mandi [Page 439] was allowed to depart with 19 garments as robe of honour, a turban-gem and one English gun for Raja Zalim Sen and 7 garments and Rs. 100 as a farewell gift for himself and was ordered to submit the revenue of the past and the present without any further delay, otherwise *Kanwar* Nau Nihal Singh would be appointed to proceed in that direction to destroy the country under his protection.

A letter was issued to Burnes Sahib, asking him to send an account of the preparations of Dost Mohd. Khan for war, or to state if any firm agreement was about to be concluded, so that he (the Maharaja) might attend to the administration of various important matters accordingly.

Alms and charities of the *Sankrant of Maghar* (14th November 1837 A.D.) ; presentation of Nawab of Dera Ismail Khan ; arrival of *Kanwar* Sher Singh ; a letter from the Captain Sahib (C. M. Wade), intimating the restoration of things to the zamindars ; an order to Sardar Tej Singh ; a letter to Sardar Majithia (Lehna Singh) ; presentation of Arsala Khan and Nur Mohd. Khan, son of Sardar Sultan Mohd. Khan ; a letter to *Jamadar* Khushal Singh ; inspection of tent pegging by *Kanwarji* (Nau Nihal Singh) ; a letter from Dewan Sawan Mal ; a letter from *Lat* Sahib (the G.-G.) ; news from Ludhiana ; appointment of troops towards Peshawar ; a letter from the Captain Sahib (C. M. Wade) ; a letter from Rai Gobind Jas, asking permission to cross the river Jhelum ; engagement in hunt ; a letter regarding the discovery of a well in Fatehgarh ; a discharge of *Topkhana* ; going of the Maharaja to Baba Lachhmi Nath ; arrival of the Maharaja at Miani ; an account of Shah Shuja-ul-Mulk ; issue of order for the realisation of sums for the entertainment of the glorious Prince (Kharak Singh) from Attock to Lahore ; departure of the Raja *Kalan* towards Lahore ; his arrival at Qadirabad on the bank of the river Chenab ; news about the retreat of Allahdad Khan, wading through the river ; arrival of the Maharaja at the village of Amboke ; news about the defeat of the zamindars of Rohjan ; grant of salaries and arrival of the Maharaja at Lahore.

[Page 440] On the *Sankrant of Maghar* (14th November 1837

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A.D.) the Maharaja distributed alms and charities, reached the bank of the river Jhelum, drank water out of it and exclaimed "this is the water of Kashmir". After that he went to his victorious camp.

Sarafraz Khan, son of Nawab Shah Nawaz Khan of Dera Ismail Khan, came along with *Kanwar* Nau Nihal Singh and presented one horse and Rs. 125 to the Maharaja who enquired after the health of the said Nawab and granted him Rs. 200 as entertainment and Rs. 50 as reward for the representation of the horse. Then *Kanwar* Sher Singh presented one horse and 31 gold ducats at his interview with the Maharaja, who enquired after his health, gave him Rs. 500 with some vessels of sweetmeats and ordered him to depart towards Peshawar. The respectable *Kanwar* showed reluctance and put forward excuses and the Maharaja remarked that since the death of the deceased Sardar (Hari Singh Nalwa) in that country, most of the chieftains have been avoiding and shirking from departing towards Peshawar. The said *Kanwar* replied that he was in Peshawar until that time and came away only to be with his stirrup according to his order.

A letter from Captain Sahib (C. M. Wade) intimated that dacoities and burglaries were rife in the territory on this side of the river Satghara and at Mokal on the other side of the river Sutlej. The Maharaja ordered the *Kardars* of Satghara and of the territory of Jawand Singh Mokal to return the cattle and property of the other side of the river Sutlej.

The Captain Sahib (C. M. Wade) had further stated in that letter that a disciple of Aikal Dass *Sadhoo* had been killed by the *zamindars* of Virowal and that chastisement of the offenders was essential. A letter was issued to the *Kardar* of the place to hand over the murderer of the *Sadhoo* to the Captain Sahib (C. M. Wade). The Captain Sahib had further written that *Lat* Sahib (the G.-G.) had been greatly pleased to hear about the grant of title to Ventura Sahib, for he certainly deserved it on account of his good service and that the *Lat* Sahib was sure to proceed for an interview with the Maharaja in the month of *Phagan*. Replies to these cordial letters were written in a friendly manner.

[Page 441] News from Hazara intimated the disturbance of Painda Khan, his capture of the fort of Chandoo, and the spread of terror all over the country of Hazara regarding plunder and loot. The Maharaja said that Sardar Tej Singh must go with the platoons, *Topkhana* and the regiments to crush the brain of that mischief-maker and ordered him, after giving him Rs. 6,000 as farewell gift and Rs. 2000 to Sardar Amir Singh Man, and Rs. 1,000 to Ilahi Bakhsh, the Junior, of *Topkhana*, to cross the river Jhelum. A letter was issued to Sardar Lehna Singh Majithia to store up gunpowder, ammunitions and other necessary war-like materials in the fort of Fatehgarh and to present himself to the Maharaja after digging a well and making the water flow in that fort.

Arsala Khan presented 2 horses as *Nazar* to the Maharaja, who enquired from him about the country of the Isafzais and was told that two platoons and 1000 strong horsemen and 4 cannons appointed by the Maharaja would be sufficient for the control of that country provided that a strong fort be constructed near Salimgarh. In reply

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the Maharaja issued an order to Sardar Tej Singh to build a new fort there.

Noor Mohd. Khan, son of Sardar Sultan Mohd. Khan, presented himself to the Maharaja, who enquired from him about the condition of the country of Peshawar and was told that Khawaja Mohammad and Amira *Darogha* were coming to Peshawar with gifts from Qandhar and were expected to reach the Maharaja very soon.

On the *4th* (17th November 1837 A.D.) a letter was issued to *Jamadar* Khushal Singh to march from the district of Peshawar and to reach the court of the Maharaja after traversing the stages of the journey, allowing his troops to leave for their homes on his arrival at Rohtas and proceeding himself to the town of Ramnagar along with his platoons to meet the Maharaja there.

On the *5th* (18th November 1837 A.D.) an order was issued to *Kanwar* Nau Nihal Singh to show his skill in tent pegging. Accordingly on the *6th* (19th November 1837 A.D.) the *Kanwarji* (Nau Nihal Singh) went to *Bhai Sahib Bhai* Gobind Ramji early in the morning with the pointed pole in his hand, and, after giving him Rs. 125 for *Parshad*, **[Page 442]** invoked his blessings and asked him to pray for his success and then went over to the village of Kalianpur. Right in the presence of the Maharaja he gave a display in such a good manner and then rode his horse well and, while the horse was at its full speed, he carried the peg with the point of his pole from over a wooden peg so cleverly that the Maharaja and all the onlookers and even those who heard of it were surprised. The Maharaja felt greatly pleased and thanked the Immortal God with the remark "He is born to become the light of the retina of the Kingdom, he is worthy of the throne and kingship. May the great God grant him a long life."

A letter from Dewan Sawan Mal intimated that the troops of Behram Khan Mazari had gathered together and that a letter from Khalifa Ahmad Shah backed by the hard-hearted *Ghaziz* and the troops of Mir Rustam Khan *Ghazi* were preparing for war and fighting at the village of Badali, at a small distance from Rohjan, and reported that they had a mind to besiege that place and plunder that country and added that he was leaving for that direction to punish the evil-minded. In reply he was sent an order not to show any haste in crossing to the other side of the river and to take care to establish himself firmly in the village of Kot Mithan and added that the Maharaja was writing all the details of the situation to the Captain Sahib (C. M. Wade), on account of their great friendship, and expected a very correct answer from him in the very near future, whereupon an order would be issued to him accordingly.

A letter from the *Lat* Sahib (the G.-G.) stated that he had left Calcutta in perfect health, had reached *Kanshi* (Benaras) and was so excessively eager for an interview with the sincere friend that he expected, by the grace of God, that the physical distance would soon disappear and his eyes will be enlightened by the collyrium of his sight. The Maharaja replied that his eagerness for a happy interview with sincere friends was also very prominent in his mind. News from Ludhiana stated that the *Lat* Sahib (the G.-G.) had left Calcutta along with some other Sahibs, who got on board the ship

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to accompany him upto a few stages of the journey in order to bid him farewell, and added that on account of some derangement of the machinery of the ship, smoke entered into his brain and rendered him unconscious and it appeared for the time being as if the physical body had become dead; but, by the grace of God, he recovered after a while and said that he had got a new life. The Maharaja said that after the verification of that news he would send a letter of congratulation to him. **[Page 443]** Jawala Singh, Gurdit Singh Malwai and Ganda Singh, employees of *Kanwar* Sher Singh, were granted valuable robes of honour and were made to leave for Peshawar with 500 horsemen, estate holders, Mool-Rajia horsemen and with Sardar Ahluwalia with 1600 strong horsemen. A letter from the Captain Sahib (C. M. Wade) stated, "The Maharaja spends large sums of money every year in his expeditions against Peshawar and sends new troops annually, and the glorious Chieftains have always tried to avoid going to that direction and do not like to stay in that country. In reality the control of that country can be effected with only 100 men and there is no need for stationing such a large army. Advantages of friendship would be calculated well at the time when the Maharaja would come to know that it can really be effected at a very small expense, though it would appear that it is so (thought) because the glorious Sahibs had entered into an agreement with Dost Mohd. Khan. The fires of fighting and enmity between Kartar Singh and Ranjit Singh, Sodhis of Anandpur, had kindled aloft and *Baba* Bikram Singh had sent his troops from the other side of the river to help Kartar Singh. It is a matter of great surprise that in spite of the relations between the two great Governments being known to everyone, this bad act has been committed a second time in violation of the agreement which plainly stated that no troops could cross the river without the consent of both governments.

At once a letter was issued to the said *Baba*, asking him to call back his troops in view of the agreement between the two great governments.

A letter from Rai Gobind Jas intimated that Kazi Kanu had visited the Captain Sahib (C. M. Wade) and had left afterwards along with Dilawar *Darogha*. The Maharaja approved of it in view of his friendly relations with the English.

On Friday, the *15th of Maghar* (28th November 1837 A.D.) the Maharaja crossed the river Jhelum for hunt and pastime and became lost in such a difficult and inaccessible jungle that even his special kitchen could not find him. So he had to live upon a few cups of lump sugar. Mahan Singh Hazarawala presented himself in the course of this hunt and the Maharaja asked him to describe the hunt of a tiger by the deceased Sardar. He replied that the tiger suddenly appeared while he was in the act of tying his turban and added that he at once took up his sword and ran out to meet him, that he (Mahan Singh) followed him closely. The tiger struck his claws upon the turban of the said Sardar, snatched it and held it in its own mouth, while he (Mahan Singh) drew out his sword and inflicted two serious wounds on its stomach and put an end to its life. The Maharaja felt greatly pleased to hear this account.

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A letter from Fatehgarh arrived, stating that a well had been discovered there and that two bottles of that water were being sent therewith. The Maharaja gave Rs. 100 as reward to the bearer and ordered a discharge of the *Topkhana*.

[Page 444] On the *14th* (27th November 1837 A.D.) at about the thi d quarter of the day the Maharaja crossed to this side of the river and went into Bhera to *Baba* Lachmi Nath, gave him Rs. 250, Rs. 100 to *Math Jogi* and Rs. 100 to Tehl Nath, while the said *Baba* granted him a turban and a *Dopatta* after which the Maharaja went through the town of Bhera and showered gold. Then he marched from that place and halted at a distance of 3 miles from Miani and then entered Miani on the following day (which was Tuesday), when a discharge of *Topkhana* took place with great pomp.

News from Ludhiana stated that the glorious Sahibs had issued a stern order, stating that all communications with Bahawalpur, the *Nazims* of Sindh and Shikarpur, the Maharaja Bahadur and other rulers of Afghanistan were utterly improper and that he (the Shah) must erase in utter disappointment and hopelessness if he entertained a hazy hope of any assistance and help marked upon the tablet of his mind and that at the time of need no grudge would be shown by the glorious Sahibs in rendering him help and assistance, and that if he did not agree to this he was at liberty to act according to his sweet will as regards his movements. The news further added that the respectable Shah had replied that in future he would have no correspondence with anybody except the glorious Sahibs and would be content with the allowance fixed by the Sahibs.

A letter was issued, demanding the presentation of the glorious Prince (Kharak Singh) and entertainments worth Rs. 5,000 were ordered for him from Attock to Lahore. The Raja *Kalan* left for Jammu and went to *Kanwarji* (Nau Nihal Singh) according to the orders of the Maharaja, and received a robe of honour consisting of 11 garments from him. On the *18th* (1st December 1837 A.D.) royal standards marched from Miani, spent the night at Bosalan (which is 4 *Kos* from it) and reached Qadirabad on the bank of the river Chenab on the *19th* (2nd December 1837 A.D.), where a letter from the respectable *Kanwar* (Kharak Singh) came to intimate that Allahdad Khan Takwala had been defeated, that some soldiers had been killed and that Alijah Ashiq Mohd. Khan and Sardool Singh had been wounded. Thisetter pleased the Maharaja a great deal.

On the *20th* (3rd December 1837 A.D.) the Maharaja waded through the river and reached the village of Kolotara. He arrived at Kasoka on the *21st* (4th December 1837 A.D.) and the village of Amboke on the *22nd* (5th December 1837 A.D.), when news of the defeat of the zamindars of Rohjan became known to Maharaja, who ordered the discharge of *Topkhana*. On the *23rd* (6th December 1837 A.D.) he reached near Kot Pindi Dass and on the *24th* (7th December 1837 A.D.) entered the blessed fort of the Lahore, when a discharge af *Topkhana* took place triumphantly and all the inhabitants of Lahore filled up the aprons of their expectations on the arrival of the Maharaja, who was a veritable rain of divine mercy that showered gold and silver.

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[Page 445] A letter to the *Nazim* of Kashmir ; a letter from Lala Kishen Chand ; presentation of the Maharaja at the mausoleum of Hazrat Ganj Bakhsh Hujveri and others and before Fakir Mastan Shah and Baba Kahan Singh ; arrival of the *Vakil* of the Mir of Thara ; grant of entertainment to Sardar Ahluwalia ; enquiries about the income of Peshawar ; a letter from the persons appointed at Peshawar.

A letter was issued to the *Nazim* of Kashmir to send to the Maharaja requisites of the blessed day of *Basant* and some horses with golden saddles and that, keeping in view the strength of friendship between the Sahibs and the Maharaja, he should take care of the Sahibs newly arrived in the paradise-like Kashmir and of the personal clerk of the Captain Sahib (C. M. Wade), who was there at that time getting ready the requisitions of his master and to send a certificate of satisfaction obtained from the Sahibs to the Maharaja.

A letter from Lala Kishen Chand stated that the Captain Sahib (C. M. Wade) had repeated many times that the crossing of the river Sutlej by Dilawar Khan *Darogha* without any intimation was contrary to the terms of agreement. The Maharaja wrote to him that, if the Captain Sahib wanted, he could be called back or that if he liked he could be punished on his return.

On the *28th* (11th December 1837 A.D.) the Maharaja rode first to the mausoleum of Hazrat Ganj Bakhsh Hujveri and made an *Ardas* of Rs. 125 and afterwards went to offer Rs. 50 at the mausoleum of Shah Abul Ma'ali, Rs. 100 to Fakir Mastan Shah and Rs. 125 to Baba Kahan Singh and after that entered the blessed fort.

Dewan Ishar Dass, *Vakil* of the Mir of Thara, presented some horses and gifts to the Maharaja, who enquired after the condition of his country and granted him Rs. 1,100 as entertainment and as reward for the presentation of horses and also gave six suits of clothes with Benares *Dopattas* to his grooms.

News had it that Sardar Nihal Singh Ahluwalia had arrived and the Maharaja sent him Rs. 525 as entertainment through Devi Sahai Safawala.

The Maharaja enquired from Dewan Dina Nath as to what was the income of the country of Peshawar, and he submitted that, according to detailed entries of the *Daftar-i-Muala,* from village to village, and from *Deh* to *Deh,* it was Rs. 8,35,000. Thereupon the Maharaja said that the country of Peshawar could maintain eight platoons.

[Page 446] A letter from Allard, Court and Avitabile stated that they were securing felicity by rendering good services at Peshawar and the Maharaja sent them an answer to remain at their posts more carefully than even before.

Alms and charities of the *Sankrant* of blessed *Poh* (13th December 1837 A.D.) ; presentation of Khalifa Nur-ud-din ; news about Ventura Sahib ; presentation of Lala Kishen Chand ; arrival of Sardar Nihal Singh Ahluwalia before the Maharaja ; a letter from Sardar Tej Singh ; departure of the grandson of Raja Sansar Chand, interviews of the Maharaja

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with Nawab Sarafraz Khan, Zulfiqar Khan and the other *Shahzadas* of Afghanistan ; grant of large sums to Fox Sahib ; departure of Khawaja Mohd. ; departure of the Maharaja to the other side of the Ravi, his interview with a *Sadhu* and his return ; arrival of Mackeson Sahib ; talks about the Maharaja ; a letter from Lala Chuni Lal ; grant of the contract of Kunjah to the nephew of Dewan Moti Ram ; going of Fakir Aziz-ud-din to Mackeson Sahib ; inspection of the drill of the new platoons ; grant of the suits of clothes in honour of the blessed *Lohri* to the Prince (Kharak Singh), to *Kanwarji* (Nau Nihal Singh), and to Raja Hira Singh on the occasion of a *Sankalap* on the *Maghi* day.

On the *Sankrant of Poh* (13th December 1837 A. D.) the Maharaja enjoyed at first the sacred sight of *Baba* Roopa and after that listened to Sri *Granth Sahib* and made an *Ardas* and gave 15 suits of clothes, 11 cows, one horse, one elephant and many other things in charity on his *Sankalap*.

Khalifa Nur-ud-din presented a newly constructed small cannon to the Maharaja, who enquired what had been spent upon it and was told that it had cost Rs. 1,000.

A letter from Dewan Sawan Mal stated that he had reached Rohjan with adequate forces and had returned the property and the cattle to the zamindars and added that all the inhabitants of the place were grateful. The Maharaja praised his action.

It became known through the news that Ventura Sahib had marched from Calcutta, had sought an interview with the glorious Sahibs at Calcutta, had talked to them with a view to strengthening friendship between the two great governments and had decided to present himself before the Maharaja.

[Page 447] The Maharaja said that he would soon arrive before him. On the *3rd* (15th December 1837 A.D.) Lala Kishen Chand presented 20 gold ducats by way of *Nazar* to the Maharaja on his presentation before him, in accordance with orders. The Maharaja enquired after the health of the Captain Sahib (C.M. Wade) and told him that boats would shortly be ready with merchandise and asked him to accompany the boats upto the seaport of Bombay. He replied that he was ready to render him good services, according to his orders.

Sardar Nihal Singh Ahluwalia had an interview with the Maharaja who enquired after his health, told him that he was favourably disposed towards him, and ordered him to continue rendering good services, according to his orders, at the court, in Kapurthala or at Amritsar, and that Amir Singh had gone to Peshawar and would be entrusted with the handling of certain affairs. The Sardar said that he was ready to secure felicity by his stay or by his departure, as the royal orders be.

News from Hazara stated that Sardar Tej Singh had established control and administration in Khanpur very satisfactorily and that the revenue of that place at that time was Rs. 40,000 and was expected to be Rs. 60,000 on its prosperity and further stated that 17 horses, which had been collected from that place, had been distri-

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buted in the *Topkhana* of Amir Singh. Thereupon the Maharaja ordered that all the large sums collected by him from that country, which were with him at that time, were to be distributed among the platoons.

Randhir Chand, grandson of Raja Sansar Chand, who was at court since a while, was allowed to depart during those days with a robe of honour consisting of 3 garments for himself, 2 articles of jewellery, and a pair of *Doshalas* for his *Vakils*.

Nawab Sarafraz Khan, Nawab Zulfiqar Khan and the other princes of Afghanistan presented themselves to the Maharaja, who enquired after the health of everyone and ordered Dewan Dina Nath to look to the payment of their allowances.

On the *6th* (18th December 1837 A.D.) Fox Sahib came to the Maharaja, who enquired from him about the health of the Captain Sahib (C. M. Wade) and granted him Rs. 1,500 to meet his expenses. Khawaja Mohammad, son of Sardar Sultan Mohd. Khan, presented himself to the Maharaja, who granted him a robe of honour consisting of 11 garments, a turban-gem, an under turban and a necklace as a farewell gift and said to him that he was going out for pastime and hunt towards Rawalpindi in the near future and asked him that Sardar Sultan Mohd. Khan must present himself to him when he received his order to that effect. After that the Maharaja appointed sentinels upon the ferries of the river Ravi and ordered them not to allow any soldier of the Maharaja to cross the river.

[Page 448] On the *7th* (19th December 1837 A.D.) the Maharaja went to the other side of the Ravi, enjoyed the sacred sight of a *Sadhoo* at a pleasant garden known as Targarh, gave him a *Nazar* of Rs. 250 and kept on talking about prayers to God for a few hours and returned from that place to the metropolis of Lahore, where Mackeson Sahib presented himself to him. The Maharaja enquired from him all about his journey and pleasure trip through the paradise-like Kashmir and Peshawar, and he replied in addition to his detailed account of the paradise-like Kashmir that he had learnt from a letter from Burnes Sahib that Dost Mohd. Khan was seeking to enter into agreement with the Maharaja through the glorious Sahibs, but the glorious Sahibs had no confidence in his word and promises of that tribe, which had the characteristics of savages and other animals, and added that what the most learned scholar Sheikh Abul Fazal Allami had written about them in the letters from Akbar the Great to Aboullah Khan Uzbek was quite right and correct. After that the said Sahib was allowed to depart with Rs. 500 as entertainment and some vessels of sweetmeats and other things, along with an order for Khalifa Nur-ud-din to provide him daily with the things required by the glorious Sahibs, for he (the Maharaja) had great regard for them as a thing of foremost importance. The Maharaja said that the three *Lat* Sahibs were to have a happy interview with him, *viz.* the Roparwala *Lat* Sahib, the military *Lat* (Sir Henry Fane), who attended the marriage of the *Kanwarji* (Nau Nihal Singh), and the civil *Lat* Sahib, who was coming and with whom a happy and friendly gathering would be arranged and to whom parade of the platoons, discharge of the cannons and the volleys would be shown. After that the Maharaja said that the

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Raja *Kalan* asked him that he (the Maharaja) must be established in Peshawar, but he (the Maharaja) was going by the grace of God to capture Kabul and his mountainous troops were firmly established at the Khyber Pass, and that the *Thanadari* of Kabul was going to be given to Mahan Singh. He kept talking in that strain for a while.

A letter from Lala Chuni Lal stated that the kindling up of the flames of dispute and enmity between the Sodhis residing at Anandpur was gaining strength daily and added that, on his informing the Sodhi Sahibs that their indulgence in mutual fighting was not good, because it involved the displeasure of the Maharaja and the Captain Sahib (C. M. Wade), they told him that the Maharaja was a just (King) and **[Page 449]** that he would find out who among them had shown high-handedness and punish the same in such a manner as to be a lesson to others, from their newly constructed posts and towers. In reply to it the Maharaja ordered that cannons should be seized from both parties and that, if anyone of them would create trouble henceforth, the Maharaja himself would punish the offender and ordered the destruction of towers and posts.

Nanak Chand, nephew of Dewan Moti Ram, presented himself to the Maharaja and was granted the contract of the *Ta'aluqa* of Kunjah in lieu of Rs. 45,000 in company with Sheikh Ghulam Mohey-ul-din and a handsome estate was granted at the same time to the relatives of the deceased Dewan (Moti Ram) for their maintenance.

Fakir Aziz-ud-din went to Mackeson Sahib, according to the order of the Maharaja, talked about the foundations of sincerity and friendship and, delivering one boat for carrying load on behalf of the Maharaja, said that boats laden with merchandise were ready to leave under his escort and that there was no delay feared in their despatch.

On the *28th* (9th January 1838 A.D.) a volley and the drill of the new platoon took place so well that the Maharaja felt greatly pleased with it and granted a big *Doshala* to Dhonkal Singh Commandant. The Maharaja granted suits of clothes to the glarious chieftains, employees, clerks, *Vakils* and others on the blessed *Lohri* day when, at the third quarter of the day, dancing girls, dressed in specially embroidered yellow garments, came forward, performed music and dance and were rewarded by the Maharaja.

Suits of clothes and Rs. 1,000 each were granted to the glorious Prince (Kharak Singh), *Kanwar* Nau Nihal Singh and Raja Hira Singh on the occasion of his *Sankalap* on the blessed *Maghi* day (First *Magh*). These were to be distributed among the deserving and the Brahmans. Misr Beli Ram came with a golden saddle and was ordered to get ready five more like that and present himself to the Maharaja.

Alms and charities on the blessed *Sankrant of Magh* (11th January 1838) an order to Sardar Lehna Singh Majithia; a letter from Rattan Singh *Gadwai*, Commandant; realisation of *Nazars* from the glorious chiefs; a letter from Rai Gobind Jas; a letter to Mehan Singh Colonel, *Nazim* of Kashmir;

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news from Delhi; arrival of the glorious Prince (Kharak Singh) from Peshawar; [*Page 450*] entry of the Maharaja in *Bawali Sahib*; his interview with Mackeson Sahib; confiscation of the estates belonging to the brothers of Raja Sansar Chand and Ranghar Nangal; a letter from *Kanwarji* (Nau Nihal Singh); presentation of the son of Chahar *Farangi*; Grant of a special robe of honour, an elephant with a seat and many other things by *Kanwar* Nau Nihal Singh to Raja Sochet Singh; an order to the troops to stay about the bridge and not to allow any one of the army to cross it; news from Hazara; departure of the *Vakils* of Mirpur, a letter from Burnes Sahib; grant of huge sums to the Nawab of Multan and other *Shahzadas* of Afghanistan.

Early in the morning on the *1st* of the blessed *Magh* (11th January 1838 A.D.) the Maharaja secured felicity of both the worlds by listening to the *Granth Sahib* and making an *Ardas*. After that he performed *Sankalap* and gave 31 suits of clothes, and 11 gold pitchers to be utilised in gold plating of the *Darbar Sahib*, five for *Ber Baba Sahib* to be utilised by Misr Vir Bhan of Amritsar, *Fakir* of Nabha, *Paryog* Brahmins and Tarn Taran Sahib, respectively, in addition to one elephant, several cows, Rs. 7,000 and many other things to be distributed, as usual, with a separate sum of Rs. 1,000 for the *Akalis*.

Sardar Majithia was ordered that he was given the command of the camp of the *Topkhana* of Sultan Mohd. at that time and was told to look to various repairs that were needed and submit to the Maharaja the estimate of money required to set them right so that the same be awarded to him and he be enabled to put the gunners to drill everyday.

Rattan Singh Gadwai, Commandant, and the regiment requested for a feast because on the following day the festival of the blessed *Bawali* was to take place. Thereupon the Maharaja ordered all the glorious chieftains, officers of the platoons and the troops of horsemen to enter the *Bawali Sahib* and present *Nazars*. The Raja *Kalan*, *Jamadar* Khushal Singh, Sardar Dhanna Singh Malwai, Jiwand Singh Mokal and other chieftains secured felicity of both the worlds by presenting *Nazars* to the Maharaja on the *Maghi* day (11th January 1838 A.D.).

A letter from Rai Gobind Jas stated, "The Captain Sahib (C. M. Wade) says that the triumphant troops of the Maharaja ventured to take the offensive and inflicted ignominious defeat on the army of Dost Mohd. Khan and that after that the glorious *Singhs* extended their hands to plunder his camp and suffered defeat themselves. **[Page 451]** If it were the officers of the triumphant troops, who indulged in that plunder, they were responsible and were at fault, and if the *Singhs* themselves of their own accord took to attack the camp of Dost Mohd. Khan then they had committed a serious offence. This matter must be satisfactorily investigated and the offenders must be punished duly so that nobody in future should dare do such a bad thing and that others may learn a lesson." A letter was issued to Mehan Singh, *Nazim* of Kashmir, stating that Pandit Ganesh Dass, *alias* Kanjoo, had presented at that time to

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the Maharaja two horses, some gold ducats, a monthly instalment of two lakhs in cash and Rs. 51,000 for requisitions of the Maharaja and Rs. 50,000 for requisitions of the *Lat* Sahib, besides gold water bowls, 4 gold and silver cups, 4 dishes, and also fifty plumes. The Maharaja further asked him to send him 2 lakhs of rupees in cash in addition to the requisitions, for it will be to his advantage. He also remarked that the *Daftaries* and other reliable persons of the *Darbar-i-Muala* had repeatedly told him (the Maharaja) that he was embezzling large sums of money, and added that carrying on such embezzlement without detection for any great length of time was impossible and hence he must send larger sums of money to the Maharaja in future. One water bowl and one plume were granted to the *Kanwarji* (Nau Nihal Singh) and Raja Hira Singh, respectively ; and one plume each was granted to Sardar Ajit Singh and Gulab Singh Colonel. Then the Maharaja asked the said Pandit to present all the account-sheets of the past and the present of Kashmir. He replied that he had left them behind in Kashmir, whereupon the Maharaja grew very angry and said that he would call for those papers from Kashmir very soon. An order was issued to Misr Beli Ram to take care to keep separate the requisitions of the *Lat* Sahib, because single-seamed *Doshalas* and many other things were yet to be added to them. News from Delhi stated that the *Lat* Sahib (the G.-G.) had reached Cawnpoor along with the other glorious Sahibs and had firmly decided to have a happy meeting with the Maharaja, and that it was being talked of that three elephants and many other things were ready in the camp of the *Lat* Sahib for the same purpose. The Maharaja said that he would be shown the country on his arrival.

On the *3rd* (13th January 1838 A.D.) the glorious Prince (Kharak Singh) presented Rs. 125 as *Nazar*. Later Sardar Mangal Singh and Chet Singh presented *Nazars* to the Maharaja, **[Page 452]** who went to *Bawali Sahib* showering gold on the way and returned from there to the blessed fort after making an *Ardas* and listening to the *Granth Sahib* for a few hours at that place.

Mackeson Sahib presented himself to the Maharaja along with Khalifa Nur-ud-din and talked many things to strengthen the unity and friendship between the two great governments. The Maharaja said that the boats laden with merchandise bound for the seaport of Bombay were ready to leave and asked him where the *Lat* Sahib (the G.-G.) was at that time. He replied that he had learnt from a letter that he had left Cawnpoor.

Estates of Ranghar Nangal, worth Rs. 30,000, and of Molak Chand and Dan Chand, worth Rs. 11,000, amounting in all to Rs. 41,000, were confiscated and entrusted to Beli Ram with the order that he must make over the revenue of autumn and spring (crops) year by year to the blessed *Toshakhana* and take special care of the prosperity of the people, who were a rare trust of God.

Kanwar Nau Nihal Singh stated that he was very eager to enjoy the sacred sight of *Kangraji* and Jawala Mukhi and wanted to secure everlasting felicity by a pilgrimage to *Sri Deviji*. The Maharaja approved of the idea and asked him to leave on the departure of the royal standards for hunt and also asked him to realise the

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following sums by way of entertainments. Indor Chand, Kahn Singh Haripuria, Jodh Bir Singh, Dan Chand, Zalim Sen of Mandi, Ajit Singh Kalowalia, Gobind Chand Saibawalia, Jawahir Singh and Raja of Soket were to give one horse and Rs. 500 in cash, while Sardar Lehna Singh Majithia had to give Rs. 1,500, Sardar Ladha Singh Rs. 1100, Sardar Nihal Singh Ahluwalia Rs. 1,300 and Misr Rup Lal Rs. 11,100.

On the *6th* (16th January 1838 A.D.) Jacket Sahib, son of Chahar *Farangi*, was ordered on his presentation before the Maharaja to organise the platoon of the *Najibs* and to show their drill to the Sarkar to afford him satisfaction. He was granted one *Doshala* and Rs. 500.

Bhais Ram Singh and Gobind Ram asked *Kanwar* Nau Nihal Singh to grant various kinds of rewards and favours to the courtiers of the Maharaja so that they might secure felicity in the sacrifice of their lives.

[Page 453] Thereupon the respectable *Kanwar* (Nau Nihal Singh) granted one elephant with a silver seat, one turban gem, one bangle, one necklace, one sword, one shield and a robe of honour consisting of 7 garments, like *Doshala*, pieces of brocade and so on to Raja Sochet Singh, who made his submission to the *Kanwar*.

On the *7th* (17th January 1838 A.D.) the Maharaja issued an order that Gulab Singh Pohowindia must halt at Targarh, son of Chahar *Farangi* and the platoon of Najibs at Faizpur, Sardar Gujjar Singh at the ferry Langriwala and Ram Singh with his platoon at Karol, should not allow anyone of the soldiers to cross, but at the same time should not prevent any of the poor or tradesmen from crossing.

A letter from Sardar Tej Singh intimated that Painda Khan and Fateh Khan of Panjtar had become whole-heartedly obedient to the Maharaja and desired to present themselves before him. The Maharaja ordered in reply that they could come with five horses along with both of their sons and would then be granted handsome estates. The *Vakils* of Mirpur were allowed to depart with a grant of 40 garments, one English gun with a waist belt and a shield and two elephants with seats for Mir Ali Mardan Khan and for *Vakil* Ishar Dass, 10 garments with a pair of gold bangles and 7 garments and Rs. 1,100 as farewell gift for the son of the latter.

On the *9th* (19th January 1838 A.D.) a letter from Burnes Sahib intimated, after emphasising the enhancement of the degrees of friendship and unity and with a view to strengthening further the foundations of agreements, that this side of the Khyber Pass should belong to Dost Mohd. Khan and the Sahibs and that side of Peshawar should remain in the possession of the Maharaja so that henceforth no disturbance might occur from either side. But the Maharaja had no confidence in the words and deeds of the Afghans. During these days Rs. 7,000 were granted to Nawab Sarafraz Khan, Zulfiqar Khan and others and Rs. 5,000 to the other *Shahzadas* of the *Villayat* as their maintenance so that they might not feel bewildered in respect of their livelihood and should thus pray for the increase of the glory of the Maharaja.

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Arrival of the Raja *Kalan* from Jammu; a letter from Captain Sahib (C. M. Wade); death of Raja Bhoop Dev; despatch of large sums of money and a suit of clothes to Ibchalanagar; news from Amritsar; news from Peshawar regarding the famine of grain; letters to the *Kardars* of this side of the [*Page 454*] river Attock; preparations for the requisites of *Holi*; departure for hunt; departure of *Kanwar-ji* (Nau Nihal Singh) towards Kangra and Jawalamukhi; departure of *Kanwar* Sher Singh towards Batala; arrival of the Maharaja at Miani and Adhian and spending night at Ghazipur and his enjoying the sacred sight of *Bhai* Kuma Singh; a letter from Rai Gobind Jas; talks about the Maharaja; a letter from Misr Ram Kishen; a letter from Lala Kishen Chand; presentation of Raja Sochet Singh; news from Kabul; a letter from Allard Sahib and others; presentation of a reliable person from the Raja of Basahar; a letter from the Military *Lat* (the C-in-C); a letter from the Captain Sahib (C. M. Wade); a letter containing the news of Hindustan; arrival of the Maharaja at Shah Kakoo and Bahmanawala.

The Raja *Kalan* came from Jammu and made a *Sarwarna* of Rs. 1,000 and presented 5 hawks and 5 hand falcons to the Maharaja, who granted him Rs. 525 as entertainment. A letter from the Captain Sahib (C. M. Wade) intimated that since the news stated that the heat of the sun in that season had grown very strong the *Lat* Sahib (the G.-G.) had decided to go over to Simla and to have a happy interview with the Maharaja in the month of *Asuj* or *Katak*, thus postponing it for a while.

Raja Bhoop Dev, who had been a prisoner in the clutches of fate for a while and had just been set free on the recommendation of the glorious Prince (Kharak Singh), consigned his life to the Creator and his wife performed *Sati*, while a large crowd of people had gathered together to see the spectacle. (The verses and comments on the custom of '*Sati*' omitted). **[Page 455]** It became known to the Maharaja through the news that much dilapidation had occurred in the blessed building of Sri Ibchalanagar. Thereupon he sent a *Hundi* worth Rs. 20,000 and 7 suits of clothes to that place with Rs. 1,000 to meet the expenses of the persons appointed there.

News from Amritsar intimated that the *Akalis* had become a source of disturbance and disorder in the neighbourhood, whereupon Sardar Ladha Singh was appointed with one cannon and one hundred horsemen, who captured the *Akalis*, took them to task satisfactorily; but the disorder and noise of the *Nihangs* and the *Akalis* did not subside in Amritsar. The Maharaja said that they were loafers and desperadoes and had received no share of wisdom or intelligence from God.

News from Peshawar stated that scarcity of grain had passed all limits in the country of Peshawar, whereupon the Maharaja remitted octroi taxes from Peshawar to Lahore, thinking that the tradesmen would deal in wheat profitably and issued orders to this effect to *Bhai* Mahoon Singh, *Kardar* of Khallar, *Bhai* Dal Singh, *Kardar* of Rawalpindi, *Bhai* Sūrjan Singh and other contractors to interfere with nobody carrying grains to Attock or Peshawar with

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respect to realising octroi duties, because the Maharaja had in view the comfort and ease of his people.

The royal order was issued for the preparation of the various colours of lac-dye and for its submission to the Maharaja in quantities of 1500 maunds from each, *i.e.* Sardar Lehna Singh Majithia, Mian Sammad Joo and Khalifa Nur-ud-din.

On the *1st* (10th February 1838 A.D.) the Maharaja ordered the departure of his royal standards from Lahore and went out for a hunt to the garden of Sardar Jawala Singh, from where he went to the village of Ranian on the *19th* (28th February 1838 A.D.).

According to the order of the Maharaja *Kanwar* Nau Nihal Singh left for Kangraji and Jawala Mukhi, after which *Kanwar* Sher Singh asked leave to go to Batala and was granted the same with a farewell gift of one horse having a golden harness. On the *20th* (1st March 1838 A.D.) the Maharaja reached Miani and on the *21st* (2nd March 1838 A.D.) engaged himself in hunting pigs with the Raja *Kalan*, in the village of Adhian. On the *24th* (5th March 1838 A.D.) the Maharaja went to Ghazipur, secured everlasting felicity by enjoying the sacred sight of *Bhai* Kooma Singh inside the *Dharamsala*, made an *Ardas* of Rs. 200, and requested for the prayers (to be said) for his health.

[Page 456] A letter from Rai Gobind Jas stated that the *Lat* Sahib (the G.-G.) had left all the luggage with him at Meerut and had sent all the princes of Afghanistan towards Calcutta and had himself proceeded to Simla alone. In reply the Maharaja enquired from him the details of the things left behind by the *Lat* Sahib and the things taken by him along with himself and also enquired as to which princes of Afghanistan he had made to leave for Calcutta.

The Maharaja said that the statement of collections by Sardar Lehna Singh Majithia amounted to Rs. 14,25,000. The Maharaja said further that on taking accounts whatever balance was due from Jodhbir Singh and Rudar Chand regarding the territory of Mahal-i-Moriyan, Attarpur, Hajipur, Nurpur, Haripur, Shahpur, Pathankot, Jaswan, Siba, and Kathua, should be paid to *Jamadar* Khushal Singh.

In Aya Nagar the Raja *Kalan* informed the Maharaja that Jawala Das, a reliable person from the Raja of Bashahr, had come to see the Maharaja and he (the Raja) presented him (Jawala Das) according to the order of the Maharaja, when he offered to the Maharaja one *Gont* horse, some boxes of musk, some *Jamawar* and some rolls of cloth from China and Indo-China. The Maharaja asked him about the possession of the glorious Sahibs and the conditions of the country of Bushahr and Ladakh. He replied that the glorious Sahibs had nothing to do with the income of the country of the mountainous regions except the repairs of roads. A letter from the military *Lat* Sahib intimated that in view of strengthening the foundations of intimacy he was sending his photo and proposed to go to see the Rajwara and to postpone his proposal for a while on account of the famine of grain and to return to Karnal at that time. He added that the Maharaja was showing delay in sending his boats of merchandise towards Bombay. The Maharaja wrote in reply that he felt greatly pleased on the receipt of the photograph, which afforded him the pleasure of obtaining a glimpse of a friend

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and added that delay in the departure of the said boats had occurred merely because it was a novel undertaking, and added that henceforth they would be despatched very soon. A letter from the Captain Sahib (C. M. Wade) intimated that he had gone to see the *Lat* Sahib (the G.-G.) at Meerut in order to enquire after his health and also to enquire about the proposed interview. He further explained that he could not take Rai Gobind Jas with him without the permission of the *Lat* Sahib (the G.-G.). He further expressed a strong hope that he (Captain) would write to the Maharaja in a friendly manner very soon on his own arrival in Ludhiana after his interview with the *Lat* Sahib, in which he would talk about friendship and sincerity.

[Page 457] The Maharaja said that he had done well in view of their friendship and unity.

A letter from the news-writer of Hindustan stated that on his arrival in Meerut the *Lat* Sahib (the G.-G.) had issued a proclamation that in the territories of India he was the sole authority with respect to all the problems connected with the control and administration of affairs and had it announced also by the drum-beat and added that the other glorious Sahibs had also told the *Vakils* of various sides with respect to their petitions and so on that they had nothing to do with them in future, for such affairs henceforward concerned the *Lat* Sahib (the G.-G.) alone, and declared that the *Vakils* of the Rajas of Patiala, Nabha and other places had henceforth to deal with the *Lat* Sahib directly.

On the *30th* of *Magh, 1894* (9th February 1838 A.D.) the Maharaja rode from Shah Kakoo, reached near Bhamanawala and had his camp fixed upon the stairs of Ram Chandji near Kuthiala and ordered Fakir Shah Din to present himself at once along with Mackeson Sahib *Farangi*.

Alms and charities of the *Sankrant of Phagan* (10th February 1838 A.D.); a letter from Dewan Sawan Mal; presentation of Mackeson Sahib along with Fakir Shah Din; arrival of the Maharaja at Sikhwan; a letter from Lala Kishan Chand; an order to Rajaji (Dhyan Singh); enquiries from Dewan Dina Nath regarding the estates of Sardar Dhanna Singh Malwai; news from Calcutta; arrival of the Maharaja at Maha Devi and his going out for hunt along with Mackeson Sahib; going of the Fakir (Shah Din) and Lala Kishan Chand to Mackeson Sahib; arrival of the Maharaja at Sharakpur; news from Delhi; presentation of Lala Kishan Chand, Mackeson Sahib and Suleman, a reliable person of the Captain Sahib (C. M. Wade); a letter from Allard Sahib; a letter from Rai Gobind Jas; a letter from Captain Sahib (C. M. Wade) and its reply; arrival of the Maharaja from the village of Faizpur in the village Thakkar Bhucher; letters to the Sardars; news from Peshawar; news about *Lat* Sahib (the G.-G.); an order to Fakir Shah Din; departure towards Khai Jang; *Nazars* for *Munji Sahib*; arrival of the *Vakil* of the Raja of Mandi; a request of Rattan Singh *Gadwai* verbally through the Raja *Kalan*.

[Page 458] On the *Sankrant* day, the first of *Phagan* (10th

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February 1838 A.D) the Maharaja distributed alms and charities amongthe deserving and the Brahmans as usual. A letter from Dewan Sawan Mal intimated that he had fought with the Mazaris, who had taken to flight towards mountainous regions; and the Maharaja ordered him to remain firm in his own territory and not to pursue those zamindars any further.

According to the order of the Maharaja, Mackeson Sahib was invited and he presented himself for purposes of hunt. The Maharaja said to Mackeson Sahib that from the news he had learnt that the *Lat* Sahib (the G.-G.) had become the sole authority over all the administrative and financial matters of Hindustan, and he replied that it was so. Then the Maharaja asked him what kind of cold prevailed in Simla and Spatoo (Subathu)? He replied that there the summer was like the winter of the plains. Then the Maharaja asked him how many *Frangis* were there with the *Lat* Sahib (the G.-G.)? He replied there were six. Then the Maharaja asked him how much difference there was between the ranks of Allard and Ventura, and he replied that they were of equal rank and that on account of Allard's going home he had increased his rank and now when Ventura had gone home both would be equal again. Then the Maharaja enquired whether the patrimony of the father of Ventura, which had been confiscated, would be restored to him again or not? He replied that it would be seen. Then the Maharaja engaged himself in going out for hunt with Mackeson Sahib in a special conveyance and entered the village of Sikhwan by the stairs of Ram Chandji and gave to Mackeson Sahib Rs. 200 for entertainment in a ddition to some bottles of wine extracted from grapes and pomegr anates through Fakir Shah Din. A letter from Lala Kishan Chand stated that Mackeson Sahib had presented himself to the Maharaja according to his order and he was waiting for the order regarding his own presentation. The Maharaja ordered him to present himself also. The Maharaja said to the Raja *Kalan* that at night Mackeson Sahib had been talking well. On enquiry by Rajaji, (Dhyan Singh) the Maharaja stated that Mackeson Sahib had told him that the *Fauj-i-Ain* was very good for its control was in its own hands, whereas the troops of horsemen (*Fauj-i-Sowari*) had not got their control in their own hands, and added that he talked many things about *Lat* Sahib (the G.-G.) and Captain Sahib (C. M. Wade) and the strength of unity between the two governments.

[Page 459] Rajaji (Dhyan Singh) said that at night, when Mackeson Sahib left for his camp after his interview with the Maharaja, his servant asked him to take food and he replied that he would first take down in his book whatever had passed verbally between him and the Maharaja and would take food afterwards. He added that the Maharaja held the reins of all kinds of discussions in his own hands. The glorious Sahibs, who had been frequenting the country for the last quarter of a century, had entered into every part of it and had really become intimately acquainted with everything. After that the Maharaja enquired from Dewan Dina Nath the details of the estates of Sardar Dhanna Singh Malwai. He said that besides Mor, the village of *Majhā* and other places, he held the territory of Tallah worth Rs. 65,000. The Maharaja kept quiet on

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hearing this. He rode from the village of Sikhwan on the *3rd* (12 February 1838 A.D.) and entered Khanpur.

News from Calcutta made it clear that the Raja of Burma and the glorious Sahibs were not on good terms. It stated further that the Sardars of the Raja of Burma were openly expressing that the *Lat* Sahib (the G.-G.) had run away towards the Punjab out of fear from them, and thereupon great attention was being paid to the country of Burma, for the glorious Sahibs were feeling uneasy on the occurrence of this event.

At about the third quarter of the day on the *5th* (14th February 1838 A.D.) the Maharaja rode a huge elephant, entered Mahadevi and engaged himself in hunt along with Mackeson Sahib. After that he first sent some dancing girls to the Sahib with some bottles of wine and then sent Fakir Aziz-ud-din and Lala Kishan Chand to tell him on behalf of the Maharaja that he was looked upon as a sincere friend by the Maharaja, like the Captain Sahib (C. M. Wade) and Burnes Sahib. News from Hazara stated that at first the son of the evil-minded Painda Khan came to Sardar Tej Singh and after that Painda Khan sent a word to the said Sardar through his men to send back his son, because he wanted to present himself to the Maharaja and added that the said Sardar very intelligently wrote to him to reach first the court of the Maharaja and then his son would be allowed to depart, and also remarked that thereupon an agreement would be made by which he would be granted an estate worth Rs. 10,000 for his maintenance. On the *7th* (16th February 1838 A.D.) the Maharaja reached Sharakpur, granted Rs. 250 to Mackeson Sahib for his entertainment at that place and ordered Sabran and other dancing girls to put on special garments, decorate themselves with special jewels, to apply good perfumes to their clothes and persons and to present themselves before Mackeson Sahib.

[Page 460] News from Delhi stated that a Sahib had gone to Egypt, had an interview with the King of that place and had inspected his troops. It further added that the King of that place asked the Sahib what was his opinion about his troops as compared to those of the Sahibs, whereupon he had replied that they were worthy, capable and serviceable and added that it could not be said with confidence whether they would stand firm or take to flight on the occasion of the kindling up of the fires of fighting and bloodshed. It further added that Raja Karam Singh of Patiala had seen the military *Lat* (C-in-C) and requested him for the restoration of his old country, adding that the *Lat* Sahib had given him a flat refusal with the words that the reins of the control of administration of the country of India were entrusted to the civil *Lat*. It further added that the *Vakils* of the said Raja had gone to the said *Lat* Sahib and put their case before him, whereupon he told them that the whole account was being sent to the *Saddar* where the decision would be made.

On the *9th* (18th February 1838 A.D.) Mackeson Sahib went to Maharaja along with Fakir Aziz-ud-din, Lala Kishan Chand and Suleman, a reliable person of the Captain Sahib (C. M. Wade) and were told that that day was a holiday and none of the glorious chieftains or the attendants was to present himself before the Maha-

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raja. The Sarkar enquired from him (Mackeson) all about the interview between Lord Auckland Sahib and the Captain Sahib (C. M. Wade). The respectable Sahib replied that at their interview the *Lat* Sahib first enquired after the health of the Maharaja and then allowed the Captain Sahib (C. M. Wade) to leave for his own camp, After that the Captain Sahib (C. M. Wade) sent to the *Lat* Sahib a photo of the Maharaja and other glorious chieftains through his reliable person, whereupon the *Lat* Sahib returned the photos and ordered the Captain Sahib (C. M. Wade) to present himself personally and to give an account of all the glorious Sardars, one by one, to acquaint him with them; and the Captain Sahib (C. M. Wade) did accordingly. After that the Maharaja enquired what *Nazar* did the Captain Sahib (C. M. Wade) present to the *Lat* Sahib and what entertainment did the latter grant to the Captain Sahib (C. M. Wade). He replied that there were no such customs among the Sahibs about *Nazars* and *Zeafats*. After that the Maharaja enquired whether the military *Lat* (C-in-C) would seek an interview with the civil *Lat* (the G.-G.); and the said Sahib replied that he strongly hoped that he would do so to seek pleasure.

[Page 461] Then the Maharaja asked him if the civil *Lat* (the G.-G.) would also go to the camp of the military *Lat* (C-in-C). The Sahib replied that certainly he would go and they would sit at the same table. After that the Maharaja asked what kind of authority had the civil *Lat* (the G -G.) over the military *Lat* (C-in-C). The said Sahib replied that the Military *Lat* (C-in-C) was subordinate to the Civil *Lat* (the G.-G.). Then the Maharaja enquired how many troops accompanied the Civil *Lat* (the G.-G.) and the Sahib re plied that he had left behind his platoons; but was accompanied by 300 fine youngmen. Then the Maharaja enquired about the age of the *Lat* Sahib (the G.-G.) and was told that he was fifty. The Maharaja enquired when would the Captain Sahib (C. M. Wade) reach Ludhiana, to which he received the reply that he would reach there on the *16th of Phagan* (25th February 1838 A.D.) when the *Nawab* Sahib (the G.-G.) would leave for Delhi. Then the Maharaja asked what kind of treatment would the Sahibs mete out to the relatives of a Sahib who was an attendant upon some Sikh Sardar and was opposed to the Sahibs in the war; but his family was in the country of the Sahibs. He replied that if he would be present in his camp at the time of war it would be considered all right, but if he would take active part in the battle he would be punished at a suitable opportunity, but no molestation or interference would be shown to his family. Then the Maharaja asked in which fort did the civil *Lat* (the G.-G.) establish himself firmly when the French besieged him, made an attack upon him, took possession of the fort and made him a prisoner. Farid (Fendrid) Sahib replied that the Maharaja had stated the facts correctly. Then the Maharaja said that some time ago he had the fort of Miani, in the territory of Ramgharias, besieged. Dewan Mohkam Chand sent a word to the besieged that they would be pardoned if they surrendered the fort, but would be attacked severely if they did not do so. The besieged returned a flat refusal in the words that they had no fear until there was the night and the chance of escape; and in the morning the river got flooded and the entrenchment had to be raised.

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Then Mackeson Sahib said that it was customary with the glorious Sahibs to pardon the soldiers if they surrendered the fort, but would not hesitate to kill or assault if they refused to do so. Then the Maharaja asked if two *Farangi* soldiers had let off balls from the cannons at Bharatpur and the Sahibs had put them before the cannons after their conquest of Bharatpur. The Sahib said that it was quite correct.

[Page 462] On the *10th* (19th February 1838 A.D.) the Maharaja received a letter from Allard Sahib near Nurpur and Faizpur. It stated that in the *Doaba* he visited the fort of Shabkadar and other places and remarked that though the fort was strong yet its towers were not high enough and requested for the construction of a new fort, if ordered. He also mentioned that famine was raging at Peshawar. The Maharaja replied that he had exempted wheat from octroi tax and hoped that tradesmen would take large quantities of grain across the river to make profit.

A letter from Rai Gobind Jas accompanied by a letter from the Captain Sahib (C. M. Wade) stated the intention of the *Lat* Sahib (the G.-G.) to proceed towards Delhi and later to go to Simla, (Subathoo) and Ludhiana and to proceed to visit the Maharaja after that and to visit Amritsar and Lahore and to go on a pleasure trip to various spots in the neighbourhood of Lahore, the mausoleum of Jahangir Shah, Shalabagh and other places. In reply to the Captain Sahib (C. M. Wade) the Maharaja wrote that he expected from him all that he had written to strengthen friendship and unity and added that though the time fixed for the meeting of the one-minded friends after the rainy season was not a time for the blossoming of flowers, yet in the ever-spring garden of friendship there were all the symptoms of bounteous affection. The Captain Sahib (C. M. Wade) had further written that on his speaking to the *Lat* Sahib (the G.-G.) that the time for interview was deferred a great deal he replied that in waiting for the meeting the enthusiasm and eagerness grew keener. The Maharaja got it written to the Captain Sahib (C. M. Wade) that he must intimate his arrival at Ludhiana immediately to him so that he may be able to send a reliable person of his to the *Lat* Sahib (the G.-G.) according to his desirable counsel and correct thinking advice. Other things relating to the strength of friendship, which became known verbally through the Captain Sahib (C. M. Wade), amounted to a statement by the *Lat* Sahib (the G.-G.) "I am going to visit the Maharaja according to the permission of the *Saddar*. My desire was to have the pleasure of a personal embrace with the Maharaja after the rainy season for the world-illuminating sun became less hot, and he had a mind to see the glorious Sardars, the *Fauj-i-Aain* and the *Fauj-i-Sowari* and to inspect the drill of the troops. I want to know the blessed desire of the Maharaja and can hasten to have an interview with him. If in a friendly tone the Maharaja would propose it I would like to come alone as a friend; but it must be noted that the summer is relentless." A reply was written to this friendly letter to strengthen the relations of friendship. **[Page 463]** After that the Maharaja asked Mackeson Sahib whether the family of *Lat* Sahib (the G.-G.) had come with him? He replied that his two sisters were with him.

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On the *11th* (20th February 1838 A.D.) the Maharaja marched from Faizpur and reached the village of Thakkar Bhuchar and issued letters to all the glorious chieftains and the Sardars to prepare new uniforms for the parade was to be shown to the *Lat* Sahib (the G.-G.), and that there was sufficient time still because there were six months yet for the time of the meeting.

News from Peshawar intimated that the Afghan horsemen had come out of Ali Masjid through some change in their attitude and Allard Sahib's horsemen kindled up the fire of fighting and bloodshed with them with the result that, by the grace of the Immortal God, the Afghans suffered a set back and the Khalsaji secured a victory. The Maharaja was pleased to hear it.

News from the East declared that the *Lat* Sahib (the G.-G.) had issued a letter to the Rajas of Hind to stay in their own homes and only to send their *Vakils* to his presence to talk about their affairs and added that, according to the counsel's advice all their matters will receive due consideration.

Fakir Aziz-ud-din said that two points seemed to reflect boldly upon the mirror of the conscience of the *Lat* Sahib (the G.-G.), one was to see the Maharaja and the big chieftains and the other was to express verbally some matters entrusted to him. The Maharaja said that everything would be known in detail at the good opportunity of their personal embrace and ordered Mackeson Sahib verbally, through Fakir Shah Din, that the royal standards were going on the following day to Khai Jug, the day after to Madran, and would return to Lahore a day later. On the *12th* (21st February 1838 A.D.) the royal standards left for Khai Jug and on the *13th* (22nd February 1838 A.D.) the Maharaja reached near Moki and Mangat after enjoying the sacred sight of *Manja Sahib* and making an *Ardas* of Rs. 300 there.

The *Vakil* of the Raja of Suket and Mandi presented one horse, one hand-hawk and one falcon and some boxes of musk to the Maharaja, who granted him Rs. 100 as entertainment.

The Raja *Kalan* submitted verbally through Rattan Singh *Gadwai* that it would be very good if the Maharaja decided to go to Parmandal on the occasion of *Baisakhi*, and requested for an order for himself to prepare an entertainment and other necessary things at Jammu, for it was his heart-felt desire to see the Maharaja once visit Jammu.

[Page 464] The Maharaja said that there was still one month and a half to *Baisakhi* and one could not say with confidence as to what would happen even on the following day.

Arrival of the Maharaja at Sharakpur; a letter from Sultan Mohd.; presentation of the *Vakils* of the Raja of Khalaur, a letter from the *Thanadar* of Jalalabad; news from Kabul; a letter from Mohd. Zaman Khan; a letter from Rai Gobind Jas; an order to Prince Kharak Singh; a letter from the *Kanwarji* (Nau Nihal Singh); a letter from Devi Sahai; hunt of a tiger; arrival of the Maharaja at the ferry of Attari; a letter from Avitabile; a letter from Raja Hira Singh;

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arrival of the Maharaja at Lahore and the appointment of the Prince (Kharak Singh) towards Wazirabad ; presentation of the sons of Sultan Mohd. Khan ; inspection of the document containing agreement of Shah Shuja-ul-Mulk ; a letter to Rai Gobind Jas ; arrival of the *Vakil* of the Raja of Jind ; receipt of a letter from the Captain Sahib (C. M. Wade) ; news from Peshawar ; grant of a large sum of money for the preparation of uniforms.

On the *14th* (23rd February 1838 A.D.) the Maharaja reached Sharakpur and received a letter from Sultan Mohd. Khan, stating that he had come to present himself with some very fine horses. The Maharaja ordered him to bring along with an impressingly big horse. According to the request of the Raja *Kalan*, the *Vakil* of the Raja of Khillaur was admitted into the presence of the Maharaja with one horse, one falcon, and a letter from his Raja, expressing his eagerness to see the Maharaja. He (Raja) was ordered to present himself to the Maharaja at Amritsar.

On the *17th* (26th February 1838 A.D.) in the village of Dhamki, a letter from Ghaffoor Khan, *Subedar* of Jalalabad, intimated that he had been at war with the disturber of the peace, Zakkar Khan, and that he had inflicted an ignominious defeat upon him and humbly wanted to present himself before the Maharaja. A letter was issued in reply to him that he would be granted an estate provided he presented himself to the Maharaja and rendered some service to him (probably refers to *Nazars*).

News from Kabul stated, "A *Vakil* from Russia has approached Dost Mohd. Khan and has asked him to send his son with him so that the relations of friendship and unity and the terms of agreement may be strengthened. Dost Mohd. Khan replied that he had a great desire for forming relations of friendship with the glorious Sahibs on account of the propinquity of their boundaries and said that Russia was very far off."

[Page 465] Burnes Sahib was lost in astonishment on account of his negotiations with the Afghan Sardars. At night they took one turn and the next morning quite the contrary.

Sardar Dost Mohd. Khan wrote to the *Arbabs* of Panjtar and the Isafzais to commence hostilities against the troops of the Maharaja. They replied that since Raja Gulab Singh had arrived in their country and granted them all valuable robes of honour they had determined never to create disturbance again. A letter from Mohd. Zaman Khan requested for permission to present himself before the Maharaja, who ordered him to send his son first to the court, who would be granted an estate on his presentation and to come himself after that.

A letter from Rai Gobind Jas stated : "On the *13th of Phagan* (22nd February 1838 A.D.) the Captain Sahib (C. M. Wade) reached Ludhiana. On the *14th* (23rd February 1838 A.D.) I presented myself to him. He enquired after the health and whereabouts of the Maharaja. I told him that the Maharaja was busily engaged in pastime and hunt. Then he said he was writing out a letter con-

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taining his talks with the *Lat* Sahib (the G.-G.) and asked me to forward it to the Maharaja and secure a reply to it. As soon as I get the letter I will send it on to the Maharaja."

A letter was issued to the glorious prince (Kharak Singh), informing him that the Maharaja was reaching Lahore on the *19th* (28th February 1838 A.D.) and that he must get ready 500 suitable and fine horsemen in new uniforms for their inspection by the *Lat* Sahib (the G.-G.). A letter from the *Kanwarji* (Nau Nihal Singh) spoke about the parade of the troops of Haripur, Nurpur, and Kangra and stated that he had enjoyed the sacred sight of *Jawalaji* and had resolved to go to Tirath and expressed his demand for the Lac-dye for the *Holi* day. He was ordered to take Rs. 1,000 for the lac-dye from Sardar Lehna Singh Majithia.

A letter from Devi Sahai, who was appointed with the boats to Bombay, stated that he had crossed the river Sutlej, had seen the Nawab of Bahawalpur at Khanpur, had paid Rs. 300 as octroi tax, and that he had been granted Rs. 100 by the said Nawab at the time of his taking leave from him, while Rs. 300 were given to the Sahib. After this the news came that the brother of the evil-minded Khalifa had attempted to seize the boats on the way, and that the said Nawab appointed 5000 soldiers to conduct all the boats in perfect safety and to check all kinds of interference with them on the way through the regions of the Nawab. The Maharaja remarked that in future letters bearing such news must be sent to him.

At about the third quarter of the day on the *19th* (28th February 1838 A.D.) the Maharaja went out for hunting a tiger along with Mackeson Sahib and returned after securing one. On the *20th* (1st March 1838 A.D.) the Maharaja went to the ferry of Attari, where a letter from Avitabile came to intimate that **[Page 466]** he had no ability or capacity for *Kardarship* and humbly submitted that he should either be given a military command or recalled to the court. He had drawn a picture of a dog just near the seal on the letter. The Maharaja asked its meaning from Mackeson Sahib, who replied that it was customary with the glorious Sahibs to represent a servant and attendant like a dog.

Raja Hira Singh prayed for entry into Lahore and the Maharaja wished him to go there in health and comfort and ordered Khalifa Nur-ud-din to discharge cannons on his arrival. On the *21st* (2nd March 1838 A.D.) the Maharaja reached Lahore, where the glorious Prince (Kharak Singh), *Jamadar* Khushal Singh and *Bhai* Sahibs (Ram Singh and Gobind Ram) presented themselves to the Maharaja, who talked about the letter of Avitabile and the picture of the dog upon it. *Jamadarji* (Khushal Singh) said that in drilling the platoons he had become a dog, for he went after them always howling like that animal. The Maharaja laughed at this. After that the Maharaja told *Bhai* Sahibs (Ram Singh and Gobind Ram) that Avitabile had made the picture of a dog near the seal to show his loyalty and humility.

On the *23rd* (3rd March 1838 A.D.) the glorious Prince (Kharak Singh) was ordered to go to Wazirabad and to take accounts of Inayat Ullah from the *Daftaries* and the *Munshis*. So he left accordingly. After that, according to the request of the Raja *Kalan*,

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the sons of Sardar Sultan Mohd. Khan were admitted into the presence of the Maharaja, who enquired from them about Dost Mohd. Khan. They replied that he was living at Kabul in the consciousness of failure and was discussing terms of agreement with Burnes Sahib. Mackeson Sahib said that Dost Mohd. Khan wanted the boundary to be extended upto Attock in the treaty and the Sahib wanted to fix it at the Khyber Pass. The Maharaja called for the treaty with Shah Shuja-ul-Mulk at once. It was written, "Boundaries of Shikarpur, the countries of Peshawar, Tank, Bannu, Isakhel, Mirath, Sangrulah, Dera Ismail Khan, Dera Ghazi Khan, Kalabagh and Rohjan upto the Khyber Pass are fixed, and the Maharaja would have his sway and control over Shikarpur and I would be giving gifts regarding my possession of Jalalabad and Kabul." After its study it was sent to Mackeson Sahib for study through Fakir Aziz-ud-din and Lala Kishan Chand. A letter was issued to Rai Gobind Jas, informing him that the Maharaja was proposing to send a reliable person to the *Lat* Sahib (the G.-G.), and ordered him to ask the Captain Sahib (C. M. Wade) which of the glorious Sardars he would like the Maharaja to send as a *Vakil*.

[**Page 467**] Gulab Singh Pohowindia was appointed to accompany the stirrup of the respectable Prince (Kharak Singh) to Wazirabad and to realise Rs. 50,000 from Inayat Ullah for distribution among the platoons.

Ilahi Bakhsh, *Darogha* of *Topkhana*, presented one horse and asked for the restoration of his patrimony to him. He was granted his patrimony and was made to proceed to Sahiwal.

A letter from Rai Gobind Jas intimated that the Captain Sahib (C. M. Wade) had stated that the brother-in-law of Shah Shuja-ul-Mulk was leaving for Kabul and a passport was required for him. According to the request of the said Rai (Gobind Jas) the passport was sent.

Reliable persons of the Raja of Jind presented one horse and 21 fine garments to the Maharaja, who enquired from them where Saroop Singh was at that time. When he was told that he was at Shahjahanabad with the *Lat* Sahib (the G.-G.), he said that it was well, for henceforward his affairs would be settled in the best possible manner and granted them Rs. 300 as entertainment and Rs. 100 as reward for the presentation of the horse and the gifts. A letter from the Captain Sahib (C. M. Wade) stated that the *Lat* Sahib (the G.-G.) was coming to Ludhiana in a few days and asked the Maharaja to appoint some suitable reliable person to see the friends with the gifts. The Maharaja asked Fakir Aziz-ud-din which Sardar was pointed out by the Captain Sahib (C. M. Wade). Fakirji (Aziz-ud-din) replied that he had not mentioned the name of anybody and the Maharaja asked him to write to the Captain Sahib to mention the name of any glorious Sardar whom he proposed for the purpose and added that he would be sent with gifts.

News from Peshawar stated that Sardar Sultan Mohd. Khan and Allard Sahib were sitting together at dinner when the latter said that it did not look proper for the mother of the former to put on arms and hold *Darbars* for modesty and privacy were the proper things for ladies to observe, and that the said Sardar had made his mother

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retire behind the screen and observe *Pardah* according to the advice of the said Sahib. On the *29th* (10th March 1838 A.D.) the large sums were given out for the preparation of the uniforms of the platoons so that they may be ready well before the time.

Alms and charities on the *Sankrant* of *Chet, 1895 Sambat* (12th March 1838 A. D.); merry-making on the blessed *Holi* day; a letter from Rai Gobind Jas; a letter from the Captain (Wade) Sahib; appointment of Fakir Aziz-ud-din and Lala Kishan Chand to see Mackeson Sahib: an order to *Bhai* Sahibs (Ram Singh and Gobind Ram) to inspect the gifts for the *Lat* Sahib (the G.-G.); presentation of Molak Chand and Dan Chand; [*Page 468*] **departure of the *Jamadar* (Khushal Singh) and Gurmukh Singh towards *Gangaji*; a letter from Raja Hira Singh; news from Delhi; an order to the troops to put up at Mian Mir; departure of the Royal Standards towards Parmandal; a letter to Sardar Majithia and Fakir Imam-ud-din; arrival of the Maharaja at Nunar and order for payment of salary to the Sandhanwalia *Kardars*; a letter to Misr Beli Ram; arrival of the Maharaja at Zafarwal and Parmandal; presentation of Raja Gulab Singh; entry into Parmandal and alms and charities at that place; a letter from the Raja of Jind; a letter from *Kanwar* Nau Nihal Singh; departure of *Rajaji* (Dhyan Singh) towards Jammu.**

On the *Sankrant of Chet 1895* (12th March 1838 A.D.) alms and charities were distributed, as usual, after which the Maharaja engaged himself in merry-making during the *Holi*, when earth and heaven became quite red on account of the clouds of redness which prevailed on account of the lacdye. On the *2nd and 3rd of Chet* (13th and 14th March 1838 A.D.) the Maharaja remained busy in festivities and in attending to the music of the dancing girls.

On the *3rd* (14th March 1838 A.D.) a letter from Rai Gobind Jas stated that a Sahib had come from *Villayat* to Ludhiana and told the Captain Sahib (C. M. Wade) that he had come from such a long distance to find some service with the Maharaja, and the Captain Sahib assured him that he would be enlisted among the attendants of the Maharaja, who was a great patron of travellers and had told him that he (the Maharaja) liked to have one Sahib in each of his platoon. The Raja *Kalan* said that the Maharaja must send for the glorious Sahibs once and that it was not proper to allow them to come everyday. In reply to Rai Gobind Jas he was told that the Sahib would come with the permission of the Captain Sahib (C. M. Wade) and would be employed as desired by him. After that a letter from the Captain Sahib intimated that Lord Auckland had sent a letter to Burnes Sahib, stating that if Dost Mohd. Khan agreed to remain obedient, loyal and ever at the disposal of the Maharaja it would be good, and his relations of friendship and unity with the Sahibs would be strengthened as the houses of the Sarkar *Khalsaji* and the Sahibs were one and the same, and no difference between the two great governments existed on any ground, and that if he wanted to strengthen that foundation he must make the *Vakils* of Russia depart, and accept the rope of obedience and servitude about the neck of his life with respect to both the great Governments. [**Page 469**]

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He further wrote that as to the enquiry of the Maharaja regarding the despatch of a reliable person in a friendly manner he stated that before that Dewan Moti Ram and Sardar Hari Singh had gone with Fakir Aziz-ud-din and that at that time Sardar Lehna Singh Majithia, Sardar Ajit Singh Sandhanwalia and the Fakir Sahib might be appointed. After that the Maharaja appointed the resourceful Fakir and Lala Kishan Chand to see Mackeson Sahib and show him that letter. Then the Maharaja decided to go to Wazirabad to see the parade of the troops of horsemen and the orderlies, who had come there from Peshawar, and to control and administer the territory of Avitabile. The Fakir (Aziz-ud-din) stated all the account to Mackeson Sahib, who said that he would accompany the stirrup of the Maharaja all through the journey. *Bhais* Ram Singh and Gobind Ram presented themselves to the Maharaja and were ordered to go to the *Toshakhana* of Misr Beli Ram, collect and get ready all the gifts sent by *Lat* Sahib and to send them over to the Maharaja. The sons of Molak Chand and Dan Chand presented *Nazars* and asked for the release of their estates that had been confiscated. They were granted a letter to that effect.

Jamadar Khushal Singh and *Bhai* Gurmukh Singh applied for permission to go to *Gangaji* and were ordered to present themselves at Amritsar very soon after their sacred bath. A letter was sent to Captain Sahib (C. M. Wade), informing him of their departure and Lala Kishan Chand and Fakir Shah Din went to Mackeson Sahib for a passport, stating that the *Jamadar* (Khushal Singh) and the *Bhai* (Gurmukh Singh) were leaving for *Gangaji* with 5 elephants, one *Buggy*, 20 horses and mules and 40 horsemen and that, out of friendly relations, nobody should interfere with them on the way. Raja Hira Singh said that it would be very proper if the Maharaja desired to take a sacred bath at Parmandal on the blessed *"Troodshi" of Chet* (24th March 1838 A. D.). News from Delhi stated: "The *Lat* Sahib (the G.-G.) has been in Shahjahanabad for about 8 days. All the *Vakils* of the Rajas of the *Doabas* of the Sutlej and the Jamuna and their *Kardars*, etc. presented themselves to him with *Nazars*, gifts and horses, and heaped up such [**Page 470**] a large pile of various things as had never been seen previously at any place. The *Lat* Sahib (the G.-G.) granted the *Vakils* and the reliable persons robes of honour consisting of 7 garments and one horse to each, and allowed them to depart."

Persuasive letters were issued to the troops of *Ghorchara* horsemen, *Charyaris* and General Ram Singh, informing them that the Maharaja was going alone at that time for a sacred bath at Parmandal and that they must establish themselves in the *Maidan* of Mian Mir to present themselves at Amritsar afterwards, according to the order of the Maharaja. On the *6th* (17th March 1838 A. D.), on Saturday, early in the morning, the Maharaja ordered the march of his royal standards from Lahore and spent the night at Aulyapur and on *7th* (18th March 1838 A.D.), the following day, he reached Fatehgarh, *i.e.* Kotah, and issued a letter to Sardar Lehna Singh Majithia and Fakir Imam-ul-din to repair the city wall of Amritsar and to get the Rambagh, Kaulsar and Shish Mahal cleaned. On the *8th* (19th March 1838 A.D.), the Maharaja reached Naunar and issued a letter

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to the *Kardars* of Sandhanwalia Sardars to bring Rs. 800 for his entertainment and ordered Misr Beli Ram to march from Lahore and establish himself in the fort of Gobindgarh and to take with him their gifts for the *Lat* Sahib (the G.-G.) and 5 lakhs of rupees set apart for distribution, for these would be distributed as salaries at Amritsar. On the *9th* (20th March 1838 A. D.), the Maharaja marched 5 *kos* from Zafarwal, on the *10th* (21st March 1838 A. D.) he reached Parmandal, on the *11th* (22nd March 1838 A. D.) went to the Kamla well of Raja Gulab Singh and made an *Ardas* of Rs. 500, 101 ducats and one horse, and entered Parmandal on the *12th* (23rd March 1838 A. D.). The Raja *Kalan* presented 101 vessels of sweets to the Maharaja, sent 21 of them to the camp of Mackeson Sahib and other glorious chieftains. On the *13th* (24th March 1838 A. D.), at about the third quarter of the day, the Maharaja enjoyed the sacred sight of "Sada Shivji" and performed a sacred bath of Shri *Gangajal* and made an *Ardas* of Rs. 500. On the *14th* (25th March 1838 A. D.) Rs. 5,000 in cash, one elephant, 2 horses, 5 gold pitchers, 51 suits of clothes and Rs. 5 per house were distributed among the Brahmans and the deserving.

A letter from the Raja of Jind asked for the send off of the *Prohit* and Ran Singh was told in reply that he would be allowed to depart from Amritsar.

A letter was issued to *Kanwar* Nau Nihal Singh to establish himself at Amritsar, where the Maharaja was coming very shortly. After that the Maharaja rode his special conveyance and showered gold all over the town of Parmandal and inspected the shops.

[**Page 471**] The Raja *Kalan* left for Jammu to get ready entertainment and other necessary things, according to the order of the Maharaja.

Departure from Parmandal; arrival at Mansar and Sarvinsar; arrival of an entertainment from Raja Sochet Singh; arrival in Jammu and taking entertainment from the Raja *Kalan*; presentation of Mackeson Sahib and a friendly talk with him; presentation of *Jamwals*; sacred sight of *Fakir* Alif Shah; arrival in palaces and the sacred sight of the *Thakars*; illuminations at night.

On the *14th of Chet* (25th March 1838 A.D.) the Maharaja ordered the departure of his royal standards from Parmandal and went to Ram Sar. On the *15th* (26th March 1838 A. D.), he reached Sarvinsar and on the *16th* (27th March 1838 A. D.), at a distance of 5 *kos* from Jammu, the reliable persons of Raja Sochet Singh presented him Rs. 9,000 for entertainment and requested him to visit Ramnagar once again. But he could not agree to the request owing to the difficulty of the passage.

On the *17th* (28th March 1838 A.D.), on his way to Jammu the Raja *Kalan* and the other *Jamawals* presented him with *Nazars* and *Sarwarna* after which he went into Jammu, showered gold upon the people and engaged himself in praising the mountainous regions in a friendly manner to Mackeson Sahib in these words: "This country is very cool, its breeze is very refreshing, there are streams flowing everywhere, it is a fine place for a pleasant trip."

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On the *18th* (29th March 1838 A. D.) he rode from Mandi, went to the garden of the Malka Zamani of Delhi and granted Rs. 50 to the gardeners. Then he went to the garden of Pandit Jhalla and the garden of Wazir Kesri Singh and, after distributing rewards, returned to his tent without poles near *Mandi*, where the Sardars presented themselves before him, and the Raja *Kalan* offered fine garments, 11 horses with gold and silver saddles, and seven plain ones, and for the Maharaja specially five gold, two silver and two plain ones. Besides he presented two elephants, one with a golden seat and the other with a silver seat. Rs. 51,000 in cash, rare garments 101, articles of jewellery 5, consisting of a pearl necklace, an armlet, an under.turban, a pair of gold bangles, and a diamond ring and 2 falcons. The Maharaja showed all these things to Mackeson Sahib. After that the Raja *Kalan* gave entertainment to all the Sardars of which it is necessary that the details must not remain hidden from the wise people of the world; Mackeson Sahib Rs. 500, 13 garments, one horse with a golden saddle and 5 jewels including a pearl necklace and an under-turban; [**Page 472**] Sardar Ajit Singh Rs. 500, 13 garments, one horse with a silver saddle; Sardar Jawand Singh and Sardar Gujjar Singh the same; Gulu Khan Rs. 325 and seven garments; Sardar Punjab Singh the same; Jhanda Singh 7 garments and Rs. 125; Rattan Chand *Dahriwala* Rs. 125 and a pair of Pashmina *Chadars* and a turban; Lala Kishan Chand a pair of *Chadars* and a turban; Munshi Kahn Chand the same; *Prohit* of Raja of Jind 5 garments and Rs. 125; Ram Dial, *Vakil* of Captain Sahib 5 (garments), Kanhya Lal, his brother 4 (garments); Dewan Singh one Benares *Dopatta* and one turban; brother of Rattan Chand Doogal the same; *Shahee Darogha* a pair of *Pashmina Chadars*, a turban and Rs. 51; Amla Singh a *Khes*, a turban and Rs. 51; Har Sukh Rai, Misr Gobind and Ramji each one *Khes* and one turban; Baba Premi 5 suits of clothes; both the Bugs one quilt and one turban each, Lal Singh Commandant Rs. 51, one *Khes* and one turban; Mohan Singh, Partab Singh, and Jagat Singh Commandant of the regiment of Hira Singh and Iwzi Khan, the elephant driver, each the same. Both the umbrella bearers Rs. 10, one turban and one *Dopatta* each; all the three *Jamadars* of *Farashkhana* Rs. 33 per head, Rs. 10 and 3 *Khes* and 3 turbans; other *Farashes* Rs. 5 each; Attar Singh Chamooni, a pair of *Pashmina Chadars* and a turban; Amir Singh the same, Rattan Singh *Gadwai* three *Chadars* and a turban and Rs. 51; Kahn Singh the same; Jawahir Singh, one *Khes* one turban; Jawahar Singh the same, Chet Singh *Langari*, Rs. 21, one *Khes*, one turban; Amir Singh the same, Kalli one *Khes* and one turban; the young child, Harkishan, Sandhanwalia *Vakil* and the *Vakil* of *Jamadarji* (Khushal Singh) each Rs. 21, one *Khes* and one turban; *Vakil* of Avitabile and the Prince each Rs. 13 in cash; Rup Chand (*Vakil of*) *Nazim* of Kashmir Rs. 21, one *Khes*, one suit of clothes; Jawahir Singh, *Vakil* of Sardar Majithia and Megh Raj, *Vakil* of Sardar Lehna Singh Sandhanwalia, each one *Dopatta* and one turban; Diwan Dina Nath Rs. 325 and seven garments; [**Page 473**] Fakir Aziz-ud-din Rs. 225 and 7 garments; Ram Chand *Rapti* a pair of *Pashmina Chadars*, one turban, one yellow *Khes*, one *Dopatta* and another turban; Misr Ram Kishen Rs. 325 and 10 garments; Hardit Singh Bharania Rs. 125, 7 garments, one horse with a plain

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saddle; Lala Kishan Chand *Vakil* Rs. 100 and 7 garments,; Fakir Shah Din Rs. 100 and 5 garments; Devi Dyal Rs. 51 and five garments; *Khidmatgars* and the barber, who carried the mirror and others, one *Dopatta* and one turban per head, with a *Dopatta*, a *Khes* and Rs. 5 to some others. After this the Maharaja talked to Mackeson Sahib about his health, his tour through the country and expressed his views about the arrival of boats from the port with merchandise. Mackeson Sahib said that the said boats would arrive soon by way of the river Indus. Then Raja Gulab Singh remarked that the Maharaja did not entertain any designs on the country of the mountainous regions, or else, if he wanted to exact *Nazarana* or take possession of those regions, by the glory of the Maharaja he could capture territory up to the great wall of China and the kingdom of Kashghar.

After that all the *Jamwala* of Jammu presented *Nazars* and the Maharaja asked if anybody from the time of Raja Ranjit Dev was alive? The Raja *Kalan* said that none but an old Brahmin of 110 years was alive. The Maharaja ordered his presence and dispersed the *Darbar*.

At about the third quarter of the day the Maharaja ate the *Parshad* sent by the Raja *Kalan*, went to see *Fakir* Alif Shah and made an *Ardas* of Rs. 200 to him. Then the Raja *Kalan* requested the Maharaja to see the *Thakars* in *Zenana* palaces and, on his request, the Maharaja went into the *Haveli*, enjoyed their sacred sight, made a *Nazar* of Rs. 500 to them and gave Rs. 500 to the *Khidmatgars* of the Raja *Kalan*. After that the Maharaja rode with them on elephants through the bazar, went upto Lal Rukh. entered the *Dharamsala*, had the sacred sight of Panjgranth, offered there 5 suits of clothes and a small sum of money and returned to his tent without poles, where he enjoyed at night the illuminations and the play of fireworks before he went to take rest.

[*Page 474*] **Departure of the Royal Standards from Jammu; attention of the Maharaja towards hunt; arrival of the Maharaja at Bhalowal and Sohanjna; enquiries about** *Kanwar* **Sher Singh; arrival at the well of Puran** *Bhagat* **at Sialkot; interview with Mackeson Sahib; a letter from Gulab Singh regarding the demolition of the fort of Bhandi; a letter from Rai Gobind Jas; entry of the Maharaja in** *Ber Babaji*; **presentation of Peshora Singh; letters to troops of horsemen; the** *Ghorcharas* **and the platoons; presentation of the** *Vakil* **of Sardar Attariwala; a letter to the Raja** *Kalan*; **a letter from the** *Vakils* **of the Raja Ladowala; departure of royal standards from Sialkot; news from Shah Jahanabad; arrival in the fort of Sodha Singh and Talwandi; a letter to the glorious Prince (Kharak Singh) and the arrival of the Maharaja at Dooda on the bank of the river Ravi; news from Ludhiana; wading through the river; talks with Fakir Aziz-ud-din; entry into Ram Dass; a letter to** *Kanwar* **Nau Nihal Singh, informing him of his arrival in the village of Suhiyan; coversation with Mackeson Sahib; coming of the Raja** *Kalan* **from Jammu; arrival of the Maharaja at Amrit-**

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sar ; presentation of the *Kanwarji* (Nau Nihal Singh) ; all the Sardars and the *Bhai Sahibs* (Ram Singh and Gobind Ram).

On the *19th of Chet* (30th March 1838 A.D.) the royal standards departed from Jammu, and the Maharaja crossed Tawi on the back of an elephant and along with the Raja *Kalan*, Raja Gulab Singh and Raja Hira Singh engaged himself in hunting the pigs and later on held a *Darbar* at Bhalowal and established himself in the village of Sohanjna. On the *20th* (31st March 1838 A.D.) the Maharaja learnt on his enquiry that *Kanwar* Sher Singh was keeping very busy in hunt and sport. He left for the well of Pooran *Bhagat via* Chaprar and, after drinking water out of it, reached Sialkot at sunset.

On the *21st* (1st April 1838 A.D.) Mackeson Sahib presented himself and told on enquiry by the Maharaja as to how many troops could manage the affairs of the Khyber Pass. He replied that 5000 strong were sufficient for the purpose, out of which 2000 might remain in front and 3000 to remain behind.

After that Fakir Aziz-ud-din made a statement that among the glorious Sahibs if the son of any Sahib died in the field his father got ready to take his place and if the father was killed the son took his place.

[Page 475] Gulab Singh made a statement regarding the demolition of the fort of Bhandi and the Maharaja approved of the demolition with an order to him to send over to the Maharaja two cannons and one mortar, which were in the fort.

A letter from Rai Gobind Jas intimated : "The copy of the treaty of Shah Shuja-ul-Mulk and Sultan Mohd. Khan, which the Maharaja sent, has been studied by the Captain Sahib (C. M. Wade). He says he would stick to the talks which passed between him and the Maharaja to strengthen the foundations of unity at about the third quarter of the day in the village of Suhiyan and expects the Maharaja also to remain faithful to the same. It was reported by me to the Captain Sahib (C. M. Wade) that the Maharaja wished a road to be constructed from Amritsar to the ferry of Harike and from Lahore to Ferozepur. The Captain Sahib (C. M. Wade) says that the Maharaja is a man of enlightened brain, adding that the glorious Sahibs also liked the scheme and feel confident that it would be executed." Sardar Lehna Singh Majithia was ordered to get the road ready from Amritsar to the ferry of Harike and Khalifa Nur-ud-din was ordered to do so from Lahore to Ferozepur.

On the *22nd* (2nd April 1838 A.D.) the Maharaja entered *Ber Baba Sahib* and made an *Ardas* of Rs. 500, when *Bhai* Mahan Singh gave some garments as a robe of honour to the Maharaja and to Mackeson Sahib, and the Maharaja asked him to give him an opportunity to meet him on the *Baisakhi* day at Amritsar.

Then the Maharaja went to the foot of the fort and Peshora Singh told him that Dewan Hakim Rai was causing him great trouble. The Maharaja asked him to keep quiet, for the said Dewan was at that time contemplating to take possession of Sialkot. Then Dewan Kishan Kishore presented Rs. 250 for entertainment at Sialkot and the Maharaja said that he had learnt from *Bhai* Sahibs (Ram

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Singh and Gobind Ram) that he was committing embezzlement. He replied, "Who could dare do so."

Persuasive letters were issued to the officers of the *Charyari*, the *Ghorcharas* and the platoons of Ram Singh and others to present themselves at Amritsar before the Maharaja. The *Vakil* of Sardar Sham Singh Attariwala came and was ordered to pay Rs. 1,000 as entertainment to the Maharaja and Rs. 500 to Mackeson Sahib for his entertainment at Pasrur. **[Page 476]** A letter was issued to the Raja *Kalan* and Raja Hira Singh, stating that the Maharaja was going to Amritsar to take a sacred bath of *Baisakhi* and ordered them to meet him on the road so that they should go together to enjoy the fair of *Baisakhi*.

The *Vakils* of the Raja Ladowala requested for the release of their estate in Kashmir. So the *Nazim* of Kashmir was sent a letter to that effect. On the *23rd* (3rd April 1838 A.D.) the Maharaja departed from Sialkot with the complaint that Sandhanwalia Sardars, the Raja *Kalan* and *Jamadarji* (Khushal Singh) troubled the zamindars and spoilt their lands on their way.

News from Delhi stated that Metcalfe Sahib had secured a certificate of agreement from the glorious Sahibs, had boarded a ship and left for England and that the civil *Lat* Sahib (the G.-G.) had gathered together large sums of money and many other things on his arrival in Delhi and had sent the same to Calcutta and that all *Vakils* from various sides had made their *Nazars* reach him.

On the *24th* (4th April 1838 A.D.) the Maharaja reached the fort of Sobha Singh and on the *25th* (5th April 1838 A.D.) came to Talwandi and issued a letter to the glorious Prince (Kharak Singh) to be busy in taking accounts and in managing in *Ta'aluqas* for the Maharaja was going away for a sacred bath on the day of *Baisakhi*. On the *26th* (6th April 1838 A.D.) the Maharaja reached the ferry of Aba Doda on the bank of Ravi, where news from Ludhiana stated that the *Nawab* Governor Sahib (the G.-G.) had reached Manoomajra after covering the stages of journey, and that Raja Karam Singh of Patiala had requested his permission to present himself before him and added that the *Nawab* Sahib (the G.-G.) had asked him to come in winter, for at that time the heat of the sun was scorching and severe. It further added that the military *Lat* (the C-in-C) had written out recommendation for the said Raja.

On the *27th* (7th April 1838 A.D.) the Maharaja waded through the river Ravi and talked about various things to Fakir Aziz-ud-din and especially asked him what Sardar Ajit Singh talked to him. The Fakir replied that he had asked him what things Sardar Hari Singh, the deceased, had taken from the Maharaja and what things of his own he carried with himself and added that the (Fakir) told him that he carried with himself *Doshalas* of various colours, a quiver, a bow, a Persian gun, and some *Chadars* of *Pashmina*, whereupon the said Sardar said that he had many things of that kind with him from the Maharaja, and added that he (Fakir) took down a list of all those things. After that the Maharaja said to him, "The Raja of Nahan has visited the *Lat* Sahib (the G.-G.) **[Page 477]** and has given him 4 horses with a silver harness, 2

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elephants and many other fine things. The men of Sardar Ahluwalia have presented to the *Lat* Sahib (the G.-G.) an entertainment and many other things." After that the Maharaja entered the *Darbar* of Guru Ram Das, and made an *Ardas* of Rs. 250.

A letter was issued to *Kanwar* Nau Nihal Singh, informing him that the Maharaja was going to Amritsar on the *30th* (10th April 1838 A.D.) and ordered him to present himself in Shish Mahal with one horse and Rs. 500 as *Sarwarna*.

On the *29th* (9th April 1838 A.D.) the Maharaja reached the village of Suhiyan and in the course of a friendly talk with Mackeson Sahib asked him many things about Burnes Sahib. He replied that Dost Mohd. Khan had given no definite reply to Burnes Sahib upto that time and was still dilly-dallying with him. After that the Maharaja showed Mackeson Sahib the following gifts for the *Lat* Sahib (the G.-G.) : bows, Persian gun, 2 canopied charpoys, 2 swords, many other fine garments, pomegranates, grapes, almonds, pistachio seeds and many other things. Mackeson Sahib asked the Maharaja who would go as a *Vakil* with them and the Maharaja replied that Fakir Aziz-ud-din, Sardar Ajit Singh and Rai Gobind Jas would go with 3 or 4 hundred other men, 2 companies and 51 horsemen. After that Mackeson Sahib said that Raja Gulab Singh had mutilated 4 innocent and faultless men of the Raja of Ladakh and that they had made a complaint about it to the Captain Sahib (C. M. Wade) and said further to the Maharaja that he had got the details in writing and now had to write a reply to it and wanted to know what to write. At once horsemen of the regiment were asked to go to the Raja *Kalan* for an explanation of it.

On the *30th* (10th April 1838 A.D.) while a storm was raging, the Maharaja entered Shish Mahal, where the Raja *Kalan* presented ducats and at about the third quarter of the day *Kanwar* Nau Nihal Singh came with 25 ducats and Rs. 500 as *Sarwarana* and was followed by the *Bhai* Sahibs (Ram Singh and Gobind Ram), who had to come to please the Maharaja with their sacred sight. The Maharaja gave to *Kanwarji* (Nau Nihal Singh) for the *Sankalap* of the *Baisakhi* day Rs. 1,100, 2 gold pitchers, some suits of clothes and many other things.

Sankrant of the month of _Baisakh_ (11th April 1838) ; entry of the Maharaja in Amritsar ; alms and charities once again ; arrival of Sardar Attar Singh Sandhanwalia ; a letter from Fakir Shah Din regarding the preparation of entertainment for the _Lat_ Sahib (the G.-G.) ; talks of the Maharaja [*Page 478*] **a letter from Rai Gobind Jas ; news from Shahjahanabad ; letter to the _Nazim_ of Kashmir ; presentation of Sayyed Mohd. Khan ; proposal about the appointment of troops for the collection of revenue from Bannu, Tank and the other side of the river Attock ; dictation of a letter to the _Lat_ Sahib (the G.-G.), and the Captain Sahib (C. M. Wade) ; arrival of the _Vakil_ of the Raja of Suket ; arrival of _Jamadarji_ (Khushal Singh) ; presentation of Ashaq Mohd. Khan ; arrival of Mackeson Sahib and his dictation of the procedure to be observed at the interview ; a letter to Sardar Ahluwalia ;**

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a letter to the Captain Sahib (C. M. Wade) and Allard Sahib; an enquiry from the resourceful Fakir (Aziz-ud-did); an order to Sardar Ajit Singh; an order to Mackeson Sahib; receipt of a letter from the Captain Sahib (C. M. Wade); a letter from Matbar Singh and its reply; receipt of various articles and large sums of money from Multan; a letter to Rai Gobind Jas; an order to the regiments and the platoons to proceed to Adinanagar; an order to Misr Ram Kishan; a letter from Fakir Shah Din.

On Wednesday, the *Sankrant of Baisakh* (11th April 1838 A.D.), the atmosphere was covered with dust, and the Maharaja went to *Darbar Sahib* in his special conveyance and threw Rs. 25 into the tank, and later went to *Harmandarji*, made a prostration there, and secured the felicity of both the worlds by listening to the *Granth Sahib*, made an *Ardas* there, performed the *Parkarman*, enjoyed the sight of gathering together of large number of people and talked about the construction of the floor and the gold plating of the *Darbar Sahib*. He performed the *Sankalp* and gave away Rs. 5,000, one elephant with a silver seat, one horse with a gold saddle and 11 gold pitchers, and made the following *Ardasses* : Rs. 1,100 at *Darbar Sahib*, Rs. 500 at *Akalbunga*, Rs. 100 to *Rababis*, Rs. 125 at *Jhanda Bunga*, Rs. 100 at *Dukh Bhanjani*, and similarly at *Baba Attal* and *Shahid Bunga*. After that he returned to *Shish Mahal*, where a discharge of 5 cartridges per cannon took place.

Sardar Attar Singh Sandhanwalia presented himself with Rs. 125 as *Sarwarna* and 15 gold ducats and was followed by Shamsher Singh and Kehr Singh with Rs. 21 each. The Maharaja enquired after their health. Fakir Shah Din enquired as to the hire money **[Page 479]** and the daily expenses of the 30 camels, which had been carrying load for Mackeson Sahib, because they asked for it. The Maharaja ordered that he must pay to each at the rate of Rs. 5 a day.

After that the Maharaja enquired from him how many elephants and camels were coming with the stirrup of the *Nawab* Sahib (the G.-G.) and was told that 2000 camels, 125 elephants, and 5000 men were coming with him. The Maharaja ordered that half of the requisites of the glorious Sahibs must be got ready by Sardar Lehna Singh Majithia at Amritsar, and half be got ready through Khalifa Nur-ud-din at Lahore, as detailed below :—wheat worth Rs. 1,100; ghee 400 maunds; grams 200 maunds; straw and fuel-wood 300 *Manis*; curd, butter, and eggs and other things. Letters were issued for the supply of these things to Sardar Majithia and the Khalifa (Nur-ud-din).

Fakir Aziz-ud-din said that the Captain Sahib (C. M. Wade) had written that the *Lat* Sahib (the G.-G.) was shortly coming to Ferozepur *via* Ludhiana and that the road between these two stations would be decorated and added that Sardar Ahluwalia and the other *Sardars* of the Cis-Sutlej territory had received a royal order to get the road ready. The Maharaja said that by the efforts of Avitabile and Allard Sahibs passages to and from Peshawar had been cleared and the huge stones on the way had been made to look attractive and Sardar Tej Singh had constructed a strong and impregnable fort

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at Gumti, at a distance of 1½ *kos* from Darband. The river under Gumti flowed with great rapidity and force and it was found on the construction of that fort that the shot of a Persian gun from it could reach Amb.

After that the Maharaja said that the Raja of Burma had made a Talisman with bow and arrows in his battle with the glorious Sahibs and had strung up the arrow in such a way that when anyone of the glorious Sahibs passed that way that Talisman would move by itself and discharge an arrow towards him so much so that the glorious Sahibs were so very vexed by it that they had put together sheep to provide shelter for themselves while passing that way, and that that Talisman constantly went on discharging arrows and the Sahibs could not proceed until all the arrows were exhausted, after which they established control in that country. Then a treaty limiting the boundaries of the parties was concluded. The Maharaja further said that the Raja of Burma had again started plundering the country of the glorious Sahibs, who were postponing and delaying the ending of the situation owing to mutual consultations and discussions in view of the summer season and were thinking of dealing with it in winter, **[Page 480]** for the climate of that country was very harmful and dangerous for the glorious Sahibs in the months of *Har*, *Sawan* and *Bhadon*, since many of them had already died on account of this change of climate and they felt helpless on account of it. Then the Maharaja said that the *Lat* (the G.-G.) Sahib would be shown all the wonders of this country at the time of his visit.

The Raja *Kalan* said that the only wonderful things of this country were a Persian gun, a bow, a sword and the horses. The Maharaja said that it was right and added that the wonderful things manufactured by workmen of the glorious Sahibs mostly come from the country of Hindustan, for instance, the military *Lat* (the C-in-C) had told him at the time of their meeting that the most wonderful thing was that their mint produced for them one lakh of rupees with new impressions only in a single hour. The Raja *Kalan* said that so far as the wonderful things were concerned there was not much to wonder about the wisdom and intelligence of the glorious Sahibs.

A letter from Rai Gobind Jas stated, "Reliable persons from the Maharaja must come to enquire after the health of *Nawab* Sahib (the G.-G.) ; and they must come with strong and swift-footed horses and fine garments of Kashmiri manufacture. In a friendly manner they will leave Ludhiana after strengthening the foundations of unity with the old well wisher (Rai) and reaching the presence of the *Lat* Sahib (the G.-G.) and submitting the fine garments, they would strengthen the foundations of mutual friendship. After that I will come to the Maharaja along with the glorious Sahibs and would go back to the *Lat* Sahib (the G.-G.) with the objects and purposes entrusted to me by the Maharaja." The Maharaja said that the following has been definitely decided about the presents, horses with gold harnesses-2, canopied charpoy with a cover and one quilt, gold poles ; gold-threaded bed-cover and a pillow, four-fold cotton long cloth with gold fringe ; 2 *Pashmina* turbans ; 2 *Doshalas*, 2 *Jamawars* ; 2 rolls of red silk and *Pashmina* ; 2 *Pashmina Dopatas* ; 2 Silk mufflers ; some *Pashmina Chadars* ; 2 handkerchiefs ; 2 silken woollen *Alwan* ;

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one special gold-threaded *Khes*, 2 *Smosas*; 2 pieces of Chintz; 2 pieces of red silk; 2 maunds of *Bara* rice; 2 maunds of pomegranates; grapes and pistachio seeds; 2 maunds of green currants; 4 maunds of almonds. These things were to be sent to the *Lat* Sahib (the G.-G.) at Simla through the Captain Sahib (C. M. Wade). In the course of his letter the said Rai (Gobind Jas) had further written, "I have told the Captain Sahib (C. M. Wade) all about the details of the arrival of the Maharaja at Jammu on the *7th of Chet* (18th March 1838 A.D.) along with Mackeson Sahib, according to the letter of the Maharaja. I have told him that the Maharaja was given various kinds of entertainments and shown various kinds of hospitalities **[Page 481]** and was offered Rs. 101,000 in cash, five garments, elephants with gold and silver seats, 5 horses with gold and silver harnesses, 7 articles of jewellery on that occasion in addition to another Rs. 1,100, one horse with a silver saddle, 13 garments and articles of jewellery for Mackeson Sahib. I have told him also that the Maharaja along with all the glorious chieftains, old and young attendants was served with puddings of various colours and foods of various tastes and refreshments of various kinds, also that the Maharaja had gone to Sialkot and, in accordance with the consultation of the *Granth Sahib*, was going to Amritsar for a sacred bath on the blessed *Sankrant of Baisakh* (11th April 1838 A.D.). The Captain Sahib (C. M Wade) says that *Rajaji* (Dhyan Singh) is the greatest Sardar, has the highest rank and position among all the *Raises* and is distinguished and recognised as such by the Maharaja. He further says that the entertainment provided by them to the Maharaja and the glorious Sardars had pleased the glorious Sahibs a great deal and adds that he had written all about it in a letter to the *Lat* Sahib (the G.-G.). He further says that the Maharaja must send his *Vakils* soon so that he may take them along with him to Simla and himself may initiate them into the discussion of affairs entrusted to them."

News from Shahjahanabad intimated that the king of Delhi had written to the king of England about the shortage of funds for his expenses and had been given one lakh of rupees to meet his necessities along with an intimation that the remaining large sums would be sent to him very shortly and that at that time there was no money ready for despatch because the glorious Sahibs had planned out at that very time to send Rs. 50 crores from Hindustan to Calcutta (to be melted and recoined) and that out of those Rs. 2,50,00,000 had to come back to Hindustan and the rest had to go to England. It further stated that theft had been committed at Karnal in the camp of the *Lat* Sahib (the G.-G.) and Macnaughtan Sahib and that many things had been lost.

A letter was issued to the *Nazim* of Kashmir, informing him of the imminent interview of the Maharaja with *Lat* Sahib (the G. G.) and ordered him to send over to the Maharaja, before that happy occasion, wonderful, valuable *Doshalas* of various colours, *Alwans*, *Jamawars*, single-seam *Dopattas*, mufflers, rolls of red silk, handkerchiefs, and other things worthy of the occasion.

On the *3rd* (13th April 1838 A.D.) Sayed Mohammad Khan presented one lakh of rupees as *Nazar* **[Page 482]** and 5 horses and 2 swords to the Maharaja, who enquired after the health of Sardar

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Sultan Mohd. Khan, Pir Mohammad Khan and his mother, and granted him Rs. 500 with some vessels of sweets by way of entertainment.

Sardar Fateh Singh Man presented himself and was ordered to get ready adequate forces to accompany the stirrup of the *Kanwarji* (Nau Nihal Singh) to Tank and Bannu and to inform the Maharaja of its execution so that he might appoint other troops also in that very direction. A letter was issued to the *Lat* Sahib (the G.-G.), discussing the strength of friendly relations and explaining the departure of his reliable persons, the details of fine gifts, horses and their gold and silver saddles. A letter was issued to the Captain Sahib (C. M. Wade) also with the same contents so as to strengthen the foundations of unity. He was informed about the departure of the *Vakils* with gifts and souvenirs, and he was asked to go along with the Sardars in perfect agreement from Ludhiana to present the gifts to the *Lat* Sahib (the G.-G.) and to dwell upon the degrees of friendship and unity.

Gurmukh Singh, *Vakil* of the Raja of Suket, came with the *Gont* horse, some boxes of musk, and one hand-falcon and, according to the request of the Raja *Kalan*, was admitted into the presence of the Maharaja, who enquired from him about the condition of his country.

Jamadar Khushal Singh came to the Maharaja after his sacred bath at *Gangaji* and presented to the Maharaja Rs. 125 as *Sarwarna*, 21 gold ducats, some lump sugar, two pitchers of Ganges water and one elephant. The Maharaja asked for an account of his sacred bath and about the large number of people gathered there and remarked that *Bhai* Gurmukh Singh, who had gone that way before him without any order of the Maharaja, was certainly an offender and a sinner.

After that the Maharaja inspected the horsemen appointed by Sandhanwalia Sardar and the Sardar Majithia and, on being pleased with the get up of their garments and the good equipment of their horses with golden harnesses and the like, remarked that the horsemen were suitable and well-equipped with arms and worthy of being allowed to depart. Then two companies, well-equipped and decorated, imposing and attractive in sight, belonging to the platoon of General Ram Singh presented themselves and the Maharaja ordered the Raja *Kalan* to examine all the soldiers carefully, to dismiss those who were not worthy of being sent and to replace them by others. The Raja *Kalan* said that the young men were fine, brave and well-equipped. Then 2 *Chobdars* were appointed to accompany the *Vakils* towards the East with golden staffs, with fine clothes and large sums of money and were accompanied by one torch bearer, one gold chair bearer and some carpet layers, who had been granted robes of honour and some cash and were ordered to secure felicity by obediently and loyally rendering good services to the *Vakils*.

[Page 483] Ashiq Mohd. Khan, a resident of Dera Ismail Khan, presented himself through the *Kanwarji* (Nau Nihal Singh) to the Maharaja, who enquired from him about the condition of Jhang and Dera and the income arising out of the revenue of Bannu. He

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replied that at that time Rs. 50,000 of *Nanak Shahi* currency could be realised ; but it could amount to Rs. 70,000 or Rs. 80,000 if the country be prosperous and the collection be made tyrannically. The Maharaja said that he was quite right. On the *5th* (15th April, 1838 A.D.) Mackeson Sahib and the Maharaja went to the fort of Gobindgarh, where Sardar Lehna Singh Majithia was ordered to fire shells like those of the glorious Sahibs ; and he got ready a cannon and began to fire the balls which struck holes one after the other. The Maharaja, Mackeson Sahib and the other onlookers felt greatly pleased and the Maharaja asked Mackeson Sahib whether the platoons would succeed or not in their attack on the *Topkhana* ; and he replied that it was not the business of the platoons to attack *Topkhana* and that the horsemen could overcome it if they fell upon it in a sudden attack from all sides. After that the Maharaja showed him all the cannons, explaining when and where each of them fell into his *hands* and after that he went to *Shish Mahal* and allowed the said Sahib (Mackeson) to repair to his *Dera*. Then the Maharaja arranged a happy *Darbar* and made Fakir Aziz-ud-din Raza Ansari write out directions for the *Vakils* as follows :—Both the Sardars must go together with Fakirji (Aziz-ud-din) and, after traversing the stages of the journey and crossing the Sutlej, must first secure the pleasure of meeting the Captain Sahib (C. M. Wade) at Ludhiana and to act according to his correct advice afterwards and to show him all the fine gifts and the special horses and to carry along with them only the things which he might like and never to act contrary to the advice of the Captain Sahib (C. M. Wade) on any occasion or on any ground and to go to the presence of the *Lat* Sahib (the G.G.) along with the Captain Sahib (C. M. Wade), to hand over the gifts to them and to behave in a manner calculated to strengthen the foundations of unity and to give each and every article to various persons just as the Captain Sahib (C. M. Wade) would advise. They were to show all the gifts for various persons to the Captain Sahib (C. M. Wade), who was an honest, sincere well-wisher and an old friend and sympathiser and the real book-binder of the happy book of friendship and unity. Two *Pashmina* cloaks, two mufflers, two turbans and two *Alwnas* were to be added. **[Page 484]** Two Persian guns, two bows having gold coverings, three horses, two horses with golden saddles and two with silver ones, with another horse for Macnaughten Sahib or some other person, whom the Captain Sahib (C. M. Wade) may suggest.

After that the Maharaja enquired from the resourceful Fakir (Aziz-ud-din) as to how many things the *Vakils* previously appointed towards the East had taken for the Captain Sahib (C. M. Wade) ; and the respectable Fakir replied that 11 garments of the kind of *Pashmina* were carried by Dewan Moti Ram as *Nazar* in addition to 11 ducats and that he himself also carried the same while Sardar Hari Singh also made a *Sarwarna* of a box on behalf of the Maharaja and at that time Rs. 1,100 and a bow would be given by Sardar Ajit Singh, while Rai Gobind Jas, Fakir Aziz-ud-din and Karam Singh would act as the occasion would demand. After that the Maharaja listened to the treaties of Lake Sahib, Metcalfe Sahib, Roparwala *Lat* Sahib (Lord William Bentinck) and the *Lat* Sahib

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(Sir Henry Fane), who attended the marriage of the *Kanwarji* (Nau Nihal Singh), and ordered Fakirji (Aziz-ud-din) to take down their copies for presentation to the *Lat* Sahib (the G.-G.) with a thorough explanation by him of every article of the treaties and of every line of the communication previously sent by them to the Maharaja, one by one. Fakirji said that he did not think it proper to show those letters and treaties in the beginning, but when the *Nawab* Sahib (the G.-G.) would begin to draft the treaty and would intend to make alterations or modifications in the articles, it would be well to produce them and added whatever would be best for strengthening friendship would be emphasised by him in separate details. The Maharaja said that it was quite right and ordered him to proceed by the following stages : 1. Jandiala ; 2. Wirowal ; 3. Kapurthala ; 4. Jullundur ; 5. Phagwara ; 6. Sarai of Phillaur ; 7. Ludhiana. A letter was issued to Sardar Nihal Singh Ahluwalia, asking him to come out to receive respectfully Sardar Ajit Singh on his arrival near Kapurthala, to make a *Sarwarna* over him of Rs. 125, just as he would do for him, to provide him with entertainment and hospitality and to make him march from his territory in perfect safety. A letter was issued to the Captain Sahib (C. M. Wade), stating : "First with a view to strengthening unity, and secondly according to a happy hint from that sincere friend from the *Lat* Sahib (the G.-G.) and according to the counsel of that old friend, to consider it appropriate and becoming to the friendship and unity universally known, Sardar Ajit Singh, Karam Singh, son of Sardar Partab Singh, who had been a big Sardar and had laid his life in a battle against the evil-minded Khalifa (Syed Ahmed), **[Page 485]** the sincerest well-wisher Fakir Aziz-ud-din and Rai Gobind Jas had been sent towards him with two garments of different kinds, two horses with golden harnesses, one Afghan sword with a gold cover, two Persian guns with gold coverings, two bows, etc. After crossing the stages of journey they would reach Ludhiana and after that they would proceed onwards according to his advice and would present themselves before the *Lat* Sahib (the G.-G.) through his kindness and would engage themselves in dwelling upon the degrees of unity and friendship in the presence of the *Nawab* Sahib (the G.-G.) with a view to strengthening further their relations of friendship. One horse with a silver saddle was sent for Macnaughten Sahib and he (Captain) (C. M. Wade) was to give it to him according to his advice or to some other glorious Sahib according to his wish. The Maharaja would deem it a source of great pleasure if, out of regard for the degrees of friendship, respect and courtesy be shown to his *Vakils* and that though there was no necessity of making such a request yet it had been written out in a spirit of friendship. Another letter to the *Lat* Sahib (the G.-G.) was entrusted to Fakirji (Aziz-ud-din) with the words that after talking in a friendly way he must state that the Maharaja had a mind to send Sardar Lehna Singh Majithia, but had not done so because he had to look after the construction of the road from the ferry of Harike to Amritsar, also to the preparation of things necessary for the entertainment of the *Nawab* Sahib (the G.-G.), to the management of the regular forces, to the preparation of uniforms, to the equipment of the big *Topkhana* in his charge and to protect and guard Amritsar. He should also add that Sardar

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Ajit Singh, Karam Singh, the resourceful Fakir (Azid-ud-din) and Rai Gobind Jas had been sent to him with friendly gifts to explain the nature of friendship. He was further asked to state without any hesitation or apprehension what presents were liked by the glorious Sahibs, which he would like to get from the paradise-like Kashmir or this country and should add that their houses were one and the same. Then the Maharaja enquired from the respectable Fakir (Aziz-ud-din) how much money Sardar Hari Singh had taken with him on his departure to Simla. The Fakir replied that he had taken Rs. 10,000, out of which he had spent Rs. 7,040 and returned the rest. The Maharaja said that a reliable person of Misr Beli Ram was carrying Rs. 10,000 at that time too, and he (Fakir) should spend according to his own discretion. **[Page 486]** Sardar Ajit Singh was ordered to act according to the advice, counsel and instructions contained in the letter entrusted to him at the time of his interview with the Captain Sahib (C. M. Wade) and the *Lat* Sahib (the G.-G.) and not to seek any deviation from the wish of the Fakirji in any case. A valuable robe of honour with a pearl necklace and a pair of gold bangles was granted to the said Sardar, Fakirji (Aziz-ud-din) and Karam Singh. On the *6th* (16th April 1838 A.D.) the Raja *Kalan* produced his *Munshi*, Devi Singh, before the Maharaja and said that he would accompany Fakir Sahib (Aziz-ud-din) as his (Raja's) *Vakil* to the Captain Sahib (C. M. Wade), because there were many problems of various kinds in which the Captain Sahib (C. M. Wade) was concerned and about which he had often expressed complaints and he (Raja *Kalan*) expected that his *Vakil* would settle the matters concerning the regions at dispute between them and would write to him (the Raja) fully about his dealings without any omission. The Maharaja approved of it. Then a letter from the Captain Sahib (C. M. Wade), which referred to the case of Bishan Singh, explained that he had acquired some knowledge of English; but could become fully proficient if he could learn the language for another six months. It stated further that on the arrival of *Jamadar* Khushal Singh at Bhartgarh, he had taken leave to see him for one day and that the respectable *Jamadar* took him along with himself to the Ganges and on his return took him to the presence of the Maharaja. It further stated that this should be done in view of their friendship and so the lad should be made to understand the matter and sent back. The Maharaja wrote in reply that on his enquiry from the lad why he had left without the permission of the Captain Sahib (C. M. Wade) he was told that the Captain Sahib (C. M. Wade) expressed to him that English could not be properly learnt without the change of religion, while he loved dearly his own and added that he had left his study out of that fear alone. He had further told him that the son of the Raja of Ladowala had given up studies before him out of the same fear and had lost confidence in himself that he had done it like him on seeing similar situation and atmosphere. The Maharaja further added that their houses were one and the same and this matter did not create the least difference. A letter from Matbar Singh intimated that he had taken leave from the Raja of Nepal to attend upon the Maharaja and that after reaching Ludhiana he would leave for the court of the Maharaja. The Raja *Kalan* praised his bravery. Then Kaji

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Amar Singh presented himself to the Maharaja according to his order and was asked whether Matbar Singh was coming from Nepal on leave or there was something else behind it. He replied that the said person had two platoons under his command and got Rs. one lakh as his annual pay and that sometimes back the Raja had taken away from him 25 lakhs of rupees without any justification and, being disappointed, he was coming to the Maharaja.

[Page 487] He had written to him in reply that he may come to the Maharaja after a happy interview with tha Captain Sahib (C. M. Wade) and that he must do so only if the Captain Sahib (C. M. Wade) wished that he should come. After that four horses sent by Dewan Sawan Mal together with the *Hundis* and the presents reached the Maharaja through the *Kanwar* (Nau Nihal Singh) and the Maharaja said that the said Dewan was an honest man and one who made his country ever more prosperous. A letter was issued to Rai Gobind Jas, informing him that Matbar Singh was coming to the Maharaja for enjoying the sacred sight of Siri Jawala Mukhi, Kangraji and the *Darbar* at Amritsar and that he had reached Ludhiana and was avoiding to see the Captain Sahib (C. M. Wade) owing to his distracted state in comparison to his previous interview with him, which had taken place with great pomp and glory. The Maharaja asked him (Rai Gobind Jas) to make him see the Captain Sahib (C. M. Wade) and then send him over to the Maharaja. He further added that, if the Captain Sahib (C. M. Wade) did not want to see him, even then he was to be sent over to the Maharaja. On the *8th* (18th April 1838 A.D.) an order was issued to all the four regiments and the four regular platoons of General Ram Singh to march from Amritsar and halt at the village of Chowinda and to proceed to Adinanagar on the next order. An order was issued to Misr Ram Kishan to give twenty satin suits of clothes with gold-threaded *Kheses* to Fakir Aziz-ud-din, who would distribute them to persons whom he would think fit, according to the wish of the Captain Sahib (C. M. Wade). After that Fakir Shah Din stated that after due investigation of the newly arrived Frenchman he had learnt after consulting him directly that he was perfectly competent for drilling the infantry and the cavalry and would be pleased to accept any service which the Maharaja would fix for him. The Maharaja fixed Rs. 20 as his daily allowance and sent him an order to join the platoons of Avitabile and show great effort in training the platoons in drill.

Arrival of *Vakil* Matbar Singh before the Maharaja ; a letter from Rai Gobind Jas ; an order to *Jamadar* Khushal Singh and Sardar Lehna Singh Majithia ; arrival of Khalifa Nur-ud-din from Lahore at Amritsar ; presentation of *Kanwar* Sher Singh ; a letter from the *Kanwarji* (Nau Nihal Singh) ; arrival of Mackeson Sahib ; an order to Samad Joo ; presentation of Raja Hira Singh ; talks about the Maharaja ; arrival of *Granth Sahib* from Kartarpur and the appointment of *Kanwar* Sher Singh to receive it ; grant of a robe of honour to the *Kanwarji* (Nau Nihal Singh) ; receipt of a letter from the *Lat* Sahib (the G.-G.) ; entry of the Maharaja in *Darbar Sahib* ; [*Page 488*] **a letter from Fakir Aziz-ud-din and Rai Gobind Jas, presentation of Chaudhri Khuda Bakhsh ; arrival of**

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Dewan Kishen Dyal from Delhi; a letter from Fakir Shah Din.

Vakil Matbar Singh presented himself to the Maharaja, who enquired from him about his health and about his previous condition. He replied, "The Raja of Nepal once let two tigers fight each other and sat down to enjoy the sight. Both the tigers were let loose and busied themselves in fight for one hour. After that the tigers ran towards the spectators, who were struck with terror. I plunged into the field only with a stick to fight them and overcame them. The Raja of Nepal at once conferred the title of General upon me and granted me a medal to be fixed on that stick. This medal contained the record of my service on that occasion. Here is the stick with me." The Maharaja praised and appreciated his daring and bravery. A letter from Rai Gobind Jas intimated that he had told the Captain Sahib (C.M. Wade), word by word, all that the Maharaja had written him about the departure of Sardar Ajit Singh, Karam Singh and Fakir Aziz-ud-din with gifts and had enquired from him about the *Sarwarna* of the *Lat* Sahib (the G.-G.) as required by the Maharaja. He further added that the Captain Sahib (C.M. Wade) had been very much pleased with the appointment of the above-mentioned persons and had said that Rs. 1100 would be sufficient for the *Sarwarna* of the *Lat* Sahib (the G.-G.). He further added that from Ludhiana to Simla there were 9 stages and that the reliable persons of the Maharaja would remain with the *Lat* Sahib (the G.-G.) for seven days after which they would be allowed to return to the Maharaja. From Simla to Rupar there were six stages and from Ropar to Adinanagar five. He further said that on behalf of the *Lat* Sahib (the G.-G.) Macnaughten Sahib and some other Sahib would come out as *Vakil*. He further wrote that on the previous night, while he was asleep, somebody riding in a palanquin approached him, made him wake up, and asked for a passport to cross the river Sutlej. He told him that he would do so in the morning after consulting the Captain Sahib (C. M. Wade). But he did not pay heed to his words and proceeded towards the river to cross it. As soon as the boatsmen asked him about the passport he gave the reply that he had none. A report was made against him to the *Thanadar* of Phillaur, who put him into prison and said that he would not allow him to cross until he had seen the Captain Sahib (C. M. Wade) and secured his permission. He further added that thieves of the other side of the river Sutlej had committed theft in the territories of the glorious Sahibs and that the thefts had been proved and remarked that the *Thanadars* of the Maharaja were showing negligence and indifference in handing over the thieves.

[Page 489] The Maharaja issued an order to the *Thanadar* to hand over the thieves to Rai Gobind Jas and to show no avoidance in the matter. An order was issued to *Jamadar* Khushal Singh to order emphatically his *Kardars* in his territory on the other side of the river to show great care in providing entertainments and other necessary things to the Captain Sahib (C. M. Wade) and the reliable persons of the Maharaja on their entering into the country of the Maharaja. Sardar Majithia was ordered to get ready all the requisitions of entertainment and the other necessary things, such as fuel-

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wood and the like at every stage of the journey for the *Lat* Sahib (the G.-G.) from the ferry of Harike upto Amritsar. Khalifa Nur-ud-din came from Lahore to Amritsar and presented to the Maharaja a sample of the English gun-powder. The Maharaja felt greatly pleased to see it and ordered him to look to the repair of the city wall, the entrenchment, the *Baradari*, the garden of Nawab, Shah Balawal and Rukhwala and to get white-washed from outside and inside the octagonal tower and the Eastern and Western gates of the fort and the Roshanai gate of Hazuri Bagh and granted him Rs. 8,000 to meet the expenses of the fireworks and the repairs of the fort. *Khalsa* Sher Singh presented 11 gold ducats and requestted the Maharaja to visit the gardens in the suburbs of Batala, which were in full blossom at the time. The Maharaja said that he would order the royal standards to march in that direction very soon because he was going to meet the reliable persons of the *Lat* Sahib (the G.-G.) at Adinanagar and ordered him to present himself also there along with his well-equipped forces. On the *9th* (19th April 1838 A.D.) *Kanwar* Nau Nihal Singh said that though the Maharaja had asked him to take 1000 horse and foot from Dewan Sawan Mal and to proceed to Bannu and Tank and other places, yet Devi Dyal told him in spite of the order of the Maharaja sent to him, that there were no soldiers at Multan. The Maharaja said that he was an ignorant and foolish person and issued an order to the said Dewan (Sawan Mal) to hand over the horse and foot required by the *Kanwarji* (Nau Nihal Singh), and ordered the *Kanwarji* (Nau Nihal Singh) to establish himself firmly at Dera Ismail Khan, to appoint victorious troops to proceed to Isa Khel, Bannu and Tank and to exact *Nazarana* in a very clever and wise manner. After that the Maharaja met Mackeson Sahib in privacy, who told him that the *Nawab* Sahib (the G.-G.) had written to him to grant bejewelled ornaments, swords and robes of honour and to give medals and titles also to his employees, all the glorious chieftains and the *Kanwar* Sahibs, respectively, accordingly to their good services.

[Page 490] After that the Maharaja spoke to him about Matbar Singh, his arrival at Ludhiana, his crossing the river without the permission of the Captain Sahib (C. M. Wade) and his fight with the tiger and his medal fixed upon the stick. The Sahib said it was quite right and ordered that it was an old established custom with the Sahibs also to award medals in recognition of good services, to indicate that the bearer had rendered such and such good service ; and that, if the same person performed some other good deed, he was given another medal. He further stated Sir Henry Faue Sahib had rendered great good services and the glorious Sahibs had granted him five medals in recognition of the same. He further said that the *Nawab* Sahib (the G.-G.) had learnt that the Maharaja had appointed a relative of his own as a *Vakil* in place of Ajit Singh and, therefore, the *Lat* Sahib (the G.-G.) was proposing to appoint some one of his relations. The Maharaja issued an order to Mian Samad Joo to get ready 20,000 new *Kurtis* and to mark the uniforms of every platoon with different distinctive signs and asked him to realise large sums of money to meet these expenses. Raja

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Hira Singh presented Rs. 500 as *Sarwarna* and 101 gold ducats to the Maharaja, who seated him in a chair, enquired after his health and granted him Rs. 1100, as entertainment. Next the Maharaja ordered Misr Beli Ram to get ready and collect for the *Nawab* Sahib (the G. G.) valuable *Doshalas* of various colours, turbans, *Alwans*, *Jamawars*, *Mufflers*, Persian guns with good coverings, bows, quivers, special fine swords, for they were needed at the time of the interview. After that the Maharaja said that *Kanwar* Kharak Singh, Nau Nihal Singh and Sher Singh would be granted titles according to the instructions and that after them Raja Gulab Singh, the Raja *Kalan*, Raja Sochet Singh, Raja Hira Singh, *Jamadar* Khushal Singh, Sardar Attar Singh Sandhanwalia, Sardar Dhanna Singh Malwai, Sardar Lehna Singh Majithia and other glorious Sardars, including Dewan Sawan Mal and Dina Nath, Avitabile, Allard and Court, Fakir Aziz-ud-din, Jawahir Mal, Ilahi Bakhsh and other *Daroghas* of the *Topkhana* and also other near attendants of the Sarkar, would be granted for their good services, medals with robes of honour. The *Bhai* Sahibs said that it would be very suitable.

[Page 491] On the *11th* (21st April 1838 A.D.) Devi Sahai Safawala stated that Nihal Singh had left Kartarpur with the *Granth Sahib* and had reached near Amritsar, whereupon the Maharaja ordered *Kanwar* Sher Singh to go forward to receive the *Granth Sahib* and to make an *Ardas* of Rs. 100. The Maharaja granted a robe of honour consisting of 11 garments, like *Doshala*, brocade, silk and the like and a pearl necklace, a diamond armlet, a turban gem, a plume and an under-turban to *Kanwar* Nau Nihal Singh as a farewell gift and ordered him to leave for Tank and Bannu. He also granted a special robe of honour with Rs. 1,600 to Dewan Hakim Rai and Fateh Singh Man at the same time. A letter from the *Lat* Sahib (the G.-G.) dwelt upon the strength of the relations of friendship and mentioned that the four medals, which the Maharaja had sent to him for the military *Lat* (C-in-C), Captain Sahib (C. M. Wade), Mackeson Sahib and Hay Sahib, had not been worn by them because it was not proper for them to do so without a hint from the king and the royal orders from London. It further stated that if the Maharaja thought of granting such medals in future he must do so in accordance with the wish of the king of London. The Maharaja consulted the *Bhai* Sahib (Ram Singh) and Mackeson Sahib for drafting a reply to that letter. The said Sahib replied that a medal should be awarded to him alone who rendered some good service. After that a reply was written with a view to strengthening friendly relations, containing a statement that henceforth medals would be granted to the Sahibs according to a hint from London. On the *12th* (22nd April, 1838 A.D.) the Maharaja went to the *Darbar Sahib* with Mackeson Sahib and made an *Ardas* of Rs. 125 himself and Mackeson Sahib also do the same with an equal amount. Then the Maharaja fully inspected the gold-plating inside and outside and the respectable Sahib felt greatly pleased to see that work of gold and highly praised it. Then the Maharaja returned to *Shish Mahal* and the Sahib went to his own camp according to the order. A letter from Fakir Aziz-ud-din and Rai Gobind Jas stated,

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"The Maharaja has issued an order to us to state on our presentation before *Nawab* Sahib (the G.-G.) at the time of discussion of the affairs of Peshawar and Kabul that earlier, when Sardar Hari Singh had been appointed towards Peshawar with his forces, Dost Mohd. Khan had written to him about the fixture of the boundaries at the Khyber Pass and the said Sardar had not agreed to it on account of his designs on Kabul and Jalalabad. **[Page 492]** Now Burnes Sahib is staying with Dost Mohd. Khan to fix up the same boundaries to strengthen the relations of friendship between the two great Governments. If the *Nawab* Sahib (the G.-G.) be pleased to fix the boundaries at the Khyber Pass, both of you (Fakir and Rai Gobind Jas, are authorised by the Maharaja to agree to it."

After that a second letter from them intimated, "On the *12th of Baisakh* (22nd April 1838 A.D.) the river Sutlej was crossed. Captain Sahib (C. M. Wade) went out to receive the said Sardar (Ajit Singh) with due respect up to a mile. The said Sardar presented five gold ducats to the Captain Sahib as *Nazar* and made a *Sarwarna* of Rs. 250 over him on behalf of the Maharaja. The Captain Sahib (C. M. Wade) took the money with his own hand and handed it over to his own treasurer, enquired after the health of the Maharaja and talked about the strength of the foundation of unity. After that the horse, which the Maharaja had given, was handed over to the Captain Sahib (C. M. Wade) according to the order with the word that if he liked he could keep it for himself and if he thought fit he could give it to Macnaughten Sahib or to some other Sahib, whom he thought fit. The Captain Sahib (C. M. Wade) at once got on the back of the horse and said that it was certainly sent out of royal favour of the Maharaja for him, because he kept steady day and night in strengthening friendship between the two great Governments and added that it was he who had to look to the happy conclusion of all the affairs of the Maharaja. After that he went galloping into Ludhiana. At night he sent Rs. 500 in cash and 51 vessels full of sweets as entertainment to the camp of the reliable persons of the Maharaja with the word that after attending upon the *Lat* Sahib (the G.-G.) along with them he would take leave to go to the Maharaja with two Sahibs and the gifts, adding further that if the Maharaja came over to Hoshiarpur it would be very good because that place is green, fresh, well-watered and spacious and the distance is comparatively small, the stages of the journey are also short and the expenses, too, would be less. It further stated that Adinanagar, which was proposed by the Maharaja was not liked by the glorious Sahibs, firstly, because the place is not spacious, secondly the distance is long and thirdly, the expenses would be too much. In reply the Maharaja wrote to reflect light upon the mirror of the conscience of his enlightened friends that the Maharaja decided upon his determination to proceed to any direction only in accordance with the order of the *Granth Sahib* and added that when he put the slip regarding the interview before *Granth Sahib* as to whether it should take place at Hoshiarpur or Adinanagar, the slip indicated the latter place and, therefore, the Maharaja had decided to meet his friend at that place and ordered all the requisites of festivities and other necessary things to be collected together there.

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[Page 493] Chaudhri Khuda Bakhsh Chhatta presented one horse of the *Kulla* colour to the Maharaja, who liked it so much that he granted him an estate of Rs. 500 per annum in lieu of the horse along with a pair of gold bangles and ordered for the discharge of a salute of 11 bags of cartridges in honour of the horse. Dewan Kishen Dyal presented himself with 7 gold ducats to the Maharaja, who enquired from him about the details of his previous appointment as a *Vakil* under the Nawab, about the death of the Nawab and about his intention to come over to the country of the Maharaja on account of his disagreement with the sons of the deceased Nawab. The Maharaja said that he would have to manage the affairs of the province of Kashmir and he replied that as far as it lay in his power he would spare no pains. After this Fakir Shah Din brought a medal from Fox Sahib for the inspection of the Maharaja and said that it had been granted to the said Sahib by the king of London. The Maharaja felt greatly pleased to see it.

A letter from the Raja *Kalan* regarding the case of the Raja of Ladakh; departure of the sons of Sardar Sultan Mohd. Khan and Pir Mohd. Khan; presentation of Sardar Lehna Singh Sandhanwalia; a letter from the *Vakils* appointed towards the east; a letter from *Kanwar* Sher Singh; presentation of Mackeson Sahib; a letter from Mathar Singh, sudden demise of Sardar Gujjar Singh; news from Shahjahanabad; a letter from Raja Sochet Singh; a letter from Fakir Shah Din; presentation of Vigne Sahib; a letter to the Captain Sahib (C. M. Wade); a letter of Fakir Aziz-ud-din in reply to a letter from Burnes Sahib; an order for entertainment for the Captain Sahib (C. M. Wade); a letter to Misr Rup Lal; a letter from *Kanwar* Kharak Singh; a letter from Sardar Ajit Singh; a letter to the officers and commandants of the platoons of Kashmir; a letter to Avitabile; a message from Fakir Shah Din verbally through Mackeson Sahib; departure of the reliable persons from the Raja of Jind.

On the *15th of Baisakh* (25th April 1838 A.D.) Raja *Kalan* presented the documents containing the agreement of the Raja of Ladakh to the Maharaja. In it was written, "when *Khalsa* Gulab Singh would show his determination to proceed towards Ladakh the Raja of the place would go to receive him with respect simply on the news of his arrival. The said Raja (Gulab Singh) took possession of that country and made the Raja of Ladakh sit upon the throne of its chieftainship. **[Page 494]** According to the will of God the said Raja consigned his life to the Creator and the son of his maid-servant expelled the son of the Raja out of the country and himself took his seat upon the throne of chieftainship. Now the said Raja has turned him out of the country and has made the son of the late Raja take the place of his father." The Maharaja examined that document and ordered a reply to it to be sent to the Captain Sahib. Sardar Syed Mohd. Khan presented himself to the Maharaja along with his two sons, Sultan Mohd. Khan and Pir Mohd. Khan. The Maharaja granted to both of his sons a robe of honour with two elephants with silver seats, two pearl necklaces,

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two under-turbans and Rs. 1000 to be realised from Peshawar and told Sardar Syed Mohd. Khan that his departure from the court would take place after the departure of the Captain Sahib (C. M. Wade). Sardar Lehna Singh Sandhanwalia presented 11 gold ducats and Rs. 125 as *Sarwarna* to the Maharaja, who enquired after his health and granted him Rs. 500 as entertainment. A letter from the resourceful Fakir stated, "Sardar Ajit Singh left for the *Kothi* of the Captain Sahib (C. M. Wade) to see him. The Captain Sahib (C. M. Wade) received him with show of great respect and made him sit in a chair. The said Sardar presented him one horse and 11 garments on behalf of the Maharaja. The Captain Sahib (C. M. Wade) felt greatly pleased and said that he had no such horse with him at all. After that they talked with a view to strengthening the foundations of unity between the two great Governments. At about the third quarter of the day the Captain Sahib (C. M. Wade) went in a palanquin to the camp of said Sardar and expressed greatly his friendship and unity. The said Sardar gave him one horse and 11 garments on his own behalf. After that the Captain Sahib (C. M. Wade) talked about the wisdom, vigilance, bravery and courage of Sardar Budh Singh. After that the Captain Sahib (C. M. Wade) said that departure from Ludhiana towards Simla would take place on the *15th* (25th April 1838 A.D.). After that the Captain Sahib (C. M. Wade) showed to the said Sardar two platoons and four cannons, well-equipped and decorated, performing drill in the best possible English style. The drill was performed in a very good manner and the said Sardar was so greatly pleased that he gave Rs. 500 in cash to the *Jamadars* of the platoons. After that another letter from Rai Gobind Jas and the aforesaid Fakir intimated their departure from Ludhiana, their arrival at Rupar, their reception by Bhoop Singh of Rupar, **[Page 495]** his *Sarwarna* of Rs. 325 over the said Sardar and his supply of entertainment both to the Captain Sahib (C. M. Wade) and to the reliable persons of the Maharaja. Thereafter they arrived at Nalagarh and intimated the presentation of the Raja of that place and his supply of an entertainment and intimated further their despatch of camels for loading from Rampur to Rupar, the arrangement of supplying them 500 men on forced labour for purposes of loading by the Captain Sahib (C. M. Wade) and intimated further about their departure from Ramgarh towards Thai, at a distance of 6 *kos* from Simla, the presentation of the *Kardar* of that place and his providing them with entertainment and hospitality and the supply of rations to 500 men of forced labour by the Captain Sahib (C. M. Wade). The Maharaja said that the Captain Sahib (C. M. Wade) was his sincere and old friend and was a bookbinder of the book of friendship and unity and sent an order to the aforesaid persons to handle all the affairs purporting to strengthen the friendship in accordance with the advice and counsel of the Captain Sahib (C. M. Wade) and to seek no deviation from this direction on any excuse. He sent an order at the same time to every Sardar to get ready the necessities of entertainment from Rupar to Adinanagar. After that *Kanwar* Sher Singh came to enquire as to where preparations had to be made for the entertainment of the glorious Sahibs and was told by the Maharaja that he should procure necessary supplies at Talibpur and Mukerian. On

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the *21st* (1st May 1838 A D.) Mackeson Sahib presented himself to the Maharaja, who said, "From a letter from Rai Gobind Jas and Fakir Aziz ud-din it had become known that two companies (of troops), two cannons, 250 horsemen and 1000 members of the staff with 8 glorious Sahibs would come along with Macnaughten Sahib and I have got ready at every stage of their way (journey) 200 maunds of fuel wood and all the other things required by the glorious Sahibs, like the *Bara* rice, *Ghee*, crystal sugar, fowls, lambs, eggs, and butter." After that the Maharaja asked Dewan Dina Nath to submit in detail what requisites of entertainment for the glorious Sahibs had been collected at Adinanagar. He began to submit the details and Mackeson Sahib remarked that they were quite plentiful. After that the Maharaja asked him whether the two companies coming with Macnaughten Sahib will consist of English personnel. He replied that at that time only two companies of the Indian sepoys were coming and remarked that the platoons of the English men would probably come when the *Lat* Sahib (the G.-G.) would come with Macnaughten Sahib.

[Page 496] After that the Maharaja asked him what luggage and how many men were coming with the camp of the *Lat* Sahib (the G G); and he replied that there would be eight Sahibs, two companies of Indian sepoys, two cannons, some elephants and 250 horsemen, all the staff amounting to 1,000 men. Then the Maharaja asked him whether Macnaughten Sahib knew well the art of drilling; and he replied that he was adorned with all kinds of virtues and was perfectly well up in all the sciences and was an expert in the art of drilling and added that on account of his excessive engagements in correspondence work and in enforcing and executing affairs of the *Lat* Sahib (the G G.) he had no leisure. Then the Maharaja said that the *Nauharias* and other tradesmen of Amritsar had been ordered to send their property and merchandise by river towards Bombay; but they did not despatch their goods. A letter from Matbar Singh intimated that the Captain Sahib (C. M. Wade) prevented him from coming over to the Maharaja without getting a hint from the *Lat* Sahib (the G.-G.) and the Maharaja sent an order to the resourceful Fakir (Aziz-ud din) to make the matter clear to the Captain Sahib (C. M. Wade) and to get a passport from him for the said person so that he might come over to the Maharaja. On the *21st* (1st May 1838 A D) the foot of Sardar Gujjar Singh slipped on account of the revolution of the star at the time of opening a window at mid-night while he was intoxicated and had been vomitting. He fell senseless on the ground and accepted the call of the angel of death and made a *Sankalp* of some pairs of gold bangles and some cash. On account of the withering of the still unblossomed rose of his youth a feeling of great depression overtook the grieved mind of Sardar Lehna Singh Majithia and his two wives burnt themselves alive with his dead body as a proof of their innate fidelity. (Two lines of verses on *Sati* omitted). All the glorious chieftains went to Sardar Lehna Singh Majithia to condole him and the Maharaja also expressed great regret and issued a letter to him, stating that Sardar Gujjar Singh had consigned his life to the Creator according to the will of the Immortal God, and as every one who had come to the

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world of existence is bound to suffer mortality, forbearance should be practised and added that he must be thankful to the Immortal God for the fulfilment of his will and must get ready for rendering good services to the Maharaja and remarked that the world was unstable and in the end every one was to deal with God.

[Page 497] News from Shahjahanbad stated, "The Raja of Burma would not give up talking nonsense and the glorious Sahibs have held a council that now that it is summer it should be allowed to pass and in winter a resolve shall be made to proceed towards that direction. It is said that a queen is sitting on the throne of London and the glorious Sahibs are proposing that she should get married so that her eldest son be made to sit on the throne. The queen is reported to say that she wants to dedicate her dear life in looking after the rights of the people, in listening to their complaints and in patronising his servants and managing her kingdom and says that a person becomes so much involved in physical pleasures that one cannot attend to such affairs and is so much drowned in the whirl-pool of carnal gratification that one can never raise one's head above the overwhelming waves of such pleasures. (One line of verse omitted). The Maharaja felt greatly pleased to hear this news and said that the glorious Sahibs certainly deserved a great deal of praise for among them, not to say of men, even the ladies possessed as much wisdom and intelligence. A letter from *Khalsa* Sher Singh stated that in the spirit of one who sacrificed his life he was loyal and faithful to the *Kanwar* Sahib (Nau Nihal Singh) and had sent his platoons according to the order of the Maharaja to the camp of the *Kanwar* Sahib (Nau Nihal Singh) and that he was himself coming to the Maharaja very shortly. In reply he was praised for sending over his platoons to the camp of *Kanwarji* (Nau Nihal Singh) and was ordered to present himself soon at Adinanagar because the Captain Sahib (C. M. Wade) and Macnaughten Sahib were coming there on the *11th of Jeth* (22nd May, 1838 A.D.). On the *24th* (4th May 1838 A.D.) Fakir Shah Din submitted verbally through Mackeson Sahib that a letter from the Sahib appointed at Bahawalpur intimated that the boats containing salt had left Pind Dadar Khan and entered the regions of the Nawab of Bahawalpur and added that the *Kardars* of the Nawab were creating obstruction on account of the octroi tax, and added that the boatsmen had run short of their expenses and on account of flood in the Indus navigation of the boats was not proper in that season and further added that the Sahibs were of the opinion that the boats be anchored at Kot Mathan and the salt be sold in small quantities at a slightly cheaper rate.

[Page 498] The Maharaja said to the Raja *Kalan* to write to his reliable persons, who were accompanying the boats, to the effect that they must make over the salt to Dewan Sawan Mal and to take Rs. 100 from him from the account of the Maharaja for the expenses of the boatsmen. On the *25th of Baisakh* (5th May 1838 A.D.) Vigne Sahib said to the Maharaja that he had a mind to proceed on a pleasure trip to Kashmir, Tibet and Ladakh. The Maharaja said to the Raja *Kalan* to say why the said person wanted to go to these countries and the Raja *Kalan* replied that there was no necessity of his going to those regions for his grievances still continue regarding

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his previous visit to Kashmir. Vigne Sahib said that he was determined to go and showed to the Maharaja his portrait, which he said he would take to his own country as a gift and a souvenir. The Maharaja was pleased to have a look at it. Then the said Sahib presented a map of the country of the Punjab which the Maharaja studied very closely. Then he made a request to be allowed to proceed to the above mentioned country and was granted a cloak and Rs. 200 as a farewell gift with a letter to the *Nazim* of Kashmir to entertain him with respect. A letter from the Captain Sahib (C. M. Wade) first complained against Bishan Singh thus, "Out of folly and shortsightedness he had left for Lahore without permission and added that the other persons holding responsible positions in the court of the king did not try to strengthen unity between the two great Governments owing to their ignorance and folly. It was well known to the enlightened conscience of the Maharaja that he was very enthusiastically employed in strengthening friendship between the two great Governments". In reply it was written to him that Bishan Singh had presented himself to the Maharaja and said that from the core of his heart he sincerely regarded the Captain Sahib (C. M. Wade) just as he did *Jamadar* Sahib, his real father, and that when Captain Sahib (C. M. Wade) would come to Adinanagar he would present himself with a horse bearing a golden harness, and that he would apologise for his previous faults and in future would seek pride of both the worlds by acting according to the correct advice of the Captain Sahib (C. M. Wade). The Maharaja said that the *Jamadar* must stay at Lahore or Amritsar and show great effort in decorating and improving the victorious troops and that General Ram Singh and Bishan Singh must accompany the victorious troops to Adinanagar. A letter from Fakir Aziz-ud-din intimated, "Marching from Ramgarh we reached Thai, a distance of 6 *kos* from Simla, **[Page 499]** and the *Kardars* of that place showed no indifference in providing us with entertainment and hospitality according to the order of the Captain Sahib (C. M. Wade). 500 men were conscripted to carry our luggage, their rations being supplied by the Captain Sahib (C. M. Wade). When we reached Ropar, Bhoop Singh of Ropar made a *Sarwarna* of Rs. 325 over Ajit Singh and secured felicity by providing entertainment and hospitality to the reliable persons of the Maharaja and the Captain Sahib (C. M. Wade). At Nalagarh the Raja of its place spared no pains in observing the formality of entertaining guests. On our arrival at Rampur the camels, which were carrying loads of the reliable persons of the Maharaja, were sent back with their luggage by the Captain Sahib (C. M. Wade) and 500 men forced to perform *Begar* were to accompany our stirrup. The Captain Sahib (C. M. Wade) has shown no negligence or carelessness in providing us all necessary things." A letter from Burnes Sahib intimated that Sardar Dost. Mohd. Khan was cherishing ideas of making mischief, and so he was leaving Kabul according to a hint from the *Lat* Sahib (the G.-G) and would soon have the pleasure of an interview with the Maharaja. A reply was sent to him purporting to strengthen the foundations of unity. A letter was issued to Misr Rup Lal to get ready at once entertainment for the Captain Sahib (C. M. Wade) and Macnaughten Sahib at Kanhgarh, Gharshankar, Ghar, Batala, Hoshiarpur and other plac

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in his territory, to go out two or three *kos* to receive the Captain Sahib (C. M Wade) and to interview Macnaughten Sahib, according to his (Captain's) wish, to discharge a salute of 13 cartiridges in honour of the glorious Sahibs on their arrival at Hoshiarpur and Bajwara, separately and not to omit any detail in providing them with entertainment and hospitality and to send over a certificate of his good services from the Captain Sahib (C. M. Wade) to the Maharaja.

An order was issued to *Kanwar* Sher Singh to get ready with all the requisites of entertainment for the glorious Sahibs at Talibpur and Mukerian. A letter from the glorious prince (Kharak Singh) reported about the exemption of octroi tax at Wazirabad. The Sarkar replied, "Is there no sensible man with you who might settle such trivial and insignificant matters without bringing them to the notice of the Sarkar". A letter from Sardar Ajit Singh on the *30th* (10th May 1838 A.D.) intimated that he had seen Macnaughten Sahib and Tarin (Torrens) Sahib and had a talk with them on friendship between the two great Governments and had offered 11 garments and one horse to Macnaughten and 9 garments and a Persian gun to Tarin (Torrens) Sahib on their departure.

[Page 500] The Maharaja said that he had done well in doing so. After that a letter from Rai Gobind Jas intimated that the Captain Sahib (C. M. Wade) asked whether the reliable persons of the Maharaja had brought with them a special and rare suit of clothes for the British Commander-in-Chief or not, and added that the resourceful Fakir (Aziz-ud-din), who was decorated with the ornaments of wisdom and intelligence, replied that they had not brought it with them because he had not made any suggestion about that. The Captain Sahib (C. M. Wade) kept quiet and after that reliable persons of the Maharaja talked of it to the respectable Sardar (Ajit Singh) with them, who replied that all the rare and wonderful things from the court of the Maharaja were with him and, after a conference between themselves, they could take any number of things from him as they liked. They agreed on the proposal of giving 20 garments. After that the Captain Sahib (C. M. Wade) asked from the respectable *Fakirji* (Aziz-ud-din) how much *Sarwarna* had been made by Sardar Hari Singh at his interview with the *Lat* Sahib (the G.-G.). The *Fakirji* Aziz-ud-din replied that on account of the lapse of eight years he did not remember it; but would be able to say exactly after going through papers and added that at that time he (himself) had brought with him Rs. 500 for the purpose.

A letter was issued by the Maharaja to the officers, commandants and *Harildars* that they had not done well in coming away from Kashmir in a spirit of revolt and mischief without any order from the Maharaja, and that, if they wanted to protect their honour they must go back and that if they had to demand anything they must not proceed further, otherwise Raja Gulab Singh and Misr Sukh Raj would be asked to seize and plunder all their goods for their disobedience of royal orders. A letter was issued to Avitabile that in view of strengthening the relations of unity he should provide Rs. 500 as entertainment in addition to 31 vessels of sweets to Burnes Sahib on his arrival in Peshawar and to supply all the

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requisites of the kind of eatables and drinks because the Maharaja had great regard for the glorious Sahibs and deemed it a bounden duty to attend to them as a thing of the foremost importance. Fakir Shah Din verbally submitted on behalf of Mackeson Sahib that he wanted to see the market of the manufacturers of silk. Thereupon a letter was issued to Ladha Singh, a contractor of Amritsar, to emphatically order the manufacturers of silk to decorate their shops with silks of various colours, as is done on the occasion of an exhibition, by hanging them over ropes to effect a pleasant display and to present as *Nazar* various pieces to the Sahib on his entry into the bazar and to show him all kind of respect. **[Page 501]** The reliable persons of the Raja of Jind, who were staying with the Maharaja since a while were allowed to depart during these days with a grant of 11 fine garments and one horse for the said Raja (of Jind). five garments and a gold bangle for the *Prohit* and seven garments and a gold bangle for Khiwan Singh with a friendly letter explaining the departure of the *Vakil* with fine gifts.

Entry of the Maharaja in the *Darbar Sahib*; departure of *Kanwar* Sher Singh towards Batala; a letter from the *Vakils* appointed to proceed towards the east; a royal order for the preparation of an entertainment for the *Lat* Sahib (the G.-G.), talks about the Maharaja; an order to Raja Gulab Singh; presentation of the *Vakil* of the Raja of Nepal and an account of that country; grant of a pair of *Doshalas* to the Pandits of Kashmir according to the request of the Raja *Kalan*; flight of the *Nihangs* and the appointment of troops; entry into *Darbar Sahib* for a settlement in writing with the *Lat* Sahib (the G.-G.); an order to Mackeson Sahib; departure of the Royal Standards from Amritsar to Batala; arrival of the Maharaja in the village of Chawinda and thereafter in the village of Lala Sohan Lal Suri, author of this history, and his taking his evening meal and spending the night in the village of Ranghar Nangal; talks of Burnes Sahib concerning the sacred sight of *Swami* Achal; enjoyment of the sacred sight and later on arrival of the Maharaja at the garden and tank of Shamsher Khan and his acceptance of entertainment and *Nazar* from *Khalsa* Partab Singh there and afterwards the presentation of *Kanwar* Sher Singh with all the requisites.

On the blessed *Sankarant of Jeth* (12th May 1838 A.D.) the Maharaja rode with happiness and joy and entered *Darbar Sahib* and, making a humble presentation there, gave Rs. 525 for *Darbar Sahib*, Rs. 250 at *Akal Bunga*, Rs. 125 for every other of *Bungas*, like *Dukh Bhanjni*, *Ghariali*, *Nishan* and *Shahid*, returned from there. **[Page 502]** After that the Maharaja gave to the deserving and the needy several canopied charpoys, suits of clothes and a large sum of money, according to his usual custom. After that he threw a chit before the *Granth Sahib* to ascertain whether he should take a cold bath or a hot bath. It indicated a cold bath and the Maharaja entered *Shish Mahal*. *Khalsa* Sher Singh stated that the glorious Sahibs' arrival was to take place shortly and, therefore, it was necessary to make arrangements of various requisites for them on the other side of the river, according to his

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orders, and added that it would be good if he were allowed to go to Batala, where the Maharaja might follow later. The Maharaja approved of the suggestion and granted him a special robe of honour. A letter from Fakir Aziz-ud-din Raza Ansari stated, "By the grace of God on the *25th* (5th May 1838 A.D.) and the *26th* (6th May 1838 A.D.) it rained and the pastures of our hearts became fresh and blessed and we had a happy interview with the sincere friends. On the *29th* (9th May 1838 A.D.) the intimate friend, Captain Sahib (C. M. Wade), came with two other Sahibs, who showed us great respect and courtesy and later he took us to the *Lat* Sahib (the G.-G.). On our arrival at the *Deorhi*, in response to a trumpet call, a discharge of salute took place and all the glorious Sahibs got up to receive us and even the *Lat* Sahib (the G.-G.) came to the edge of the floor and made us take chairs with great respect and asked us about the health of the Maharaja. Then we gave them the good news on behalf of the Maharaja; presented a friendly letter from him and talked about friendship. Next Rs. 2500 were given as entertainment to the staff and the servants in addition to Rs. 1000 and 25 sovereigns. The Captain Sahib (C. M. Wade) displayed cordiality in such a fine manner that it is difficult for the pen to describe it. Next the glorious Sahibs arranged for a jovial gathering in which women performed a dance in such a manner that even the houries of the heaven would feel their heart sink at their sight. They performed in such a way as will be remembered by us all our lives. Next they began to captivate our hearts with such sweet and friendly words as would be unique in the world for strengthening the friendship. **[Page 503]** After that, to show regard to the travellers and to show respect to the great name of the Maharaja, they came to our camp and felt greatly pleased to see the drill of our soldiers and said that the troops of the Maharaja consisted of fine and well-equipped young men. Sardar Ajit Singh, who is decorated with all the degrees of goodness, did not lose a moment in strengthening unity by asking them many things about friendship with a very graceful offer of one elephant with a silver seat and one horse with a golden saddle and some fine garments as *Nuzar* to the *Lat* Sahib (the G.-G.), who felt greatly pleased with the innate ability of the said Sardar and asked the resourceful Fakir (Aziz-ud-din) what rank did he hold. He replied that he is a relation of Maharaja and holds highest rank among the glorious chieftains and on the march the Generals, Colonels and others all remain obedient and subservient to him." An order was issued to Dewan Dina Nath and others to get ready the requisites of entertainment for the camp of the *Lat* Sahib (the G.-G.) and to issue orders for the collection of fuel wood, *Ghee* and straw at various places upto various amounts so that, before the arrival of the *Lat* Sahib (the G.-G.), everything be ready and collected at Amritsar and Lahore and at other places of his stay. The Maharaja said that the following four English (European) platoons be well-equipped :—No. 1 John Holme Sahib; No. 2 Kutlain (Cortlandt) Sahib, No. 3 Delarouse (De la Roche) Sahib, No. 4 Laftenet (De la Font) Sahib, and added that these four platoons must be trained in drilling after the style of the Sahibs. A letter was issued to Raja Gulab Singh, informing him that it would be good and well if the soldiers of the platoons of Kashmir went

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back, otherwise he was to dismiss them by seizing their *Kurtis*, their haversacks and their Persian guns for their improper conduct deserved such punishment. Dilawar *Larogha* and others from Nepal came to the Maharaja, who enquired about the platoons and cavalry of the said Raja and was told by the said *Darogha* that there were 40 platoons and troops of horsemen double that number. After that he gave an account of Matbar Singh, stating that he had full and complete authority in the court of Nepal, but thought of coming to Lahore on hearing about the bounty and generosity of the Maharaja. The Raja got a clue about it and, according to the advice and counsel of the chiefs, demanded Rs. 7 lakhs from him. **[Page 504]** He at once gave 7 lakhs to obtain his release. On his departure the said Raja asked him to take back that sum and in addition anything he liked from him and should not leave for the court of the Maharaja Bahadur (Ranjit Singh). But he did not agree and left that place. At this time he is in Ludhiana. He is a brave man and accustomed to give charities. It is said that he gives out as charity something like Rs. 1000 a day and sincerely wished to present himself to the Maharaja" After that a letter of the Raja of Nepal came to express his great pleasure on the receipt of fine gifts sent to him by the Maharaja through Kaji Kanu and the Captain to renew and strengthen the old relations of friendship and expressed a hope of their being strengthened more in the future. Ashmalik Sahib *Farangi* presented himself to the Maharaja and gave an acceptance of his service in writing: "So far as it will lie in my power I will not omit the minutest detail from rendering service and remaining loyal and in sacrificing my life in my task. At the time of war against any tribe or nation I will ever act without any omission, I will secure felicity of both the worlds by serving both in the platoons and the *Topkhana*." According to an order of the Maharaja Fakir Shah Din went to show that acceptance to Mackeson Sahib. According to the request of the Raja *Kalan* a pair of big *Doshalas*, Rs. 500, ordinary *Doshalas* and a bangle and Rs. 7000 were granted to Sant Singh, son of the *Nazim* of the Kashmir, and a pair of *Doshalas* was given to the *Vakil* of the said *Nazim*. After that the Raja *Kalan* requested for the release of the estate of the *Nazim* of Kashmir. The Maharaja said that large sums were due from him and he could not see how he could restore to him his *Jagirs* The respectable Raja (Dhyan Singh) said that, if the said *Nazim* would show any procrastination in sending these dues, he himself would be held responsible for collecting the dues from his estates and sending them to the Maharaja. The Maharaja said that the *Nazim* of Kashmir knew many clever tricks. It became known to the Maharaja that the *Nihangs* had raised the dust of misfortune over their heads, had left Amritsar to create mischief and had a sinister design to cross the river Sutlej. Tara Chand was appointed with 1500 strong horsemen of the camp of the orderlies, 800 horsemen of the regiment along with Bhoop Singh Attariwala with his 6 cannons to surround those mischief-makers and send a report to that effect to the Maharaja. At the same time he issued an order that no *Nihangs* should be allowed to cross the Sutlej and must be made to stay at their own places and added that their expenditure would soon be defrayed by the Maharaja. **[Page 505]** On the *4th* (15th

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May, 1838 A.D.) the Maharaja entered the *Darbar Sahib*, made a prostration, offered his *Ardas*, departed towards Adinanagar and then returned. Laftenot Sahib (De la Font) came to the Maharaja, who made him write an agreement that in his service to the Maharaja he would never omit any detail or precaution, would accept from him Rs. 500 for the first year and Rs. 700 in the second year as his pay and would train in drill the gunners of Raja Hira Singh and would render good services whole-heartedly in time of war. An order was issued to Mackeson Sahib, informing him that the royal standards were leaving for Adinanagar and he must reach there the following day, the *5th* (16th May, 1838 A.D.) in the village of Chawinda, where the Maharaja would reach when two hours of the day would be left and would pitch up his tent at a distance of 1½ *kos* under a *shisham* tree. On the *5th* (16th May, 1838 A.D.) the Maharaja reached the village of Chawinda and, leaving it on the *6th* (17th May 1838 A.D.), went over to the village of Manga, which was the estate of Lala Sohan Lal Suri, author of this history, and took his evening meal there and ordered him to carefully keep guard lest any one of the soldiers should interfere with the *Zamindars*. The Maharaja asked whether the *Zamindars* had to make any representation to the Maharaja and they stated that Misr Beli Ram had built a new wall in their lands and the Maharaja at once ordered the soldiers to demolish it. Then the Maharaja ordered that no body should fix his tent in that village, for fear that it would cause spoliation of the fields of some poor man or the other and told them that he himself was leaving for the village of Ranghar Nangal, where he reached at the third quarter of the day and showered gold upon the poor. On the morning of the *7th* (18th May 1838 A.D.) he rode from the village of Ranghar Nangal and talked about the return of Burnes Sahib from Kabul to Peshawar and reproduced his talk, which he had with him, purporting to strengthen the foundations of unity. The Raja *Kalan* remarked that by the grace of God the Maharaja was a good touchstone for testing the strength of the foundation of unity. After that the Maharaja went to *Swami* Achal, made an *Ardas* there and reached the tank of Shamsher Khan, where *Kanwar* Sher Singh presented to him, at about the third quarter of the day, 51 garments Rs 5100, two elephants 7 articles of jewellery and two horses. **[Page 506]** The Maharaja enquired after his health and said that his gifts would be useful on the occasion of his interview with the *Lat* Sahib (the G.-G.). The Maharaja went into the town, showered gold and engaged himself in the inspection of the fort.

Talks by the Maharaja regarding the conditions of the *Vakils* of the east; departure of the royal standards from Batala and their arrival at Adinanagar; presentation of Raja Sochet Singh; a letter from *Jamadar* Khushal Singh; a letter from the resourceful Fakir (Aziz-ud-din; presentation of the *Vakil* of the Raja of Mandi; and an order to Misr Beli Ram for the Persian guns to be presented to the glorious Sahib; enquiries about the conditions of Peshawar from a reliable person of Allard Sahib; talks about that country; presentation of Sardar Lehna Singh Majithia; an order to the Raja *Kalan*; grant of an interview to Mackeson Sahib;

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his inspection of the drill by Ram Singh and his satisfaction with the same.

The Maharaja said that the most gracious *Nawab*, the civil *Lat* Sahib (the G.-G.) had given a robe of honour consisting of 13 garments, 4 articles of jewellery, one horse, one sword, one English gun and Rs. 1100 to Sardar Ajit Singh as a farewell gift ; ten garments, two articles of jewellery and one English gun and some cash to Sardar Karam Singh ; 9 garments, two articles of jewellery and some cash to Fakir Aziz-ud din Raza Ansari and 7 garments, two articles of jewellery and some cash to Rai Gobind Jas ; and added that the military *Nawab Lat* (the C-in-C) had given two pistols and one Persian gun to the said Sardar : a pair of pistols to Karam Singh ; one watch to Fakir Raza (Aziz ud-din) and a pair of *Toshalas* to Rai Gobind Jas. He further said that Taran Sahib (Torren), nephew of the *Lat* Sahib (the G. G.), Macnaughten Sahib, Captain Sahib C. M. Wade) and some other Sahibs had been appointed as *Vakils*. After that the Maharaja said that the *Lat* (the G.-G.) Sahib had gone to the camp of the Sardars to inspect drill with a view to strengthening the foundations of unity between the two great governments, and added that, when the Sardars showed drill of Persian guns to the *Lat* Sahib (the G.-G.) and made their aim strike the target, the glorious Sahibs were greatly pleased and granted suits of clothes to all the *Vakils* The people wondered at the courtesy and respect shown by the *Lat* Sahib (the G. G.) to the Sardar (Ajit Singh), so much so that they began to regard him as a man of high rank.

[Page 507] After that the Maharaja said that at the time of a happy gathering all the ladies of good looks and good manners afforded him great pleasure by singing tunes to the clapping of their own hands. After that the Maharaja said that at the time of the drill a metallic pitcher was made a target and the said Sardar and Gulab Singh created in it hole upon hole. On the *6th of Jeth* (17th May 1838 A.D.) early in the morning, the Maharaja left Batala for Ghuman, when *Kanwar* Sher Singh said to him that, on account of the blessing of his arrival there, the country had acquired spring and that he must stay there for some time more. The Maharaja said that he had learnt that the Captain Sahib (C. M. Wade) had crossed the river from the ferry of Ropar with some other Sahibs to see him and, therefore, his stoppage there any further was not proper. After that the Maharaja reached Ghuman, where the *Kardar* of the venerable *Mai Sahiba* provided him with an entertainment. On the *9th* (0th May 18 8 A.D) he reached the village of Man, when 8 cannons set up near the *Takkia* of the *Fakirs*, 2 *kos* from Adinanagar, by Sardar Lehna Singh Majithia fired a salute. On the morning of the *10th* (21st May 1838 A.D.) the Maharaja reached Adinanagar and ordered Rattan Pari to prepare a list of the names of those attendants, who had set up their tents under the fine pomegranate trees. After that the Maharaja held a *Darbar* in the *Baradari* on the bank of the canal known as Hasli and Raja Sochet Singh offered 11 gold ducats and the Maharaja enquired after his health. A letter from the *Jamadar* (Khushal Singh) intimated that he had left for Lahore for preparing the luggage of orderlies, according to the order of the Maharaja, for the interview with the *Lat* Sahib (the G.-G.) and

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added that he had sent to his court Ram Singh and Bishan Singh with two platoons and 11 officers of the camp of the orderlies and said that he had set up the camp of the orderlies in Mian Mir. The Maharaja said that he had done well. A letter from the resourceful Fakir (Aziz-ud-din) stated that, out of the various places which the Maharaja had fixed for the entertainment of the Sahibs, the Captain Sahib (C. M. Wade) had accepted entertainment only at four places. (1) Kahangarh Macnaughten Rs. 1,100 ; C. M. Wade Rs. 500 ; (2) Khari, Macnaughten Rs. 500 ; Captain Sahib Rs. 250 ; (3) Hoshiarpur, both the Sahibs Rs. 1,600 ; (4) Mukerian, proposed to be the same. The Maharaja enquired what proposal he himself had made regarding the entertainment and what had happened according to the proposal of the Captain Sahib (C. M. Wade). **[Page 508]** Dewan Dina Nath said that the Maharaja had ordered for Rs. 5,500 and the Sahib had proposed it at Rs. 5,550. The Maharaja said that there was not much difference between the two figures. After that the Fakir (Aziz-ud-din), the embodiment of resourcefulness and a person of enlightened conscience, said that details must be given of the gifts given by the *Lat* Sahib (the G.-G.) for the same had to be reported to the Maharaja. The Captain Sahib (C. M. Wade) said that the Persian guns, wounderful and rare garments, the utensils and many other things were in the boxes and their details would be given afterwards. Wazir Dhari of the Raja of Mandi presented one *Hundi* worth Rs. 15,000 ; some boxes of musk, two *Gont* horses, one hand falcon and some dogs to the Maharaja, who enquired after the condition of that country and asked him to make a statement about the remainder. He replied that Rs. 15,000 had been given to Hafiz Sahib, a reliable person of Allard Sahib, for payment to the French and added that the remaining Rs. 7,000 would reach him very soon. Misr Beli Ram presented himself with some Persian guns and the Maharaja ordered him to pick out the three best out of them for presentation at the appointed hour, one for Macnaughten Sahib, the other for the Captain Sahib (C. M. Wade) and the third for Taran (Torren) Sahib, the nephew of the *Lat* Sahib (the G.-G.), The said Misr noted the proposal. After that Rahman Khan a reliable person of Allard Sahib, told the Maharaja the condition of Peshawar and the Maharaja asked what intelligent resourcefulness the said Sahib would employ if Dost. Mohd. Khan came down with the misfortune of his star and what place would form the theatre of operations. He replied that the respectable Sahib would make some suitable plan, set up his camp in the extensive *Maidan* on the arrival of Dost. Mohd. Khan and would kindle up the fire of fighting with him. He further said that the said Sahib had organised his troops very well, had established his foot firmly in that country and was confidently ready to engage in war. Sardar Lehna Singh Majithia came to the Maharaja and was ordered to fix up some extensive *Maidan* for the firing of shell balls, which were to be shown to the glorious Sahibs on their arrival. An order was issued to the Raja *Kalan* to order all the officers, **[Page 509]** commandants, *Jamadars*, soldiers of the platoons and all the servants and the staff to present themselves in the *Maidan* for drill, perfectly armed and equipped, and ordered them to get ready yellow and saffron coloured turbans and to come out on parade on the occasion of the arrival

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of the glorious Sahibs. On the *12th* (23rd May 1838 A.D.) Mackeson Sahib came to the Maharaja, who enquired from him about the health of the Captain Sahib (C. M. Wade). After that the Maharaja rode on horse back and right in presence of the said Sahib began to inspect the drill of (the troops of) Sardar Ram Singh General, who first paid his compliments and performed drill like a warrior in the *Sham Sota* style and afterwards showed great smartness in laying siege after the fashion of the glorious Sahibs and afforded great pleasure and satisfaction to the Maharaja and the intelligent Sahib. After that the Maharaja went straight to inspect the newly-founded *Kotha* on the bank of Shah Nahr and said to Mackeson Sahib that Sardar Lehna Singh Majithia would show a good demonstration of shell balls at Amritsar, adding that the Raja *Kalan*, the said Sardar and Court Sahib were very capable and alert people, who had learnt well the preparation of shells. The said Sahib said that there was one secret which was not known to any body but the glorious Sahibs. The Maharaja said that he would see the demonstration of shell balls of two cannons accompanying the Captain Sahib (C. M. Wade); and he replied that he would give the best demonstration of these by his own companies. After that the Maharaja enquired about the monthly pay of Macnaughten Sahib and was told that he was given Rs. 3 500 per month by the Company Bahadur and was looked upon as one of the *Sardar* of Calcutta (member of the Council) by the king, and if the *Nawab* Sahib (the G.-G.) omitted any detail in rendering good service or in various administrative affairs or did anything improper he prevented the respectable *Nawab* Sahib (the G.-G.) from doing it and engaged himself in strengthening the foundations of the laws of the kingdom, according to his own advice and counsel. In this discussion they had covered one *Kos* and they returned. The Maharaja asked him when would Burnes Sahib reach that place, as it had become known that he had left Peshawar. He replied that he must first thank the Maharaja for taking so much interest in the glorious Sahibs and added that from a letter he had learned that three other glorious Sahibs were coming along with Burnes Sahib and would reach the court of the Maharaja six days after the arrival of the Captain Sahib (C. M. Wade). **[Page 510]** After that the Maharaja said that Dost. Mohd. Khan was planning to make mischief and had strengthened his relations with the king of Persia, had sent his son with 1,000 horse and foot to Herat and further asked what plan would be adopted to kindle up the fire of fighting and war, if he succeeded to gather together the mischief-makers. Mackeson Sahib replied that, by the grace of the Immortal God, if the Sarkar *Khalsa* and the glorious Sahibs took to war on two fronts, *via* Shikarpur and Peshawar, all the passages of communications through the difficult mountains would be closed up and on no account would they be able to enter into this country to wage war. Then Mackeson Sahib was allowed to depart and the Maharaja enquired from the Raja *Kalan* in a *Darbar* that Mackeson Sahib had told him that there was a secret in the shell balls and added that he wanted to know that secret. The Raja said that he would be able to say after consulting Court Sahib and said that, in his opinion, shell balls were of two patterns, one went towards the sky and burst there and the other like grape

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shot contained balls in it and could be used on special occasions.

A letter from Fakir (Aziz-ud-din), a man of enlightened conscience; inspection of the demonstration of the drill of the Persian guns; a letter from *Bhai* Mahon Singh; an order to all the glorious chieftains; a letter from Rai Gobind Jas, listening to a letter of the *Lat* Sahib (the G.-G.) from Aramesan Sahib; a letter to Dewan Sawan Mal; an order to Raja Sochet Singh; an emphatic order to the *Laroghas* of *Topkhana* to set right an extensive *Maidan* and afterwards to arrange for the firing of the shell balls; presentation of the officers of the orderlies; grant of the rolls of brocade to the attendants and officers; an order for the fixing of a cannon for discharging a salute; an order to *Khalsa* Sher Singh and other chieftains; a letter from Allard Sahib, dictation of a proclamation to all the glorious chieftains and all the *Sardars* of the protected states; counsel and advice of the glorious Sardars regarding the visit of the glorious Sahibs, their entertainment, etc.

A letter from Fakir Raza (Aziz-ud-din) intimated that the glorious Sahib had crossed the ferry of Ropar on the *8th of Jeth* (19th May 1838 A.D.), and added that Misr Rup Lal had presented 11 gold ducats as entertainment, according to the request of the Captain Sahib (C. M. Wade), at Kanahgarh and **[Page 511]** that Rai Gobind Jas had provided it at Khari and that, after taking the entertainment from Misr Rup Lal, the Captain Sahib (C. M. Wade) had gone over to the camp of Sardar Ajit Singh to receive the said Sardar with great respect and to make him sit in a chair and talked many friendly things and returned to his own camp. The letter of Fakirji (Aziz-ud-din) further stated that he had given Rs. 525 to Macnaughten Sahib and Rs. 325 to the Captain Sahib (C. M. Wade). A letter from the said Rai (Gobind Jas) stated that Salim Khan, a reliable person of the Raja of Ladakh had come along with his *Munshi* to discuss with the glorious Sahibs the problem of Tibet and that he had been forced to go back on account of the heat of the sun. He further stated that the Captain Sahib (C. M. Wade had secured him a passport from Sardar Sahib (Ajit Singh). His *Munshi* had come along with the glorious Sahib, and Captain Sahib (C. M. Wade), in consultation with Macnaughten Sahib, had proposed that *Kanwar* Sher Singh would come to see them in the village of Mukerian and would provide them with an entertainment there and that the five Sardars, namely *Kanwar* Sher Singh, Sardar Lehna Singh Sandhanwalia, Sardar Lehna Singh Majithia, Raja Sochet Singh and Sardar Shamsher Singh, would come out to receive them. A letter was issued to the Captain Sahib (C. M. Wade), intimating that *Khalsa* Partab Singh and Sardar Arjan Singh were appointed to receive them upto Mukerian and that the five glorious Sardars, who were appointed before for the purpose, would meet the sincere friend at Pindori to strengthen the foundations of unity and added that the Maharaja was very eager for an interview and expected an immediate removal of the screen of physical distance. On the *13th* (24th May 1838 A.D.) the Maharaja inspected the drill of the platoons of Dhaunkal Singh in a spacious *Maidan* and later observed

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the firing of guns by the Raja *Kalan*, Raja Hira Singh, Mian Labh Singh, Mian Mahtab Singh, *Kajkayiah Sowars* and the *Ghorchara Sowars*. At first the three glorious Rajas performed drill on horse back and fired Persian guns in such a way that it amazed the onlookers and pleased the Maharaja a great deal. **[Page 512]** Later on some others galloped their horses in the *Maidan* of parade; but the Maharaja went back and seated himself in a chair on the bank of Shah Nahr. A letter from *Bhai Mahon* Singh stated that in the country under him some villages yielded a surplus revenue while others showed a deficit. The Maharaja said that the practice of the glorious Sahibs was good where no excess was realised beyond the fixed sum because, in realising the excessive revenue, the people suffered and in curtailing the fixed sum the state suffered a loss. The Raja *Kalan* approved of the English method. The Maharaja said that he must fulfil the previous terms. An order was issued that *Kalsa* Sher Singh, the three glorious Rajas, other glorious chieftains, Mian Lal Singh and Wazir Kesri Singh must present themselves on the occasion of the interview with the glorious Sahibs, dressed in fine garments and decorated with jewels. A letter from Rai Gobind Jas intimated that Misr Rup Lal saw the Captain Sahib (C M. Wade) and had sent two lakhs of rupees to the Maharaja through him and that the Captain Sahib (C. M Wade) expressed great eagerness on behalf of the glorious Sahibs to see the victorious troops of the blessed *Khalsa* and that the *Lat* Sahib (the G.-G.) had pleased the reliable persons of the Maharaja sent to him by showing them great respect and making them depart with valuable robes of honour. The Captain Sahib (C. M Wade) suggested that the Maharaja, who was unique in friendship must make the glorious Sahibs depart with great show of respect and honour in order to increase the substance of friendship. The Sarkar said that he had done well in making that statement and remarked that, by the grace of the Immortal God, he would be able to make the glorious Sahibs depart with show of much greater respect and courtesy, entertainment and farewell gifts. It was further written that the Captain Sahib (C. M. Wade) had suggested that it was the greatest desire of the sincere friend that *Khalsa* Sher Singh should please them with the show of his face along with the respectable chieftains at Pindori, just after the arrival of the Sahibs at Mukerian. **[Page 513]** Since the Captain Sahib (C M. Wade) had left Simla and had begun crossing the stages of the journey, at every second or third *Kos* Dak *Harkaras* had been stationed to run ahead of him and communication was being carried on in English. After that the Maharaja said that, when his reliable persons had gone to Simla, the glorious Sahibs had arranged to sell grain at an enhanced weight as compared to current rates. Thereupon the Maharaja ordered the Raja *Kalan* and Sardar Lehna Singh Majithia to set up 100 stalls near the *Kothas* in the bazar of *Ghorcharas*, the camp of the platoons, the bazar of the Maharaja and inside the town and ordered them emphatically to sell things to the glorious Sahibs at a cheaper rate. After that the newly-arrived Steinbach presented himself to the Maharaja, who enquired from him about the climate of Adinanagar and was told that it was good, just like that of Bengal. After that a letter from the *Lat* Sahib, the Commandar-in-Chief, came in English

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and the aforesaid person read it out. At first it purported to strengthen the foundations of unity and then threw a reflection upon the enlightened conscience of the Maharaja that the pair of pistols, which he had given to the Maharaja at the time of his interview, was expected to remind the Maharaja of the said *Lat* Sahib (the G.-G.) and added that he was sending at that time another such pair of pistols through the Captain Sahib (C. M. Wade) as a souvenir and would send some fine gifts from England later. It further stated that the eagerness of the *Lat* Sahib (the G.-G.) for an interview with him knew no bounds ; but he was helpless because he could not do so, firstly, because his revered mother had passed away and, secondly, because the queen of the world had ordered his presentation. It further expressed a strong hope that shortly after his return he will have the pleasure of meeting him, if fortune so favoured. The Maharaja felt greatly pleased to hear the contents of this letter. A letter was issued to Dewan Sawan Mal, admonishing him for postponing the despatch of Bairam Khan Mazari to the court in spite of his repeated order and warned him that, if he would not present himself at the approaching meeting of the Maharaja with the Captain Sahib (C. M. Wade), the right opportunity of his meeting would be lost, because the Maharaja wished to frankly discuss many things about that country with him (Bairam Khan) right in the presence of the Captain Sahib (C. M. Wade). An order was issued to Raja Sochet Singh, stating that the territory of Nadaun was worth Rs. 85,000 and that, out of it, an estate worth Rs. 15,000, including revenue, must be given by him to Jodh Bir and his mother and the rest of Rs. 70,000 be utilized by him for his expenses. Similarly an estate was granted to him for the Narsingh regiment. **[Page 514]** The said Raja replied that he was quite ready and willing to abide by the order of the Maharaja. An order was issued to Sardar Lehna Singh Majithia, the other glorious Sardar, and the regular *Topkhana* of Sultan Mohammad to get the spacious *Maidan* levelled and cleared for the demonstration of the firing of shells and get the roads and the walls repaired. The first wall for 400 paces, the second wall for 700 paces and the third wall for 1,000 paces, because the demonstration was very necessarily to be shown to the Captain Sahib (C. M. Wade) there. There the Maharaja went forward two *kos* and took his seat in a chair. Ten officers of the *Ghorchara Khas*, including Bhaman Singh, Amir Singh, Kahan Singh Majithia. Gurdit Singh Chamiariwala, presented *Nazars* to him. The Maharaja observed the firing of Persian guns by every one and was greatly pleased to see them strike the targets aright. Dewan Dina Nath was ordered to give to the officers of the *Ghorcharas* and also other attendants, who were present there, one roll of brocade worth one hundred rupees to each of them for getting ready *Kurtis* to be worn by them at the interview with the Captain Sahib (C. M. Wade). Another order was issued to the Raja *Kalan* to take one cannon from the camp of Sultan Mohammad and to fix it at the portico of the Maharaja in order to discharge a salute on the arrival of the glorious Sahibs. After that an order was issued to all the glorious chieftains and *Khalsa* Sher Singh, stating that the Sahibs were coming very shortly to please the Maharaja with their interview. They must present themselves on the occasion, decorated with

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bejewelled ornaments, and, in case they had none with them, they must borrow temporarily from Misr Beli Ram the ornaments which they gave him at Batala. A letter from Allard Sahib intimated that he had shown a rare degree of courage in the management of Afridi tribes and that they had come within the pale of obedience and servitude and that he was whole-heartedly engaged in rendering service by holding drill everyday and by taking care to organise the troops into sections (Divisions). In reply he was told that, if any glorious Sahib be appointed in any direction, he carried on the control and administration effectively and that there were three Sahibs **[Page 515]** appointed in that direction and were expected to show great effort in the management of that country so that there be no need of appointing any other person on any ground. He then ordered him further to enter into a firm agreement with the tribe of the Afridis, asking them to demolish Ali Masjid and hand it over to the Maharaja, promising that a valuable robe of honour and an estate would be granted him to meet his expenses for this good service, and further ordered him to make the Afridis send one of their reliable persons to the Maharaja and to enquire from Burnes Sahib as to what was his opinion regarding the capture of Ali Masjid and extending sway over it. He was further told that, if he liked, he could be granted in lieu of his pay an estate worth Rs. 15,000, which the Maharaja had granted to Raja Sangat Singh on the other side of the river Sutlej and the Sahibs had returned it to strengthen the foundations of unity. He was further asked to state clearly and in detail if he wanted an estate in the country of Hazara. He was further told that Captain Sahib (C. M. Wade) was coming along with certain other Sahibs to meet the Maharaja at Adinanagar shortly and that the *Lat* Sahib (the G.-G.) had fixed his visit to the Maharaja in the month of *Katik* in Amritsar and Lahore and that, after his interview, the Maharaja had a mind to exterminate completely the evil-minded Painda Khan, and that the Maharaja had seen the samples of *Kurtis* of regiments and the platoons and the saddle covers presented to him (the Maharaja) by his reliable persons, approved them and ordered him to get them ready soon and send them over to the Maharaja. A proclamation was sent to Rajas Gulab Singh and Sochet Singh. Misr Beli Ram, Rup Lal and Ram Kishen, Sardar Lehna Singh Majithia, Mehan Singh Colonel, *Bhais* Mahon Singh, Dal Singh and Surjan Singh and Dewan Sawan Mal to look after the subjects and to realise revenue from them according to the condition of the country and specially to take care of the *Zamindars* in every matter and to show no tyranny or oppression to any one of them and to actively safeguard the interest of the people. Lala Kishen Chand *Vakil* presented a *Nazar* and stated, "Tomorrow the Captain Sahib (C. M. Wade) would reach Adinanagar. Therefore the Maharaja sat separately with the Raja *Kalan*, *Bhai* Gobind Ram, Misr Beli Ram, Fakirji (Aziz-ud-din) and Dewan Dina Nath, and asked from the said *Vakil* afterwards about the entertainment to be given to him. He replied that Rs. 500 were sufficient for the Captain Sahib (C. M. Wade) and Rs. 2,500 were to be given to the other Sahibs, including Macnaughten Sahib. **[Page 516]** The Maharaja said that the glorious Sahibs were many and the sum was very small, whereupon

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Bhai Gobind Ram said that they might be given Rs. 5,000 to be distributed among themselves. The Maharaja ordered that Rs. 7,100 be sent. After that they discussed the daily allowance to be given to the Sahibs. After that the said *Akil* said that a letter from Captain Sahib (C. M. Wade) had already supported the appointment of *Kanwar* Sher Singh at Mukerian for providing him entertainment there. but he wanted to know the advice of the Maharaja. The Raja *Kalan* said that it made no difference in view of the friendship between the two great governments, whereupon the Maharaja observed that the rank and position of *Khalsa* Kharak Singh was superior to that of *Khalsa* Sher Singh, who had his own place, and that *Khalsa* Partab Singh would go to Mukerian to provide entertainment and see the glorious Sahibs and appointed glorious Sardars to receive them at a distance of 2½ *kos* and to bring them along with themselves. After that the *Darbar* dispersed and at about the third quarter of the day a pair of bejewelled gold bangles was granted to Dewan Dina Nath and a couple of pearls to Attar Singh, son of Jawahir Singh Bistri. After that the English woman musician played upon an instrument and the Maharaja listened to it and gave her 100 rupees and went to have a stroll on the bank of Shah Nehr.

A letter from the resourceful Fakir (Aziz-ud-din) and Rai Gobind Jas ; submission of an acceptance deed regarding the country of the Isafzais by Sardar Sayed Mohammed Khan ; Statement of the unfortunate condition of the *Nihangs* ; a letter from Misr Sukh Raj and its reply, demanding the arrears of Suket and Mandi ; talks about the *Sowars* of Jamwal *Mians* ; an order for the establishment of *Ghorchara* lines on both sides of the portico ; a letter from Sardar Ajit Singh, explaining the interview of Sardar Arjan Singh with the Captain Sahib (C. M Wade) and Macnaughten Sahib ; writing of details about requisites for the glorious Sahibs ; an order to Raja *Kalan* ; presentation of the glorious Sardars in special suits of clothes and bejewelled ornaments ; an order to Rattan Chand to prepare a list of the names of the Sardars and their ornaments ; presentation of Chuni Lal ; presentation of a reliable person of Misr Rup Lal ; talks about Sardar Arjan Singh ; grant of a robe of honour to the said Misr and later the departure of the glorious Prince (Kharak Singh).

[Page 517] A letter from Fakir Aziz-ud din and Rai Gobind Jas intimated that the glorious Sahibs had left Hoshiarpur on the *16th* (27th May 1838 A.D.) and entered Hariana, where Misr Rup Lal had showed no negligence in providing them with entertainment, and the glorious Sahibs felt greatly pleased with his good services and remarked that the country of the *Doaba* was very prosperous and populated and that the said Misr was a man who was peculiarly suited to promote the prosperity of the country. An order was issued to the boatsmen at the ferry of Nowshahra to secure felicity by rendering good services to the glorious Sahibs, who were about to cross that river on the *17th* (28th May 1838 A.D.). Dewan Dina Nath presented the acceptance deed by Sardar Sayyed Mohammed

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Khan regarding the country of the Isafzais. It stipulated Rs. 40,000, 15 horses, 25 mules 5 hand-falcons; and the Maharaja said that he would issue an order after due thinking over the matter and added that Rs. 1,100, one horse and one mule should be included in the terms of agreement to be given to Raja Hira Singh and no delay should be shown in sending the articles every year. A letter from Bhoop Singh, commandant of the platoon of Avitabile, Dewan Tara Chand, Mehan Singh, a reliable person of Sardar Lehna Singh Majithia and Kanwar Singh Shahdaria, a reliable person of *Jamadarji* (Khushal Singh), intimated that they had besieged the *Nihangs* at Kallowali. The Maharaja remarked that the siege of the *Nihangs* was not right and the essential thing was to capture them, take away their weapons and then to let them go and added that, if *Jamadar* Khushal Singh had been with the troops the matter would not have assumed such confusion. Sardar Attar Singh said that had *Jamadar* (Khushal Singh or Sardar Majithia (Lehna Singh) been with the troops the situation would have been brought under control and the affairs would have been settled easily and quickly. A letter from Misr Sukh Raj intimated that he stopped at Mirpur first to control the recalcitrant platoon of Kashmir; but had to go to Bhimber afterwards on account of the coming of the soldiers of the platoon there and left Lachhman Das with his two platoons to lay siege to the platoon and to harass them, by disallowing them their daily expenses. The Maharaja enquired about this matter from the Raja *Kalan*, who said that Raja Gulab Singh had gone to Mankri, to inspire awe among them and would deem it good or well if the soldiers returned to Kashmir, otherwise he would strip off their uniforms and leave them naked. The Maharaja **[Page 518]** issued an order in reply to that, saying that the control of the soldiers of the platoon must be satisfactorily effected, according to the correct advice of the Raja *Kalan*. After that the Maharaja enquired about the account of the *Nazarana* of Suket and Mandi from Dewan Dina Nath, who said that the previous balance was Rs. 15,000, expenses of the Sardars were Rs. 2,800 and the stipulated amount was Rs. 20,800 per annum, and added that the total was about Rs. 37,000. The Maharaja ordered him to pay up the whole sum by the blessed *Dussehra* day. After that the account of Mandi was submitted as Rs. 6,500 of the previous balance and stipulated sum per annum as Rs. 82,625. The Maharaja said that Rs. 500 were to be exempted and the remaining Rs. 88,000 must reach the Maharaja in instalments by the month of *Maghar*. After that the Maharaja said, "Today it is the *8th* (19th May 1838 A.D.) and the Jamwal *Mians* are present in their white torn clothes in a very shabby and miserable condition. I am surprised to see this. Before this several times their bravery had been praised and talked of in our court and with the glorious Sahibs. I had great expectations from them that they would show courage and bravery in war against any power. Today all my hopes are shattered. Today I remember the words of the deceased Singh Sahib (Mahan Singh) that the *Singhs* always present themselves at the time of parade as shabby looking horsemen and deserve being beaten with hand sticks so as to provide a lesson for others. I had a mind to enforce the method of the late Singh Sahib; but I let you go on account of the approaching arrival

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of the glorious Sahibs." The Raja *Kalan* said, "The Maharaja is quite right in his remarks ; but must forgive them their offences out of royal favour and take an undertaking from them in writing on my guarantee that they would present themselves within 15 days in suits of clothes of brocade and fine garments, new belts and saddles for purposes of parade and that we undertake that in future they would never commit such stupid acts. The Maharaja can take an agreement in writing from us." On the *17th* (28th May 1838 A.D.) 200 horsemen of the *Ghorchara Khas* stood well-equipped and well-dressed in brocade, with gold and silver saddles and gold-threaded skull caps. The Maharaja inspected them one by one separately and ordered the Raja *Kalan* to establish them on both sides outside the special portico on the arrival of the glorious Sahibs **[Page 519]** so that they might feel pleased to see their garments, their horses and their fine armour. Sardar Ajit Singh and Fakir Aziz-ud-din intimated that Captain Sahib (C. M. Wade) and the other glorious Sahibs had reached Dosuha on the *16th* (27th May 1838 A.D.), where Misr Rup Lal provided them with entertainment, consisting of sweetmeats, and added that Sardar Arjan Singh presented himself to the Captain Sahib (C. M. Wade), offered him Rs. 125 as *Nazar* and 101 as *Sarwarna* and expressed his thanks to the Maharaja for the grant of a fertile estate for his maintenance and allowing troops of horsemen to remain under him as before. They further added that the said Sardar afterwards presented himself to Macnaughten Sahib along with the Captain Sahib (C. M. Wade), and, making a *Sarwarna* of Rs.125 over him, talked many things to cement friendship. After that details of the entertainment to the glorious Sahibs were given as follows : flour of rice and clay utensils 400 ; lambs 21 ; chickens 11 ; eggs 50 ; fuel wood 150 maunds and 34 seers ; cow's milk 34 seers ; fodder for elephants 75 heaps ; straw 534 heaps ; other things like sugar, *ghee* and butter as per demand. At once an order was issued to Beli Ram to get ready and collect all the necessary requisites ; and he replied that he had done everything in respect to the rations, grain and the like and that fuel wood, white straw, charcoal, lambs and eggs were to be managed by Sardar Lehna Singh Majithia. At once an emphatic order was issued to the Sardar to collect those things. The Raja *Kalan* was ordered to inspect the two companies and one cannon that were to be stationed outside the chief portico. All the glorious Sardars presented themselves in fine garments with jewels and ornaments and the Maharaja felt greatly pleased with them and ordered Rattan Chand to take down the names of everybody and the details of the ornaments to see whether they presented themselves with them at the time of interview with the Sahibs or whether they made any difference. Chuni Lal came and stated that the glorious Sahibs had reached Talabpur and, on being asked about the knowledge and condition of Macnaughten Sahib, **[Page 520]** replied that he was a wise and virtuous man, possessed of all good qualities and very enthusiastic and unique in the study of Persian, Arabic, English and Sanskrit. After that a reliable person of Misr Rup Lal presented a paper containing the details of the expenses of the entertainment of the glorious Sahibs and was granted one pair of *Doshala* and one Persian gun by the said Misr. After that talks began about the

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interview of Sardar Arjan Singh with the Captain Sahib (C. M. Wade), the gifts of one horse and Rs. 125 by the former to the latter and the enquiry by the latter after the health of the former, condolences for the deceased Sardar, and the enquiry about his country and its possession after its confiscation ; and a letter from the said Sardar and restoration to him of his former estate by the Maharaja. A letter from the glorious Prince (Kharak Singh) intimated that he had settled the account of Avitabile in a very good way. The Maharaja remarked that the revenue of Wazirabad had acquired the character of "*Dal*" to be distributed among the *Dervishes* or *Khir* to be distributed among the *Nihangs* ; and replied that soon, upon the arrival of the Maharaja at Lahore on the *5th of Har* (16th June 1838 A.D.), the glorious Prince (Kharak Singh) would be called there because the rainy season was drawing near.

Appointment of *Kanwar* Sher Singh with glorious chieftains to receive the glorious Sahibs, to see them and to bring them along ; discharge of *Topkhana* ; presentation of Fakir Aziz-ud-din Raza Ansari, and his statement about the conditions of that country ; letters about Mackeson Sahib ; presentation of Sardar Ajit Singh, Sardar Karam Singh Attariwala, Sardar Arjun Singh ; Rai Gobind Jas and Fakir Aziz-ud-din and their narration of full details.

Early in the morning, on the *19th* (30th May 1838 A.D.), *Kanwar* Sher Singh was appointed, by order of the Maharaja, to go out to receive the glorious Sahibs along with Sardar Lehna Singh Majithia, Sardar Lehna Singh Sandhanwalia, Raja Sochet Singh and Shamsher Singh. On the way the respectable *Kanwar* along with the glorious Sardars met the glorious Sahibs, made a *Sarwarna* of Rs. 500 over Macnaughten and of Rs. 250 over the Captain Sahib (C.M. Wade) and together they reached the *Kothas*, wherefrom information was sent to the Maharaja about their arrival, whereupon discharge of *Topkhana* took place with great show of joy. **[Page 521].** According to the advice of the counsellors 600 gold ducats, Rs. 500 and 100 vessels of sweets were sent as entertainment to Macnaughten Sahib and 300 gold ducats, Rs. 250 and one hundred vessels of sweets to the Captain Sahib (C. M. Wade). After that Fakir Aziz-ud-din presented himself to the Maharaja. who enquired from him about the climate of Simla. The Fakir replied that there was extremely cold breeze and the glorious Sahibs used to ride on their horses to their *Kothis* and that one day the *Lat* Sahib was riding a horse given as gift by the Maharaja. The horse gathered speed and the Sahib fell down, but he told the Fakir that he had fallen just to provide him with fun. After that the Captain Sahib (C. M. Wade) enquired from Sardar Ajit Singh why the colours of the *Kanats* sent by the Maharaja were in some places yellow and in other places red. The said Sardar replied that the red colour represented friendship, because in happiness the colour becomes such and added that yellow colour represented the enemies, because they grew pale. After that the Fakir said, "Captain Sahib asked me to tell you that whatever robes of honour as farewell gifts and entertainments have been given by that time to the Sahibs by the Maharaja and whatever gifts and *Sarwarna* he has previously sent to *Nawab* Sahib (the G.-G.) were well-known all over the

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country. Before that the Sahibs used to spend very little ; but now they have proposed to spend more than before, so the reliable persons of the Maharaja have been granted more farewell gifts and better entertainment this time and the gifts and souvenirs sent to the Maharaja have been more than before. The Maharaja must, for their encouragement, spend more". The Maharaja heartily agreed with the idea and began to talk praisingly about the good qualities of Mackeson Sahib and remarked that the said Sahib had gone first to see the Captain Sahib (C M Wade) himself and then, with him, had gone to see Macnaughten Sahib. The Maharaja remarked that had there been some Sardar of the *Khalsaji* he would have gone to see Macnaughten direct and would have considered it to be a special service. He said that the ways and manners of the glorious Sahibs were very good and proper.

[Page 522] He further said that it was a usual custom in the territory of the Sahibs that none of the rich extended his hand of tyranny over the poor and that none of the footmen or horsemen dared tresspass into their fields or even cut their trees. The Raja *Kalan* supported this view. After that Sardar Ajit Singh presented to the *Nawab* Sahib (the G.-G.) some horses, 21 ducats ; the Fakir (Aziz-ud-din) presented 5 ducats and Rs 5 ; Rai Gobind Jas 7 sovereigns and Rs. 7. The Fakir (Aziz-ud din), famous for his wisdom and resourcefulness, expressed the eagerness of the *Nawab* Sahib (the G -G) for an interview with the Maharaja and enquired after his health on his behalf. The Maharaja asked him how many *Kothis* of the Sahibs were there in Simla and how many Sahibs were living in them. The Fakir replied that there were 300 *Kothis* and a large number of Sahibs. He further reported the feelings of the military *Nawab Lat* (the C-in-C) who talked very affectionately about his interview with the Maharaja and said that whenever he would go to England he would talk about the kindness of the Maharaja in granting him a sword and a bow. After that the Maharaja asked the Fakir to state whether the capacity, ability, wisdom, intelligence, good manners and good behaviour of the present *Nawab* (the G.-G.) was exactly like that of his predecessor or there was any difference between the two. The Fakir of the enlightened conscience replied : "When I met the previous *Nawab* Sahib (the G.-G.) I said to myself that there was no man wiser than him in the world and now that I have had a meeting with this *Nawab* Sahib (the G.-G.) I think that he is unprecedented and unique in wisdom and intelligence among his fellow Sahibs, but Macnaughten Sahib is a man of great alertness, large-minded and an extraordinary type of man, an unrivalled scholar of English, Arabic and Persian and Sanskrit and is yet junior to *Nawab* Sahib (the G -G) in rank and position, though he is always with him in all the councils and conferences regarding the details and general affairs of the protected States. After that the Maharaja asked the Fakir Sahib what Sahibs were accompanying the Captain Sahib (C. M Wade) ; and he replied. Captain Sahib, Macnaughten Sahib, Vigne Sahib, Doctor Sahib and others, nine in all **[Page 523]** After that the Maharaja enquired after the age of the *Nawab* Sahib (the G.-G.) and the *Fakir* Sahib replied that he was 52 and had married himself on his own.

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An account of the interview of the glorious Sahibs with the Maharaja.

On the morning of the *20th* (31st May 1838 A.D.) Fakir Aziz-ud din and Rai Gobind Jas first presented themselves to the Maharaja and then went to the Captain Sahib (C. M. Wade), according to his order, and told him that the Maharaja was looking forward to their visit. After that Sardar Attar Singh Sandhanwalia, Raja Sochet Singh and Raja Hira Singh were appointed for the reception. The Sahibs rode from their own camp and on the way passed through the rows of *Ghorcharas* and the Jamwal *Mians*, who were richly dressed in fine garments, wore good armour and were on horseback in three rows on either side of the road. They took the salute from everyone and, on their arrival at the *Deorhi*, 11 cartridges were discharged and on their entering the Maharaja came to the edge of the floor to receive them with respect and, taking them by hand, seated them in chairs. The Captain Sahib (C. M. Wade) and Macnaughten Sahib expressed great eagerness and indescribable pleasure of the *Lat* Sahib (the G. G.) for an interview with the Maharaja and presented him a picture of the *Lat* Sahib, very well painted and set with diamonds, containing his name and a pearl necklace around it and said that the said necklace may be worn by the sincere friend, and in fact put it round the neck of the Maharaja. Afterwards they presented a pair of bejewelled pistols and a sword beset with diamonds, rubies and bunches of pearls and two fine horses, one with a turquoise saddle and another with a fine and special saddle. The Maharaja felt greatly pleased at the sight of these things and said in spirit of friendship that on account of the meeting of the friends that day he did not feel the heat of the world-illuminating sun. Macnaughten Sahib said that certainly the meeting of the friends had created such a pleasant atmosphere that the heat of the weather was not noticed at all. After that the Maharaja asked Macnaughten Sahib to recite some Arabic verse at that time to *Bhai* Sahib (Gobind Ram). Macnaughten Sahib recited a verse, the subject-matter of which was explained by the resourceful Fakir (Aziz-ud-din) in an eloquent and graceful manner. Such is the weather that the man is holding out his tongue in such a way as at the time of the barking of the dogs. **[Page 524]** Lala Sohan Lal Suri, the writer of this history, says that, though there is no doubt about the wisdom and intelligence of the Sahibs, he could not understand the occasion for reciting that verse. *Bhai* Sahib Gobind Ram quoted the following verse with the remark that it interpreted the nature of friendship and unity between the two great Governments. (Verse omitted) After that Macnaughten Sahib said that Sardar Ajit Singh was a large-minded man, had very high ideals and was fit for every kind of work, *Fakirji* (Aziz ud-din) was unique in the world on account of his wisdom, eloquence and was worthy of association with the Sardars on account of his pleasant speech, always speaking for good manners and felicitous characteristics and added that, though praising one in his presence amounted to flattery ; yet it was essential for him to speak the truth. He further said that Rai Gobind Jas was very dutiful and true to the salt and responsible for strengthening friendship. Then the Maharaja asked him about Asbank Sahib *Farangi*, who was

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reported to be unique in the world in the art of artillery, and wanted to know about his ability and capacity in the matter. Captain Sahib (C. M. Wade) replied that he was worthy of being taken in service as he certainly was unique in that respect. The Maharaja said that Sardar Lehna Singh Majithia had prepared shell balls and acquired good experience in the said art. After that the Maharaja enquired from Macnaughten Sahib what kind of hunting did he love, and he replied that, though he had great love for hunting tiger, yet he had very little time for sport, because he had always to remain busy in correspondence and in handling the administrative problems of the country. After that the Maharaja asked him how did he like riding and he replied that he was a man of pen and was just an ordinary rider and added that the other glorious Sahibs were excellent riders. Then Fakir Aziz ud din introduced every one of the chieftains to Macnaughten Sahib and the Maharaja asked him whether he drank the wine the Maharaja sent him at night. Macnaughten Sahib especially remarked that he had grown so intoxicated and inebriated with the wine of love and affection that he could not see whether the wine was in glass or the glass in the wine. This pleased the Maharaja greatly. Then the letter of the *Lat* Sahib (the G.-G.) was put before the Maharaja. It purported to enhance the degrees of friendship and strengthen the foundations of unity, talked about the coming of Fakir Aziz-ud-din and Sardar Ajit Singh with gifts and the gratification of the glorious Sahibs on meeting the *Vakil*, the receipt of fine gifts and at the demonstration of the drill of the troops of the *Khalsaji* and added **[Page 525]** that the glorious *Vakils* were made to depart along with Macnaughten Sahib, Captain Sahib (C M. Wade) and his own nephew with two horses, one having a turquoise saddle and the other a plain one, and that the affectionate letters and friendly conversation of *Vakils* with Macnaughten Sahib would please the Maharaja, who felt greatly pleased on listening to these contents and asked Macnaughten Sahib as to how far the shell balls from his cannon could reach. He replied that it could go 1400 paces. Then the Maharaja said that he would like to see their discharge, if he had any of them with him. He replied that he had 8 balls with him. After that the Maharaja enquired about the condition of Herat, and the respectable Sahib stated that the troops of Shah of Qajar were engaged in the siege of Herat. The Maharaja said that they were both strengthening friendship between themselves and that the news told that they had a design upon the Punjab and Hindustan and asked him what plans the glorious Sahibs were going to adopt in the matter. Macnaughten Sahib said, "When the relations of friendship and unity were so strong between the two great governments none could dare step forward". Then the Maharaja said that the Captain Sahib (C. M. Wade) was an intelligent man with great wisdom and carefulness and was responsible for the friendship between the two great governments, and added that it was surprising that while he was talking all about these matters to Macnaughten Sahib he (Captain) was keeping quiet, and further remarked that the real object in the mind of the glorious Sahibs was to make Shah Shujah-ul-Mulk sit on the throne of Afghanistan and to establish their sway in the country of Shikarpur and Sindh. At the time of their depar-

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ture the Maharaja rubbed perfume upon the garments of the Sahibs with his own blessed hand.

Account of the disposition of the Maharaja after the departure of the Sahibs.

As soon as the glorious Sahibs departed the Maharaja fainted on account of the vapours rising from his heart and entering his brain and on account of putting on warm clothes and the extreme heat of the world-illuminating sun. Nobody could dare go near him. *Bhai* Gobind Ram suggested that Rattan Singh *Gadwai* should go in to enquire after the disposition of the Maharaja, but he replied that at that time he had not the courage to go in. **[Page 526]** After that the respectable *Bhai* spoke in the same manner to Fakir Aziz-ud din, who too demurred. At last *Bhai* Sahib himself went in and came to the Maharaja, who was sitting in the chair with all his mental and physical senses completely lost and quite unconscious. *Bhai* Sahib shouted to the Maharaja very loudly, but it had no effect. Then he dissolved some ruby powder in *Bed mushk* and rose water and, opening the mouth of the Maharaja forcibly, poured it into it. After a while the Maharaja showed a change for the better by the grace of the Immortal God, and *Bhai* Sahib (Gobind Ram) enquired from him after his condition. The Maharaja said that he was feeling restlessness and discomfort in his mind and felt vapours rising in his brain. Then *Bhai* Sahib said that, if he liked, he would remove clothes from his body and make him lie down and take rest in bed, adding that it would be for his benefit. The Maharaja said that he could do whatever he liked. The *Bhai* Sahib called upon Rattan Singh *Gadwai*, prepared another solution like the above, removed the clothes from the body of the Maharaja and sprinkled *Bed mushk* and rose water on him with the result that the Maharaja was restored to his senses. The *Bhai* Sahib enquired after his condition and he replied that he was feeling better than before and urged upon him emphatically that the glorious Sahibs or anybody else must not know about this mishap to the Maharaja, for it was necessary for the dignified and monarchs to keep such things secret. After that the Maharaja enquired as to how many hours had passed beyond noon and was told, "Two hours or so". Then the Maharaja ordered for the bringing of the *Granth Sahib*, for he wanted to secure the pride of both the worlds by listening to it. Then the Maharaja performed a *Socheta*, washed his hands, face and feet and engaged himself in listening to the *Granth Sahib* and ordered *Bhai* Gobind Ram and *Fakirji* (Aziz-ud-din) to arrange the necessary things along with fruits and bottles to reach the camp of the Sahibs. After that, when four hours of the day were left, the Maharaja came out in a special conveyance for a stroll on the bank of Shah Naher and after a few hours went back to take rest at night in his bed, which he left the next morning.

[*Page 527*] **A statement by Sardar Ajit Singh and other *Vakils*; full account of the interview of the glorious Sahibs and others with the Maharaja.**

Sardar Ajit Singh and other *Vakils* appointed towards the East said, "When in an auspicious hour we had a happy meeting

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with the *Nawab* Sahib (the G.-G.) he talked in a very happy and friendly manner to strengthen unity After that we put before him the documents containing the agreement of the Sahibs. He studied them very carefully and became silent as if some one had put a lock upon his tongue". The Maharaja enquired about the distance of Simla, and was told by the said Sardar that the surveyors said that it was 150 *kos* and one could reach there in 15 days. Then the Maharaja enquired as to the rate of grain there and asked how many beggars were found there, and what was the form of everyday charity. He replied that the rate of plain flour was 12 seers pucca and added that, though there were many beggars there, yet none of the Sahibs except *Nawab* Sahib (the G.-G.) gave them a single penny. Then the Maharaja enquired after the happy gathering and was told that about 100 European ladies had gathered there, took great interest in singing and drank wine, and whoever among them had a husband she rushed into his lap. indulged in merriment and added that the son of the military *Lat* (C-in-C) seemed absolutely giddy in his dance with his wife. The Maharaja asked him whether he felt no shame in doing so in the presence of his father, and the said Sardar replied that among the Sahibs there existed no sense of shame, reputation or name in any way whatsoever. and added that the *Nawab* Sahib (the G.-G.) told him that. if the Maharaja had been present there, he would have been greatly pleased and added that he replied that on the arrival of the glorious Sahibs a bigger jovial gathering would be arranged by the Maharaja.

The Raja *Kalan* said that the Captain Sahib (C. M. Wade) was a wise and intelligent man and felt shy at the dancing of women, according to the custom of the Punjab, though sometimes he did pursue the practice of his own country ; and added that he had heard his remark that the country of the Punjab had great sense of shame and modesty. Then the Maharaja enquired about the nature of the two cannons which the Captain Sahib (C. M. Wade) had brought with him.

[Page 528] The Sardar replied that they were so well set and fitted as to prove serviceable at once and added that 16 horses and twice the requisite material was with them. The Maharaja said that the practice of the glorious Sahib was very good, because they carry twice the necessary things for the cannons, like horses, packing cases, etc.

Statement of the contents of a letter from the *Lat* Sahib (the G.-G.) before the Maharaja by *Bhai* Gobind Ram ; an order of the Maharaja to Fakir Aziz ud-din, Raja Sochet Singh and Sardar Ajit Singh to bring about the presentation of the glorious Sahibs ; arrival of the glorious Sahibs and the demonstration to them of the drill of the platoons arranged by the Maharaja ; interview of Doctor Sahib ; grant of a reward to the Commandant of the platoons by the Maharaja.

According to order of the Maharaja *Bhai* Gobind Ram reproduced the contents of a letter from the *Lat* Sahib (the G.-G.) as follows : "The foundations of unity and friendship are being increasingly strengthened. Sometimes ago, while the Maharaja was

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camping at Miani, a friendly letter was presented to him simply to do good to the Maharaja, who at that time replied in a friendly manner that the glorious Sahibs must rest assured regarding his friendly attitude. Macnaughten Sahib and the Captain Sahib (C. M. Wade) are sent herewith to explain the hitherto unexpressed object of the two great governments. It is expected that they will explain everything in a very good manner in privacy and that the Maharaja would regard everything as genuine and true. The relations of friendship are on the increase everyday and the welfare of the Maharaja is always before the mind of the Sahibs." The Maharaja called for the letter that was given him at Miani; and Misr Beli Ram brought it from the *Toshkhana*. Then *Bhai* Sahib (Gobind Ram) and Fakir Aziz-ud din explained its contents word by word, and stated that it dwelt upon the strength of friendship and expressed that the Sahibs would show no indifference to the welfare of the Maharaja and would see all the affairs settled by the grace of God, according to the desire of their sincere friend. On the *22nd* (2nd June, 1838 A.D.) the Maharaja ordered Raja Sochet Singh, Sardar Ajit Singh Rai Gobind Jas and Fakir Aziz ud-din to go to the camp of the glorious Sahibs and fetch them before the Maharaja.

[Page 529] When the glorious Sahibs came the Maharaja rode a huge elephant and went to the *Maidan* of parade, where two platoons, 4 cannons and soldiers were standing drawn in lines on both sides. They offered a salute and the Maharaja and Sahibs inspected the soldiers from the right and praised their lines on the left and they enjoyed first the drill and *Sham Sota* and later the sight of the discharge of volley. Both the Maharaja and the Sahibs felt greatly pleased. The Sahibs then asked the Maharaja which was the native place of the soldiers; and the Maharaja replied that it was mostly from *Manjha* and recruited from among the Zamindars. Macnaughten Sahib said that the soldiers performed the drill very well, the gun powder and the Persian guns with them were very fine and that they themselves were very fine youths. After that the Maharaja hurriedly went to the *Maidan* on the south to see the discharge of the shell balls; and the Sahibs returned to their own camp. After that Dr. Sahib gave one pill to the Maharaja, who enquired from him about his own treatment; and was told that his ability could be judged in the treatment of each and every kind of disease. Then the Maharaja asked him whether the Doctor with the glorious Sahibs was equal to him in knowledge and practice or whether there was some difference between them. He replied, "I am a French and he is a *Farangi*". After that the Maharaja enquired from him about the treatment of gnoreahea, and he replied that he had treated such patients many a time. Then the Maharaja asked him if the French were more brave and daring than the *Frangis* (the English), and he replied that the French were very well trained, so much so that one French (man) was equal to four *Farangis* (the English). Then the Maharaja asked him if he knew Allard Sahib; and he replied that he knew him very well. Then the Maharaja asked him whether he had been in service or whether he had been practising privately. He replied that he had been in the service of the king and had been drawing Rs. 1,200 a

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month and had a certificate to that effect. After that hot words were exchanged between the Captain Sahib (C. M. Wade) and Doctor Sahib; and the former ordered that the latter's camp must be dismissed, and when the discussion broke out again the Maharaja ordered Doctor Sahib to go to his own camp and gave one horse with a gold harness, a valuable robe of honour and a pearl necklace to Ram Singh General.

[*Page 530*] **Arrival of the glorious Sahibs and their friendly conversation; their inspection of the firing of shell balls on the following day; and their return later on to their own camp.**

On the *23rd* (3rd June 1838 A.D.) an order was issued to Sardar Ajit Singh, Fakir Aziz-ud din and Rai Gobind Jas to bring the Sahibs to the presence of the Maharaja, and they brought them *via Pul*. The Maharaja ordered the Raja *Kalan* and Sardar Attar Singh Sandhanwalia to go up to the door to receive them on their arrival at the edge of the floor. He himself rose to show them respect, took them by their hands, made them sit there and for a while they kept enquiring after each other's health and talking in a friendly manner. The Maharaja said that Dost Mohd. Khan had sent Burnes Sahib from Kabul to Peshawar on the instigation of carnivorous Afghans, and added that Dost Mohd. Khan was very much distressed and sad on hearing that the troops of the Sahibs were proceeding towards Herat for helping Prince Kamran and was saying that his fellow men had spoiled his judgment and had made him commit the foolish acts of sending away Burnes Sahib and accepting to send his son to help Qajarwala on the recommendation of the *Vakil* of Russia. The Captain Sahib (C. M. Wade) and Macnaughten Sahib said that Dost Mohd. Khan had done a very improper act in sending off Burnes Sahib and would soon get punished for it, and added that he had deceived the two great Governments and had not acted according to the recommendation of Burnes Sahib to develop friendship with the two great Governments and emphasised that he would receive good punishment for his bad deed very soon. Then the Maharaja went inside the *Baradari* and all the Sardars left for their camps. Then *Bhai* Gobind Ram and Fakir Aziz-ud din were called in by the Maharaja, when Macnaughten Sahib presented a letter from the *Lat* Sahib (the G.-G.) and the said Fakir translated it into Persian and explained it word by word. It expressed that the degrees of friendship were increasing daily and welfare and advantage of both the Governments were established by the continuance of these friendly relations. Then the Captain Sahib (C. M. Wade) produced the treaty of Shah Shuja-ul-Mulk and said it was certainly very considerate on the part of the Maharaja to establish his (Shah Shuja's) sway at Kabul and accept a reasonable *Nazarana* for himself. The Maharaja said that he (Shah Shuja) had no sovereignty in his lot, and added that he himself would be taking possession of Kabul and Jalalabad. After that the Sahibs went to their camp.

[Page 531] On the morning of the *24th* (4th June, 1838 A.D.) Fakir Aziz-ud-din and Rai Gobind Jas went to the camp of the glorious Sahibs, according to the order of the Maharaja, and

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brought them along with themselves. The Maharaja rode in his special conveyance and the Sahibs got on the backs of elephants and went to the *Topkhana* in the spacious *Maidan*, which was set apart for the discharge of the shell balls. The gunners first offered salute and then discharged two shells each. Then the Maharaja ordered Sardar Lehna Singh Majithia to show the performance of shells and he showed the first variety with three balls per cannon going 500 paces, second variety with three balls going 800 paces and the third variety going 1200 paces and striking the target aright. Macnaughten Sahib and Captain Sahib (C. M. Wade) felt greatly pleased to see this performance in the style of the glorious Sahibs and then left for their own camps. A letter was issued to *Jamadarji* (Khushal Singh) to remove *Nihangs* from Amritsar to Lahore and to set up his camp at Mian Mir, for the Maharaja was coming there very soon. An emphatic order was issued to *Kanwar* Nau Nihal Singh, Avitabile, Allard and Court to find out a good road to Jalalabad, because the Maharaja had decided firmly to capture it after the interview with the *Lat* Sahib (the G.-G.). During the firing of the shell balls the Maharaja asked the Sahibs how did they find Sardar Majithia's performance in the style of the glorious Sahibs. Macnaughten Sahib replied that the gunners of the Maharaja were slow with respect to the shell balls and added that he would show a rapid discharge. After that the Maharaja asked him if Ford Sahib, who was in Maharaja's service, was more expert than him in the art of drill. Macnaughten Sahib replied that if the Maharaja had any mind to gauge his knowledge he must enquire from Sahibs. The Fakir (Aziz-ud-din) the Rai (Gobind Jas) and Dewan Dina Nath were ordered to sit privately and to present to the Maharaja the document of terms of the glorious Sahibs after amendment and consideration. Sardar Ajit Singh intervened with the remark that Macnaughten Sahib was certainly a very wise and **[Page 532]** intelligent person, who had proposed that the Maharaja could discard any of the terms proposed by the Sahibs at the time of his meeting with the *Lat* Sahib (the G.-G). After that the Maharaja enquired about Ventura, Court, Allard and Avitabile, and he (Macnaughten) replied that though he had not seen their faces up to that time yet he had learnt verbally from other European visitors to his court that Allard Sahib was perfect in resourcefulness and a man of great wisdom and intelligence and that Court and Avitabile were clever, wise and brave. Then the Raja *Kalan* said that Mullah Hasan, a reliable person of Shah Shuja-ul-Mulk, had come with the Captain Sahib (C. M. Wade) to see the Maharaja, who at once ordered Fakir Aziz-ud din to go first to the Captain Sahib (C. M. Wade) and then to bring the aforementioned person along with him, according to his advice. The Captain Sahib (C. M. Wade) said to the Maharaja "We want to take the respectable Shah with adequate forces and some very wise Sahibs to Kabul *via* Shikarpur. The Maharaja may come to Kabul. The *Nazarna* and the horses about Shikarpur and Kabul would be made to reach the Maharaja through the glorious Sahib. The Maharaja said, "It is the will of God that *Khalsaji* must rule at Kabul."

Grant of a robe of honour to the reliable person of the Raja of Mandi; proposal in Lahore for the departure of the

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Sahibs, an order to Rai Gobind Jas and Fakir Aziz-ud-din to present themselves to the Maharaja and to state all the details ; presentation of Lala Kishen Chand and enquiries from him about the territory of Shikarpur etc.

During these days the Maharaja granted a robe of honour consisting of 11 garments, a pair of gold bangles, a bejewelled under-turban, a pearl necklace, 5 garments and another pair of gold bangles to Wazir Dhari, reliable person of the Raja of Mandi, and ordered him to remit the large sum of instalments without any discrepancy through Raja Hira Singh. Before this the Maharaja had proposed to make the glorious Sahibs depart from Adinanagar, but a letter from the *Lat* Sahib (the G.-G.) to his own *Vakil* came to intimate that Burnes Sahib had **[Page 533]** left Kabul and was proceeding to the court of the Maharaja after crossing the river Attock, and added that he was to make some important disclosures about that country and so they were to remain beside the victorious stirrup (of the Maharaja) up to his arrival. Thereupon the Maharaja ordered that the Sahibs must leave for Lahore in boats, while he would go there by land on the blessed *Sankrant of Har* (12th June 1838 A.D). So Rai Gobind Jas and Fakir Raza went to the Captain Sahib (C. M. Wade) and Macnaughten Sahib, according to the order of the Maharaja, to enquire about their opinion regarding their departure from Adinanagar to Lahore by boats and wanted explicitly to know about the day on which they would start. They went to the Captain Sahib and Macnaughten Sahib and put before them the document about the affair of Shah Shuja-ul Mulk. Macnaughten Sahib said that the anxiety of the Maharaja that the combined attack of Qajarwala and Sardar Dost Mohd. Khan upon Punjab would cause great trouble to him, if he appointed the *Khalsa* troops to proceed towards Afghanistan because the Sahibs were very far off and the whole entanglement shall be that of the *Khalsaji*, was un-warranted. He added that the Maharaja must rest assured that they had got full authority from the King of London to collect huge troops and to spend large sums of money and added that the three *Nawab* Governors of Bombay, Madras and Calcutta could be gathered to gether by him along with two or three lakhs of men, and added that whatever the expenses he could meet them and remarked no one dare step a pace with such a design upon his country. After that Lala Kishen Chand presented himself and the Maharaja said to him, "When you went to Shikarpur with Honigburger Sahib and Prince Kharak Singh was proceeding to Rohjan with his troops did the *Nazim* of Sindh speak to the Sahibs that they must prevent the Maharaja from proceeding with his troops towards Shikarpur. Did not Honigburger Sahib reply at that time that the Sahibs had firmly undertaken to keep to the other side of the river Sutlej as their own territory and to leave this side of the river Sutlej in the possession of the Maharaja Bahadur ? Did he not further say that Shikarpur was in the *Doaba* of Lahore and that the Maharaja had full authority to do whatever he liked with it to exact *Nazarana* from it or to keep it in his possession ? **[Page 534]** Your letter with these contents and that of Honigburger Sahib had duly reached us and is still in our custody. Moreover at the time of

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our interview with the *Lat* Sahib (the G.-G.) at Rupar, when we enquired about Bannu, Tank and Shikarpur, the *Lat* Sahib (the G.-G) replied that once the treaty was mutually ratified there was no need of making enquiries again and again and he had also added that the territory of Shikarpur belonged to the Maharaja and he could establish his sway there or exact *Nazarana* from it, as he had full authority over it. This statement is contained in the book of the Sahibs and now they say I have no concern with Shikarpur. What does it all mean ? He replied that the Maharaja was right and that no difference would be allowed to creep in the matter.

Demonstration of the discharge of shell balls to the glorious Sahibs in the presence of the Maharaja.

On the *27th of Jeth* (7th June 1838 A.D.) an order was issued to Sardar Ajit Singh, Rai Gobind Jas and Fakir Aziz ud-din to bring the glorious Sahibs from their camp for witnessing the discharge of shell balls. According to the order of the previous day *Khas Ghorcharas* of Sardar Attar Singh Sandhanwalia, of Sardar Lehna Singh Sandhanwalia and Sardar Lehna Singh Majithia stood outside the ch ef portico. well equipped and well dressed in suitable uniforms and offered salute to the glorious Sahibs on their arrival. After this the Maharaja went with them towards the west, where both cannons of the Sahibs were fixed up for firing. The gunners first offered salute and then fired the shell balls very gracefully. Five balls struck the target and burst, while the other four struck aright as desired. The Maharaja felt pleased and expressed appreciation. After that smart horsemen came forward. One of them galloped his horse with great alertness and showed skill over a peg, but unfortunately h s aim missed and he fell from the horse and expired. After that a *Risala* of the Englishmen came with Macnaughten Sahib and offered salute ; and the Maharaja said how it was that against the practice of the Sahibs they drilled at the beat of the drum instead of doing so at the sound of the trumpet. The Sahib replied it did not make any difference. After that the Maharaja began to talk about Kabul and Herat, and said that the Qajarwala had conquered Herat. The Captain Sahib (C. M. Wade) said that the territory of the Sahibs was at a very great distance from Herat **[Page 535]** and that, if it had been near, the Sahibs would have reached Herat like storm and lightning and that there were two difficulties regarding the way also, the one was that there were mountains and the other was that *via* Shikarpur the country was a sandy desert, where water was not available. After that the Maharaja asked the Captain Sahib (C. M. Wade) why were the glorious Sahibs displeased with Chet Singh commandant, and he replied that if the Maharaja was favourably disposed towards anybody the Sahibs were also with him. After that the Maharaja asked him who was better, Rai Gobind Jas or Chet Singh commandant, and he replied that they could be judged with respect to their own positions. After that the Maharaja said that Allard and Ventura had told him that they had spent some days in the service of the Qajar king and had carefully observed his administration and were of opinion that his troops were not worthy of him for they were in a rotten condition, sometimes gathering together and sometimes

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dispersing and always short of funds and in a precarious condition. The Captain Sahib (C. M. Wade) said that Allard Sahib was a very wise and intelligent man and had said aright. After that the Maharaja said that Burnes Sahib had left Peshawar, had crossed the river Attock on the *20th* (31st May 1838 A.D.) and was expected to reach the court of the Maharaja soon. After that Sardar Jiwand Singh said that it would be no wonder if the Captain Sahib agreed to show England to them in view of the strength of the foundations of unity so that they might be able to see what sort of climate that country had. The Captain Sahib (C. M. Wade) said that if once they went there it was impossible that they would ever return. Then the Sahibs went to their own camps and the Maharaja went to his garden. Fakir Sahib (Aziz-ud-din) was appointed to go and enquire from the Sahibs that, on account of the impending departure of the Maharaja by land route to the metropolis of Lahore, whether they would like to go by way of the river in boats (in which some 5 or more yungalows might be fitted) or they had any other proposal on account of the heat of sun and in view of the floods in the big canals and streams on the way due to heavy rains. The glorious Sahibs replied that they would accompany the Maharaja whichever route he would take, but added that, on account of an order from the *Nawab* Sahib (the G.-G.), their departure was still to be delayed for a few days.

[Page 536] The said Fakir took leave from the Sahibs and went to explain the whole thing to the Maharaja, who approved of their idea of accompanying his stirrup.

Appointment of Sardar Lehna Singh Sandhanwalia with a valuable robe of honour towards Hazara; study of the previous letter of the glorious Sahibs regarding the case of Shikarpur by the Maharaja; about the case of Matbar Singh; statement of *Fakirji* (Aziz-ud-din) before the Maharaja of the terms stated to him by Mackeson Sahib; an order to Misr Beli Ram and Sardar Ajit Singh to accompany the stirrup of the glorious Sahibs according to the suggestion of the Raja *Kalan*; grant of a farewell robe of honour to Wazir Hathu; a letter from prince Kharak Singk; an order to *Fakirji* (Aziz-ud-din) and Rai Gobind Jas to present themselves to the Sahibs; departure of the royal standards towards Lahore.

During these days Sardar Lehna Singh Sandhanwalia was appointed towards Hazara and was given Rs. 2,000 to meet his expenses and a special robe of honour, Rs. 500 as price for a horse and Rs. 1,500 for a gold saddle and was emphatically ordered to realise revenue from Hazara, keeping in view the condition of the people. At the same time a letter was issued to Sardar Sham Singh Attariwala to accompany Sardar Sandhanwalia towards Hazara and to collect revenue from that country together with him. During these days the Maharaja listened to the previous letters of the glorious Sahibs read out to him by Bhai Gobind Ram and Fakir Aziz-ud-din. As it was written in these letters, which aimed at strengthening the foundations, that the glorious Sahibs had no concern with the affair of Shikarpur and other places on that side of the Sutlej, the Maharaja ordered *Fakirji* (Aziz-ud-din) to explain why the glorious Sahibs first

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wrote like that about Shikarpur, while later on they said that the Maharaja had nothing to do with the territory of Shikarpur. After that the Maharaja asked *Fakirji* and the said Rai to enquire from the Captain Sahib about the affair of Matbar Singh Gorkhia. **[Page 537]** The above-mentioned persons told Captain Sahib on behalf of the Maharaja that a letter from Raja of Nepal had reached *Nawab* Sahib (the G.-G.), recommending Matbar Singh in the words, "Matbar Singh has left according to our wish for a pilgrimage to Sri Jawalaji and the *Durbar Sahib* at Amritsar and to attend upon the Maharaja to strengthen the relations of friendship and unity between the three governments. He may be granted a passport in writing so that he might secure a happy interview with the *Khalsaji* and might return afterwards unmolested." *Nawab* Sahib (the G.-G.) wrote in reply that Matbar Singh had come secretly and it was contrary to the best practices of the glorious Sahibs. Therefore, no such passport to cross the river could be granted and added that he must return at that time and should come again after the expiry of a short time. After that the Maharaja ordered *Fakirji* to submit the various terms drafted by Mackeson Sahib. *Fakirji* said that regarding Shikarpur it had been first put in black and white (by Captain Sahib) that the Maharaja would have nothing to do with the territory of Shikarpur, which had passed into the possession of the *Sarkar* of the Sahibs and added that triumphant troops of the Maharaja were to be appointed to proceed *via* Peshawar and the Khyber Pass to help Shah Shuja-ul-Mulk to gain the throne of Kabul and Captain Sahib remarked about the good name and liberal mindedness of *Khalsaji* all over the protected country for the said Shah was waiting at the threshold of the Sahibs since a long time to seize the kingdom of Afghanistan and was expecting all kind of help and assistance from *Sarkar Khalsaji* in the matter. A royal order was issued to Misr Beli Ram and Sardar Ajit Singh that at that time the royal standards were going to depart for Lahore and that they must leave for Lahore *via* Dera Baba Nanak alongwith the glorious Sahibs, making their first halt in the suburbs of the town of Behrampur, where Sardar Attar Singh would engage himself in rendering good services in view of his territorial alliance by providing them with entertainment and necessary things required by the glorious Sahibs very well. Later they were asked to halt in their journey at various fixed places and to cover the distance with speed, and were told that Misr Beli Ram would supply them on the way the entertainments and the requisites to the glorious Sahibs without showing any kind of negligence or seeking any kind of contravention. After that, according to the request of the Raja *Kalan*, Wazir Hathu, a reliable person from the Raja of Chamba, presented himself to the Maharaja, who listened to his talks about the previous affairs and granted him one horse, one pair of *Doshalas* and gave hundred rupees in cash by way of farewell gift. A letter from the glorious prince Kharak Singh intimated that the accounts of the *zamindars* of the territory of Wazirabad had been adjusted and that he had determined to present himself to the noble Sarkar.

[Page 538] In reply to it an emphatic order was issued, informing him that the departure of the royal standards had taken

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place from Adinanagar towards Lahore and asked that light of the retina of kingship and sovereignty to see the Maharaja at Lahore. According to the order of the Maharaja *Fakirji* (Aziz-ud-din) and Rai Gobind Jas went to Captain Sahib and Macnaughten Sahib and told them verbally on behalf of the Maharaja that the departure of the heaven-kissing standards was going to take place in the direction of Lahore at the third quarter of the day on the *31st of Jeth* (11th June 1838 A.D.) and added that the glorious Sahibs were expected to put up near Darangla with Misr Beli Ram and Sardar Ajit Singh, where all requisites would be provided to them through the said Sardar. On the aforesaid date (11th June 1838 A.D.), when two or three hours of the day were left, departure of the world-conquering standards took place from Adinanagar towards Lahore and made a victorious halt on the bank of the narrow canal, near the village of Bahmni in the territory of Behrampur. Sardar Attar Singh secured honour by presenting Rs 110 in lieu of entertainment, after which Sodhi Kahan Singh supplied sweetmeats, fruits and lump sugar to the Maharaja as entertainment. The Maharaja felt very much pleased and satisfied with it.

Departure from the village of Bahmni towards Kalanpur; presentation of Sardar Ajit Singh and Fakir Aziz-ud-din and their reporting that the Sahibs had reached near Darangla and had been supplied entertainment and the like; an order to them to return and join the stirrup of the Sahibs and to provide them with entertainment and the like on the way; departure of Syed Mohd. Khan according to the request of the Raja *Kalan* and the grant of a special robe of honour to him; arrival of the Maharaja at Kalanpur and later on the bank of river Ravi in a special conveyance; entry of the Maharaja in the *Darbar Sahib* at Dera.

On the *Sankrant* of the blessed *Har* (12th June 1838 A.D.) the Maharaja rode from the village of Bahmni towards Kalanaur and on the way Sardar Ajit Singh told him that the camp of the glorious Sahibs had been fixed up on the bank of river Ravi near Darangla and that they had been provided with entertainment and all other necessary requisites. In reply he was ordered to remain attached to the service of the Sahibs in their march and in their halt and was [Page 539] ordered to provide them with entertainment, as usual, through the help of Misr Beli Ram and to seek felicity in every matter by pleasing and gratifying the Sahibs, because the Maharaja regarded the pleasure of the Sahibs as a thing of utmost importance in all matters. After that the Maharaja engaged himself in taking meals near the fort of Nathu Singh, while the Raja *Kalan* submitted in the meantime that Syed Mohd. Khan wanted permission to leave. According to the request of the said Raja the said Syed was granted a robe of honour consisting of 11 garments, 3 articles of jewellery, 1 female elephant, and Rs. 3,000 to meet his expenses and was ordered to present himself along with his three brothers accompanied by his well-equipped troops, decorated with arms and provided with horses on the blessed day of *Dussehra*. After that the Maharaja went to the garden of Kalanaur, where the *Thanadar* of the glorious prince (Sher Singh) presented him with Rs. 500 and one horse. After that

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he rode in a special conveyance and reached Dera Baba Nanak by sunset and made a halt there. On the following day (13th June 1838 A D.), early in the morning, he entered *Darbarji*, folded his hands out of respect, made a prostration and offered Rs. 500 as *Ardas*.

Arrival of the Maharaja at Ram Das and his humble *Ardas* thereat and later on his arrival near Darjowal and Ajnala and still later at Suriyan, Munj and Kakran and the presentation of the Awan *Zamindars*, crying in complaint against Sardar Tej Singh; arrival of the Maharaja at Awan and the Shala Bagh and his order for the decoration of the garden; his arrival later on in the garden of Chhota Ram on the *5th of Har* (16th June 1838 A.D.); his receiving a salute of the *Topkhana* and after that his inspection of the cantonment of Avitabile and Court Sahib and later on his arrival at the kiln mound of Buddhu; the enjoyment of the sacred sight of *Baba* Kahan Singh and later on his arrival in the town of Lahore *via* Delhi Gate; his arrival afterwards in the fort and later on his holding of the *Darbar* in the garden surrounding the *Baradari* of Hazuri Bagh; presentation of Khalifa Nur-ud-din and enquiring of the Maharaja from him about the arrival of Burnes Sahib and about the entertainment, etc. provided to him.

The Maharaja stopped in a very respectful attitude at a distance of 1 *kos* from Ram Das, made a prostration there and offered Rs 125 as *Ardas* and afterwards went near Darjowal to take rest and, after performing his *Sucheta* at Ajnala, he took his meals and went to take rest. On the *3rd of Har* (14th June 1838 A D.) an emphatic order was issued to the Zamindars of Ajnala to provide entertainment and other necessary requisites to the glorious Sahibs, who were going to reach there very shortly **[Page 540]** through Sardar Ajit Singh, Fakir Aziz ud-din and Rai Gobind Jas, with the remark that if they would show negligence or delay they would be punished for that.

After that the Maharaja rode in his special conveyance and went to the village of Suriyan, where *Sardar* Maya Dass presented to him Rs. 500 and one horse. After that he went near the village of Bhilowal and gave Rs. 100 to the Zamindars to cover their loss and himself left for the village of Munj Kakra. On the *4th* (15th June 1838 A D.), on Friday, he ordered the departure of his royal standards from that village and was met by a deputation of the Zamindars on his way with a complaint that the *Zamindars* of Sardar Tej Singh had taken possession of their land, which was worthy of cultivation. The Maharaja said that he had ordered Court Sahib for the settlement of their boundaries, whereupon the Zamindars declared that Court Sahib agreed with the Zamindars of the territory of Sardar Tej Singh in spirit and expression and added that he would not do justice. The Maharaja said that the *Zamindars* were very mischievous and diabolical and remarked that the glorious Sahibs were impartial and did not discriminate between their own men and the strangers at the time of administering justice. After that the Maharaja went to Shala Bagh and ordered for its decoration, the

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cleaning of its beds and the cleaning of the canals in order to make it fit for the *sojourn* of the glorious Sahibs. After that he went to the fort *via* garden of Shah Balawal. On the *5th* (16th June 1838 A.D.) he rode from the garden and at first received a salute from the *Topkhana* of Jawahar Mal Bistri and after that inspected the cantonment of Avitabile and Court Sahibs and happily proceeded to the kiln-mound of Budhoo. He told the Raja *Kalan* that Avitabile had built a very good house and that, too, at such a height as to afford a sight from a great distance. The Raja *Kalan* replied that the glorious Sahibs were very fond of good buildings. After that the Maharaja went to Shahid Ganj, enjoyed the sacred sight of *Bhai* Kahan Singh, made an *Ardas* of Rs. 125 to him, and went to see the big cannon set up near Delhi Gate. After that he entered the town through Delhi Gate and, passing through Kashmiri Bazar and Moti Bazar, entered the fort by way of its eastern gate and took his seat in the throne apartment. After that he arranged a happy *Darbar* in the *Baradari* of Hazuri Bagh and said to the Raja *Kalan* that in his younger days and in his early youth he used to cover long marches of 40 *koses* at a stretch, from Lahore to Ram Nagar and from there to Pind Dadan Khan. **[Page 541]** Khalifa Nur-ud-din presented himself to the Maharaja, who enquired from him all about Burnes Sahib and about the entertainment to him. The said Khalifa replied that he had fixed the camp of that respectable Sahib with a show of great courtesy and honour in the *Kothi* of Avitabile and had given him the very first day Rs. 250 in lieu of entertainment in addition to sweets worth Rs. 30 and fruit and the like worth Rs. 30 and added that he had been taking care to provide the said Sahib with all the necessary requisites everyday.

Arrival of the glorious Sahibs and the appointment of Sardars to receive them ; an interview of the Sahibs with the Maharaja.

On the *7th of Har* (18th June 1838 A.D.), on Monday, an imperative order was issued to Sardar Ajit Singh and Fakir Aziz-ud-din to receive happily Macnaughten, Mackeson and Captain Sahib (C. M. Wade) and to make them ride with a show of great respect from their camp and to escort them to the *Baradari* of Shah Balawal. After that the Maharaja rode in his special conveyance and entered the *Baradari* of the said Sardar, when the day had arisen four hours. The glorious Sahibs came and the Maharaja proceeded to the edge of the floor to receive them and made them sit in chairs after kissing their hands. The Maharaja made a *Sarwarna* of Rs. 250 over Burnes Sahib, who did the same in return to the same amount and enquired after the health of the Maharaja, who asked him what important affairs he had settled and set right by his great effort and good endeavour during his happy stay of a few days at Kabul. He replied that though he had been advising and counselling Dost Mohd. Khan that he must seek to strengthen the relations of unity with the two great Governments, for it would prove good and well for him during those days and in the times to come, adding that instead of any defect or loss to his chieftainship and state, he would get another estate for his maintenance and livelihood from Sarkar *Khalsaji* through the glorious Sahibs, yet pride and

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haughtiness had filled the veins of his brain with such a suffocating smoke that he could not accept his advice and said," My chieftainship and my kingship are fixed by my lot and eternity. According to my lot I will get my share of the state. Friendship of the two great Governments cannot yield me any good." The noble Sarkar said that, if Dost Mohd. Khan had not listened to the glorious Sahibs and the Maharaja on account of the misfortunes of his days and the evil revolutions of his bad star, he would certainly be ruined and rendered non-existent very soon, **[Page 542]** for his whole country would be trampled under feet by the troops of the tribes, who would march out to punish him adequately and properly after the expiry of the rainy season on behalf of the two great governments. After that the Maharaja said that from the news he had learnt that the *Qajarwala* (King of Qajar) had raised the siege of Herat, whereupon Burnes Sahib said that according to his calculations he could not imagine him leaving Herat. After that the Maharaja asked him whether the troops of the king of Russia were helping the *Qajaruala* (King of Qajar) in the field. The said Sahib replied that on the basis of his investigation of the truth he could say that no troops of Russia were with him, though a reliable person from Russia supported his plans in order to strengthen the foundations of unity with him. After that the Maharaja enquired what the troops of *Qajarwala* (King of Qajar) numbered. He replied that his horse and foot were almost 60 thousand. After that the Maharaja asked how much army was with Dost Mohd. Khan ; and he replied that though they were 12 thousand horse and foot, yet they were so broken in their condition and so deficiently provided with equipment that they were not fit for the field and added that at the time of the kindling of the fires of fighting and war it would be impossible for them to remain constant and firm. After that the Maharaja asked how much treasure there was with Dost Mohd. Khan ; and the said Sahib replied that though there was not a single penny in his treasury yet he was carrying on with the taxes and revenues of daily export and import. After that the Maharaja asked how many cannons were with them, and the said Sahib replied that he had 35 cannons and he had four mortars. After that the Maharaja asked what the condition of Covell and Harlan was, and the intelligent Sahib replied that both of them had proved untrue to the salt, were not expected to gain anything on account of their faithlessness and were sure to be punished for their bad deeds and improper acts by themselves in due course of time. After that the Maharaja enquired about the control and administration of the country of Peshawar and wanted a detailed account of its prosperity. The said Sahib replied that Avitabile had managed the country of Peshawar and gave a detailed account of its prosperity and the thankful spirit of its people. The said Sahib replied that Avitabile had managed the country of Peshawar so well that it had become very prosperous and its people were praying for the longevity of life and prosperity of the Maharaja out of spirit of gratitude and were thankful on account of good government and treatment of Avitabile ; and added that Allard and Court Sahibs had got the troops ready in the best possible style and had made them well-equipped and well-trained. They inspected their parade everyday very carefully with the result that the fort of Fatehgarh had

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become so strong and impregnable that no other fort could be pointed out in the whole of country as equal to it and clearly showed that there was no shadow of doubt as to the faithfulness and the spirit of sacrifice of Avitabile. **[Page 543]** After that the Maharaja said that he had learnt from the clerk appointed to attend on Avitabile through an humble letter from him that Avitabile was embezzling the revenue of Peshawar to a great extent. The said Sahib replied that the Sahibs had not heard anything about it at all. After that the Maharaja asked from him about the affairs of Khyber Pass and Ali Masjid. He replied that Khyber Pass was like a gate with a lock and its inhabitants were greedy and lovers of money ; and added that if anybody gave cash, they at once became friendly with him and arranged for his easy passage and remarked that cash was the only key to open that lock, and so by giving them money passage through that region could be obtained. After that Captain Sahib (C. M. Wade) and Macnaughten Sahib began to talk about the Fakir of the *Smadh* ; and said that the *Sadhu* of the *Smadh* was a very good man and added that they had heard many things about his various qualities, and especially the fact that he kept the *Smadh* in very good condition. The Maharaja said that the said *Sadhu* simply appeared to be a good and a nice man and added that for most of his time he remained busy in enjoying the performance of the dancing girls and in listening to music and so on. Macnaughten Sahib and Captain Sahib (C. M. Wade) said that they themselves made him sit down in a dugout from which he was brought out on the occasion of its being opened up by the *Nawab* Sahib (the G.-G.) and added that they saw him get up at that time with their own eyes. The glorious Sahibs went to their own camps and the Maharaja betook himself to the *Baradari* of Hazuri Bag.

Study by the Maharaja of the documents containing the terms of the glorious Sahibs regarding Adinanagar and other places and his order to Fakir Aziz-ud-din and Rai Gobind Jas to explain the same to Burnes Sahib and later on to Macnaughten Sahib and Captain Sahib (C. M. Wade) ; inspection of the picture of the Lord Sahib by the Maharaja ; presentation of Sardar Ajit Singh, the Raja *Kalan*, *bhai* Ram Singh and *Bhai* Gobind Ram and an order to Khalifa Nur-ud-din to explain the said case to Burnes Sahib ; presentation of the said Khalifa before the Maharaja and an eloquent statement of his reply.

On the *7th of Har* (18th June 1838 A. D.), at about the 3rd quarter of the day the Maharaja, the Raja *Kalan*, Rai Gobind Jas, Fakir Aziz-ud-din, *Bhai* Ram Singh and *Bhai* Gobind Ram sat together in privacy and **[Page 544]** began to look deep with a very keen insight into the papers which contained the terms of the glorious Sahibs regarding the affairs of Shikarpur and the happy intention about Kabul and Jallalabad, upon which the fountainhead of the virtues of the age, Macnaughten Sahib and Captain Sahib, had dwelt greatly at Adinanagar. Whatever the counsellors had written out in reply after that, in accordance with the order of the Maharaja, was read out once again and some letters (words) were corrected and the resourceful Fakir and Rai Gobind Jas were ordered to explain the documents containing the terms at first to Burnes Sahib and to

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make him join them in counsel and advice. They were further asked to tell him verbally on behalf of the Maharaja that, as he was an intimate friend and a founder of the friendship and unity, he must agree with them in spirit and expression and should explain everything in the most suitable manner to Macnaughten Sahib and Captain Sahib (C. M. Wade). On the *8th* (19th June 1838 A D.), the Maharaja held a happy *Durbar* and held out the pictures of the most gracious *Nawab* (the G. G.), which had been given him on the day of his interview and kept looking at the happy picture of the military Lord for about an hour and said that the painter of wondrous signs had painted those pictures most attractively with the brush of rare effects and added that the glorious Sahibs seemed sitting in person right in the presence of the Maharaja, talking to him in order to strengthen the relations of friendship and unity, and remarked that the figures of those wise men looked like pictures of Mani, though their lips were closed in silence. On the *8th* (19th June 1838 A.D.), Sardar Ajit Singh, the Raja *Kalan*, the *Bhai* Sahibs (Ram Singh and Gobind Ram) and *Bhai* Gurmukh Singh presented themselves to the Maharaja, who gave Khalifa Nur-ud-din an order that he must go to Burnes Sahib and tell him on his behalf that, as he was an old, sincere and intimate friend, he must think of some such plan out of his wisdom as might be to the advantage and benefit of the Maharaja and might strengthen also the foundations of friendship and unity more than before and that, after explaining this affair to Burnes and Mackeson Sahibs, he must make them join him in this happy discussion. The said Khalifa went to the Sahibs and explained to them all the orders entrusted to him in the best possible and the most impressive style and returned afterwards to the presence of the Maharaja, who enquired from him about the vital problems of the glorious Sahibs. The said Khalifa submitted that, according to the blessed order of the Maharaja, he had had a satisfactory meeting with the glorious Sahibs and said that **[Page 545]** he at first enquired from them whether they liked to stay in Anarkali, which was most appropriate and good for its being a place quite pleasant, interesting, attractive, refreshing and a fine abode He added that the said Sahib told him in reply that the pleasant place of Shalabagh was very attractive and certainly seemed to equal ten gardens of paradise when the canals flowed in it and, therefore, they did not like any other place in the town which contained that part of the paradise within itself. After that he added that he explained vividly and clearly the affairs of Shikarpur to the intelligent Sahibs and without any hesitation Macnaughten Sahib and Captain Sahib (C.M. Wade) said that the territory of Shikarpur was situated on this side of the river and that it was written in the agreement, confirmed by the Sahibs, that they would not have anything to do with any territory on this side of the river, and added further that so far as the country of Peshawar was concerned the noble *Khalsa* Sarkar had taken possession of it under the guidance of his own vigilant fortune and his own fortunate ascendant star to establish sovereignty and kingship there and so nobody had any right to concern himself in the matter. He further added that it was a correct and clear statement and he would make the same right in the presence of Macnaughten Sahib and the *Nawab* Sahib (the G. G.) without any forced interpretation or

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colouring. The Maharaja said that he had certainly made a right and correct statement, and added that it certainly conformed to the relations of one-mindedness and unity.

Appointment of Fakir Aziz-ud-din to go to Mackeson Sahib and bring about his presence before the Maharaja; presentation of the nephew of *Nawab* Lord Sahib (the G.-G.) and Captain Sahib of *Topkhana* to the Maharaja while he was out on a ride; conversation between Mackeson Sahib and the Maharaja; appointment of *Fakirji* (Aziz-ud-din) to go to Macnaughten Sahib and Captain Sahib (C. M. Wade) along with Mackeson Sahib to explain happily the terms to them, and to state before the noble Sarkar; the muster of horses on their respective appointment; a letter from *Kanwar* Nau Nihal Singh.

On the *9th of Har* (20th June 1838 A.D.), the Maharaja turned his attention to Shah Balawal, riding in his special conveyance, and ordered Fakir Aziz-ud-din to go to Mackeson Sahib along with the *Risaldar* of the camp of Lal Singh and to bring him along with himself to Shah Balawal. As soon as the Maharaja rode out on his special horse the nephew of *Nawab* Sahib (the G.-G.), and the Captain Sahib of *Topkhana* presented themselves to him on horse backs.

[Page 546] The Maharaja happily enquired from them from where they were coming and to which direction they were going? They replied that, according to their usual habit, they had ridden out at that time in order to enjoy the fresh breeze. The Maharaja asked the nephew of the *Nawab* Sahib (the G.-G.), how he found the climate of this country and asked him further whether Shalabag was liked by the glorious Sahibs? He replied that Shalabag was certainly a paradise-like place; but the climate of the country did not agree with the system or disposition of the Sahibs and added that he would go back to Simla on that very day or the following day. After that the Maharaja asked Captain Sahib what his pay was; and was told that Rs. 500 p.m. were fixed for him. After this conversation the Sahibs took leave and the Maharaja went to Shah Balawal, where Mackeson Sahib came to present himself along with Fakir Aziz-ud-din. The Maharaja made him sit in a chair with a show of great respect and civility and made him study the paper which contained the terms about Shikarpur, Peshawar and Kabul with respect to Shah Shuja-ul-Mulk. The said Sahib, who was a very capable and wise man and represented the mind of the glorious Sahibs as a seeker of his own benefit and eager to take advantage for himself, submitted that that paper containing those terms must be sent to Macnaughten Sahib through the resourceful Fakir (Aziz-ud-din) and Rai Gobind Jas, whom he would also join in the mission and added that he would explain all the details to the aforesaid Sahib in the choicest manner and would bring a correct answer. The Maharaja approved of the plan and appointed *Fakirji* (Aziz-ud-din) and the said *Rai* (Gobind Jas) to accompany the respectable Sahib to Macnaughten Sahib according to his (Mackeson's) proposal. The aforesaid persons went to explain all the matters to Macnaughten Sahib along with the said Sahib, while the said *Fakirji* (Aziz-ud-din), came back to the Maharaja and intimated that, according to his order, he had been to

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Macnaughten Sahib and the Captain Sahib (C. M. Wade), along with Mackeson Sahib, and that in union with Mackeson Sahib he had presented them the paper containing the terms. He further said that Macnaughten and Captain Sahibs had begun talking in good humour in a friendly manner on learning the said terms and replied that at that time, by the grace of the most High God, showers of Divine Mercy were raining from the clouds of his kindness and so they would dictate the correct answer at about the third quarter of the day. **[Page 547]** After that, when the proposed hour came, the glorious Sahib wrote out a correct answer after agreement between themselves and sent it over to the Maharaja to be reproduced before him word by word. After that the Maharaja, the Raja *Kalan*, the *Bhai* Sahib (Ram Singh), *Jamadar* Khushal Singh, Sardar Ajit Singh, *Fakirji* (Aziz-ud-din) and Dewan Dina Nath sat separately together and considered the paper containing the terms. Its contents were briefly as follows : The glorious Sahibs wanted Shikarpur from the Sarkar Maharaja Bahadur at all cost and considered it their highest desire to show all their attention and use every means within their power for helping and for carrying on propaganda for Shah Shujah-ul-Mulk. After that the Maharaja listened to the paper containing the agreement with Shah Shuja-ul-Mulk, and especially to the terms regarding the possession of Kabul contained therein. After that the resourceful Fakir (Aziz-ud-din) submitted that Macnaughten Sahib had told him that the Sahibs had a heart-felt desire to meet the *Sadhu* of the *Smadh* and to satisfy and please their mind by a meeting with him, and added that in view of the friendship and unity the aforesaid *Sadhu* must be sent over to the camp of the Sahibs. The Maharaja at once issued an order to the Raja *Kalan* to send for the said *Sadhu* and ask him to go to the camp of the glorious Sahibs. After that Diwan Dina Nath submitted that he had taken a muster of all the horses, according to the order of the Maharaja and added that in the special stable there were three kinds of horses. the first grade were fit for the *Khas Ghorcharah*, the second grade were fit for the *Gharnal Topkhana* and the third were worthless and lean. The Maharaja ordered for their distribution among the horsemen, *Topkhana* and the like. In the meantime *Bhai* Gobind Ram suggested that the fine horses must be distributed among the *Ghorcharas* and the *Topkhana* and the rest be granted to the staff-in-charge of floorings, the *Khidmatgars*, and the *Bhayyas* of the special portico, for all of them expected some kindly favour and some royal reward. Consequently the Maharaja called in all the horses in his own presence and examined and inspected them very carefully and ordered 13 of them to be made over to the camp of the orderlies and 30 of them to be distributed among the *Topkhana* of Ilahi Bux and Jawahar Mal and the camp of Raja Hira Singh. A letter from *Kanwar* Nau Nihal Singh intimated, "According to the order of the Maharaja I am firmly established in the country of Tank. By the grace of the glory of the Maharaja its Zamindars would present themselves to me very shortly. As the troops with me are only 4000 horse and foot, I have not engaged myself in kindling up the fires of fighting and war. I have fixed Rs. 60,000 only upon *Zamindars* of Bannu very cleverly and very carefully for the rainy season had set in and caused a great deal of trouble". In reply to it an order was issued informing him that the

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settlement of Tank was a thing of foremost importance and very essential, and added that he had done well in fixing up Rs. 60,000. **[Page 548]** on the country of Bannu, and he was further ordered to see that the remaining sums of *Nazarana* be realised easily after the expiry of the *Dussehra* days. He was further asked to submit a detailed statement of the troops accompanying his stirrup for the Maharaja thought that the troops with him were maintained by 7 or 8 thousand rupees. He was further ordered to submit an account of that country written out by the news-writers, who had been friendly with him in the previous years and assured him that the royal favours were directed towards him.

Appointment of Fakir Aziz-ud-din once again to go to Mackeson Sahib; his coming and expressing matters which purported to enhance the degrees of friendship and to strengthen the foundations of unity.

On the *11th of Har* (22nd June 1838 A.D.), early in the morning a royal order was issued to Fakir Aziz-ud-din to go to Mackeson Sahib and to bring him along with himself to the *Baradari* of Shah Balawal. As soon as the Maharaja entered the said garden Mackeson Sahib presented himself to him along with the resourceful *fakir*. The Maharaja made him sit in a chair with a show of great respect and civility and he explained in a very eloquent and intelligent style that the glorious Sahibs were plain and clear in their proposal and agreed that the Maharaja would remain firm and strongly established on the outskirts of the Khyber Pass, as he had been before, for it was so laid out in the confirmed treaty about its limits. He further added that Shah Shuja-ul-Mulk must be made to sit on the throne of Kabul on account of his friendship and intimacy with the two great Governments. As to the territory of Shikarpur he further stated that in order to seek the pleasure of the glorious Sahibs the Noble *Khalsa* Sarkar must not have any concern with it. The Maharaja said that the territory of Shikarpur belonged to the Noble *Khalsa* Sarkar, according to the treaty, and added that he would accept in a friendly manner in order to deal with it according to the wish of the glorious Sahibs out of friendship and unity, as he regarded both the houses as one. Mackeson Sahib replied that the Maharaja was certainly a unique person in showing regard to the friendly relations and that all the glorious Sahibs felt grateful to him on account of his good behaviour, favourable charities and the honour and respect shown by him to them and talked of him in terms of praise and in a very sweet style. The Maharaja said that Macnaughten Sahib and Captain Sahib (C. M. Wade) must afford him the pleasure of a happy interview on the following day so that the friendly statement be clearly understood right in their presence (by both the parties). After that Mackeson Sahib took leave and the Maharaja returned from Shah Balawal to the fort and, at about the 3rd quarter of the day, *Bhai* Ram Singh, *Bhai* Gobind Ram, *Jamadarji* (Khushal Singh), the Raja *Kalan*, Fakir Aziz-ud-din and Rai Gobind Jas presented themselves before him.

[Page 549] The Maharaja reproduced his conversation with Mackeson Sahib and remarked that the glorious Sahibs were unique and unprecedented in wisdom and intelligence and also in successful

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realization of their own interests. He further added that Macnaughten Sahib was holding absolute authority over all the affairs of *Nawab* Sahib (the G.-G.), in general as well as in particular. Fakir Raza said, "The rank of Macnaughten Sahib is such that all the correspondence by the glorious Sahibs in the territory of Hindustan and the other protected states and also by the other English employees is first seen by him if it is meant for Lord Sahib (the G.-G.) and that all the letters for the glorious Sahibs, which are written in the style of royal orders, are first examined by him and signed by him as correct. He further added that the *Nawab* Sahib (the G.-G.), puts his signature on letters only after they are first signed by Macnaughten Sahib, who sends them to various directions for which they were meant only after that formality was observed and added that, if any letters were issued by Macnaughten Sahib himself, they needed no verification (or sanction)". After that the Maharaja asked the resourceful Fakir what was the rank of military Lord Sahib (Sir H. Fane) who attended the marriage of *Kanwarji* (Nau Nihal Singh). Fakir Aziz-ud-din Raza replied that he had nothing to do with the civil affairs ; but the settlement of the English Army was wholly in his charge and added that he was not subordinate to the civil Lord (the Governor) for he had no power over the troops and, therefore, wherever he wanted any horseman to serve him as an orderly or as his guard he asked for it from the military Lord Sahib. After that the Maharaja said that some firm agreement must be taken down in writing from Macnaughten Sahib and Captain Sahib (C. M. Wade), who agreed in spirit and expression. The counsellors approved of the idea as very proper and *Fakirji* (Aziz-ud-din) was made to prepare a copy of the document containing the agreement.

Appointment of Lala Ram Dayal to proceed towards Anandpur ; presentation of the *Fakir* of the *Smadh* before the Maharaja, who enquired from him about his talks with Macnaughten Sahib and Captain Sahib (C. M. Wade) ; arrival of the glorious Sahibs in the court of the Maharaja ; conversation purporting to settle the matters in a friendly manner and the departure of the Maharaja towards the Dera ; arrival of Burnes Sahib and others after that and the statement of the Maharaja regarding his acceptance of the proposal of the glorious Sahibs.

[Page 550] The Maharaja said that, in spite of the presence of Chet Singh Commandant at Anandpur, the flames of quarrel and dispute among the Sodhi Sahibs had not become extinct and, therefore, the Maharaja thought it advisable to dismiss Chet Singh Commandant from that place and to appoint Lala Ram Dayal, brother of Rai Gobind Jas, to go there for the aforesaid purpose. The Raja *Kalan* supported the said proposal as a good one and the Maharaja granted him (Lala Ram Dayal) one pair of *Doshala* and issued a letter to the Sodhi Sahibs, informing them that under his order Chet Singh Commandant had been dismissed and that Lala Ram Dayal had been appointed in his stead and ordered them to kindle no more the fires of fighting and dispute and not to seek to contradict or deviate from the orders and prohibitions of the said Lala in any way. After that the *Sadhu* of the *Smadh* presented himself to the

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Maharaja, who enquired from him what conversation had taken place on the occasion of his interview with the Captain Sahib (C. M. Wade) and Macnaughten Sahib. He reported that Macnaughten Sahib had asked him to bury himself before him so that they might be able to see his performance themselves. The Maharaja asked him to take whatever things he wanted from the blessed *Toshakhana* according to his order. After that an order was issued to Misr Lal Singh and Misr Ram Kishan to give to the said *Sadhu* whatever garments or other necessary things he wanted, adding that he would allow deduction from the account according to his receipt. At about the third quarter of the day the Maharaja rode from the blessed fort and went to the mausoleum of Hazrat Gunj Bux Hujweri by way of Taksali gate and, after making a prostration there, offered Rs. 125 by way of *Nazar* and later on went to the terrace of Chhajju Bhagat and made an offering of a similar amount there. After that the Maharaja went to enjoy the sacred sight of the source of propagating divine secrets, Rahman Mastan Shah, and gave Rs. 100 and one very valuable necklace of ebonite there by way of offering and returned very happily to the blessed fort. On the *12th of Har* (23rd June 1838 A.D.), early in the morning, Fakir Aziz-ud-din went to the camp of the glorious Sahibs, according to the order of the Maharaja, and came back to his presence along with them. The Maharaja made them sit in chairs with a show of great respect and civility and friendly talks ensued between them. Thereafter the Maharaja painted and coloured the hand of the request (acceded to the wishes) of the glorious Sahibs with a view to strengthening the foundations of unity and obliging friendship in the best possible friendly manner and the Sahibs felt greatly obliged to him on his concurrence. **[Page 551]** They said that the Maharaja was certainly a unique person in showing regard for unity and friendship and for keeping intact and maintaining the relations of intimacy and acquaintance in all the countries and in all the kingdoms; and added that by the grace of God the tree of the strength of the friendly relations between the two great governments had been so well nurtured by the Maharaja in the past that the taste of the world and its people and the palate of the universe and its residents was then going to smack sweetness and sovouriness from the ripeness of the fruit of the friendship between the two great governments. The Maharaja said that they must give him another firm agreement in writing under their own signature to secure him as an indisputable proof and a sound argument in the times to come. The glorious Sahibs said that the Maharaja must prepare a draft of whatever his mind desired after the consultation and advice of his counsellors and give it over to them; and added that they would write it out accordingly. Thereupon the contents of the treaty which had been drafted only the day before under the signature of the resourceful *Fakir* (Aziz-ud-din) by the Raja *Kalan*, the *Jamadar* (Khushal Singh) and the *Bhai* Sahib (Ram Singh), were put before the glorious Sahibs, who studied them and remarked that they liked the draft in the same way and the manner in which it had been liked by the Maharaja. To be brief the glorious Sahibs said that they would write it out just in accordance with the wish of the Maharaja. After that the Maharaja said that the Raja

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Kalan, Sardar Lehna Singh Majithia and Court Sahib had prepared shell balls and that he wanted to show a discharge for their inspection. The glorious Sahibs liked the idea and left for their camps at that time, while the Maharaja went into the blessed fort. On the *13th of Har* (24th June 1838 A.D.) Burnes Sahib, Houint Sahib and Doctor Sahib presented themselves under his summons to the Maharaja, who made them sit in chairs with a show of great respect and civility and they talked many things between themselves to increase the degrees of unity and friendship. The Maharaja said that he had decorated with the jewellery of his acceptance the bride of the request of the Sahibs (had complied with the request of the Sahibs), out of regard for their friendship and unity when Macnaughten Sahib, Captain Sahib (C. M. Wade) and Mackeson Sahib approached him (the Maharaja) with the aforesaid case. Burnes Sahib and the other glorious Sahibs said that the Maharaja had done well for it certainly became his friendly relations and attitude to do so. They further added that whatever tree is planted with one's own hands. **[Page 552]** its flourishing and blossoming is kept always before the eye and as soon as its blossoms bear fruit, it is enjoyed in company with the friends and it adds relish to the taste of unity.

After that the Maharaja asked him about the plan of Dost Mohd. Khan and what arrangements were going to be made in the matter against him. He further asked how much troops were required and enquired whether the *Qajarwala* (King of Qajar) would come to his help and assistance or he would avoid to be his comrade. The said Sahib replied that Dost Mohd. Khan was broken down in his condition and was without any equipment and added that, if troops and *Malkiyah* to the extent of 50,000 horse and foot were appointed to assist and help Shah Shuja-ul-Mulk by the two great Governments and they decided to procced in that direction, they were sure to succeed in their object after due labour, courage and attention. He further said that if *Nawab* Sahib (the G.-G) decided to send in that direction some 20 platoons they would be enough for the task and remarked that *Qajarwala* (King of Qajar) would never come to help and assist Dost Mohd. Khan. He further expressed the following proposal of the glorious Sahibs ; which had been made after due consideration and thoughtfulness : Shah Shuja-ul-Mulk must proceed towards Qandhar *via* Shikarpur along with the triumphant troops of the English. Troops of *Khalsaji* must gather together firmly near the fort of Fatehgarh and must establish themselves firmly at that place. The said Shah would kindle up the fires of fighting and war with the Qandharies. The Qandharies cannot withstand or oppose Shah Shuja-ul-Mulk without the help and assistance of Dost Mohd. Khan. When the troops of the *Khalsa* would be established at Fatehgarh, Dost Mohd. Khan would feel quite confused and distracted and would not proceed to help or assist the Qandharies on any ground. The respectable Shah would easily and gradually finish up the affairs of the Qandharies on the occurrence of this event. After the establishment of control and administration of Qandhar sudden attacks would be directed against Dost Mohd. Khan from both sides. He would not be able to stand the dazzling rays of the swords of the lions of the forest.

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of fighting and would decide to run away and the affair of that evil-minded person would come to an end without any war or battle and victory would be the lot of the two great Governments. The Maharaja said that it was quite right and correct. After that Burnes Sahib gave an account of Herat as follows :

Shahzada Kamran is firmly established in the fort of Herat, the troops of the *Qajarwala* (King of Qajar) had got ready to make a sudden attack upon it. But the Wazirs, the counsellors and the Amirs dissuaded them from that undertaking. They did not mind their prohibition and made an attack on the fort of Herat. 4,000 of their armed men fell in the field and the troops of *Qajarwala* (King of Qajar) thought it a good opportunity to suffer defeat and decided to take to flight. **[Page 553]** In the meantime *Wazir* of Russia joined them and advised them in a very impressive way that as yet it was not time for them to take to flight and assured that reinforcements were coming from the King of Russia to help them and asked them to remain firm and strong in the battlefield. *Qajarwala* (King of Qajar) got ready to set right the entrenchment as before and King Kamran wrote towards the Bandar (Port of Bombay) for 3,000 gold ducats to meet his expenses at that time and for 10,000 ducats to reach him every month so that he might continue firm and strong inside the fort as before. I wrote all this account to *Nawab* Sahib (the G.-G.) and he replied that we had made a firm agreement with the *Qajarwala* king, that he would not proceed on any raid in any direction without the approval of the glorious Sahibs. Now that he had laid a siege to Herat against the desire of the Sahibs; he had broken the agreement for he had acted in contravention of the strong treaty. After this the glorious Sahibs took leave to proceed to their own camp and the Maharaja went into the blessed fort.

Arrival of the Maharaja in the vicinity of Shah Balawal for a pleasure trip and his inspection of the drill of the platoons of the Raja *Kalan* on his way ; meeting of the Sahibs with the Maharaja alongwith Macnaughten Sahib after enquiries about certain matters ; inspection of hunt and the firing of guns ; return of *Kanwar* Sher Singh and his demonstration of firing the guns ; arrival of Osborne after that and the grant of a farewell gift to him ; arrival of the Maharaja in the fort ; presentation of the resourceful *Fakir* (Aziz-ud-din) and Rai Gobind Jas and their account of the glorious Sahibs.

The Maharaja rode out of the fort for a pleasure trip on the *14th of Har* (25th June 1838 A.D.) and on his way through the *Maidan* of the parade ground he saw four platoons and two connons of Misr Sukh Raj, well-equipped and well-drawn. They offered a salute to the Maharaja, who proceeded ahead and felt very much pleased and satisfied to see the three platoons of the Raja *Kalan* offer him salute in a very appropriate manner and to show him very good drill. After that one Sahib accompanying Macnaughten Sahib met him on the way on the back of an elephant and offered him salute by removing his hat from his head.

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[Page 554] The Maharaja asked him from where he was coming. He replied that he had gone on a pleasure trip through the paradise-like town. The Maharaja asked him what places he had seen. He replied that he had visited Wazir Khan's mosque and the Badshahi mosque. The Maharaja asked him whether there was any such *Masjid* at Shahjahan-a-bad. He replied that the Jama Masjid there was, of course, like that. After that the Maharaja went to Shah Balawal, where Colvin Sahib (Colvin, John Russell) sought the pleasure of an interview with him along with the Captain Sahib (C. M. Wade). The Maharaja asked him which way he had gone on a pleasure trip ; and he replied that he had gone to the *Bela* of Shah Balawal for purposes of hunt and pastime and added that he had hunted two pigs. The Maharaja looked at them and gave Rs. 10 to his men. After that the Maharaja asked him whether he knew how to fire Persian guns ? He replied that he always hunted with the Persian gun. The Maharaja asked him to observe a brass pitcher as a target, whereupon he fired three shots from the Persian gun ; but did not succeed in striking the target even once. After that *Kanwar* Sher Singh fired three shots from the Persian gun and, by the grace of God, succeeded all the three times in striking the mark. This event afforded great pleasure to the Maharaja. After that Osborne Sahib, nephew of '*Nawab*' Lord Sahib (the G.-G.), came up and the Maharaja made him sit in a chair with a show of great respect and civility and enquired after his health and talked many things to enhance the degrees of unity and friendship. After that the Maharaja enquired about his intention. He replied that the heat of the world-illuminating sun and the climate of this country did not agree with him. He wanted to go to Lord Sahib (the G.-G.) at Simla very soon by way of Ludhiana. The Maharaja said that when he should get pleasure of meeting the '*Nawab*' Sahib (the G.-G.) at an opportune time, in a very good style, he must speak to him on behalf of the Maharaja several things to strengthen the foundations of unity and friendship and should especially state that the Maharaja had sought the pleasure of the glorious Sahibs out of regard for their sincerity and friendship and accepted the word of Shah Shuja-ul-Mulk, the demand for the territory of Shikarpur and the decision regarding Kabul. The above mentioned person replied that he would explain all the above mentioned circumstances in such an impressive manner to the '*Nawab*' Sahib (the G. G.) at the time of his presentation before him as would become a case for watering their ever-green rose garden of mutual friendship and unity.

[Page 555] After that the Maharaja granted leave to Osborne Sahib with a farewell gift consisting of Rs. 500 in cash, one horse with a silver saddle, one sword with a covering, a pair of gold bangles, a pearl necklace, a bejewelled under-turban, a piece of *Pashmina*, two *Doshalas* and nine other (garments) and himself went to the fort in his special conveyance. When the day had passed one quarter and five hours, the Maharaja arranged a happy *Durbar* and Fakir Raza (Aziz-ud-din) submitted, according to the order of the Maharaja, "I went to Macnaughten Sahib and Captain Sahib (C. M. Wade) along with Rai Gobind Das and presented them with the paper containing 13 terms and also the terms of the treaty of Shah

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Shuja-ul Mulk regarding the boundary lines of Shikarpur and told them that the Maharaja would send 5,000 horse and foot to Peshawar to protect that place and to help and encourage the respectable Shah. Macnaughten Sahib and Captain Sahib (C. M. Wade) replied on hearing the statement that should Shah Shuja-ul-Mulk require 5000 horse and foot at Kabul, who would protect the country of Peshawar. They further suggested that besides 5,000 horse and foot some other adequate forces must always remain at Peshawar for the purposes of its protection and guard because the respectable Shah was expected every moment to demand the help of the troops and they were always expected to go and join him." The Maharaja said that he would give a correct answer after consulting and asking advice from the Raja *Kalan*.

Presentation of Wood Sahib along with Burnes Sahib and his departure; appointment of the resourceful Fakir (Aziz-ud-din) to go to the glorious Sahib, arrival of the Sahibs; friendly conversation with them and their inspecting the discharge of shell balls and the balls from the mortars.

On the *14th of Har* (25th June 1838 A.D.) Wood Sahib presented himself along with Burnes Sahib to the Maharaja, who made him sit in a chair with a show of great respect and civility, enquired after his health and asked him to give an account of his own career, asking him especially on what job he had entered the service of Burnes Sahib. He replied that he was a *Darogha* of ships and boats and was very well versed in measuring the water and the height and depth of various places. The Maharaja asked him what was the good of such a knowledge. He replied that he had discussed by measurement the position of Kabul and found it 6000 hands above the sea level and added that in the same way he could gauge the depth and tell the height of all the places **[Page 556]** and said that though there was no good of such a knowledge yet in the eyes of the Sahibs it was looked upon as a great art to know the height and depth of all the places. The Maharaja asked him where he would go at that time? He replied that he was going to the seaport of Bombay *via* Kalabagh. The Maharaja asked him why he did not take the straight path, to which he replied that he wanted to know the measurements of Kalabagh and the river Attock and added that he would go to Bombay after staying at Kalabagh for 12 days. After that he gave an account of the boats and said that he could send one from Bombay for the Maharaja also. After that he was granted a robe of honour consisting of Rs. 250 in cash and a pair of gold bangles along with a cloak, seven pieces of *Pashmina* and one *Doshala* for his *Munshi* and he was allowed to leave for his camp. On the *15th* (26th June 1838 A.D.) an order was issued to *Fakirji* (Aziz-ud-din) and Lal Singh commandant to go to Macnaughten Sahib and Captain Sahib (C. M. Wade) and to bring them to the presence of the Maharaja. After that the Maharaja went to Shah Balawal and the four platoons of Misr Sukh Raj, which were standing there, offered him a salute and discharged a bag of five cartridges from every cannon. Misr Sukh Raj presented himself to the Maharaja with 11 gold ducats and after him Gulab Singh Minhalia followed him in the presence of the Maharaja, who

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asked him to state the difference between the platoons of the Sahibs and the platoons of the *Khalsa*, and was told that the platoons of the Sahibs showed great smartness and quickness in drill and in firing the Persian guns and set such a firm foot in the field of battle at the time of war as never to set a foot backward. After that the Maharaja went to the extensive *Maidan*, which was set apart for the discharge of the shell balls and inspected the places marked out as the target. Rajaji (Dhyan Singh) said that three degrees had been arranged for the shots in such a way that the first came after 500 paces, the second after 700 paces and the third after 800 paces. An order was issued to the Raja *Kalan* that though the Maharaja wanted to see the discharge of the shell balls of the whole of the *Topkhana*, yet he was to bring only 12 cannons to the spot on the following day and show the discharge of the shell balls by them to the Maharaja. After that the Maharaja went into the *Baradari* and ordered that all the platoons should gather together to show drill to the Sahibs. After that Macnaughten Sahib and Captain Sahib (C. M. Wade) presented themselves along with Fakir Aziz-ud-din to the Maharaja, who made them sit in chairs with a show of great respect and civility and read out the paper of Shah Shuja-ul-Mulk to them.

[Page 557] As to the 5000 horse and foot, which were mentioned in the paper for the support and encouragement of the Shah and the protection of Peshawar, the glorious Sahibs asked how that number had been fixed up in writing like that, how 5000 horse and foot for the support of Shah would pass through the Khyber Pass and that, if the said Shah wanted troops, who would be left to protect Peshawar. Thereupon the Maharaja asked the resourceful Fakir (Aziz-ud-din) to produce the other paper, which was written out and was with him. Fakirji (Aziz-ud-din) said that the 5000 horse and foot, which were mentioned in the treaty, were to remain only at Peshawar for its protection and added that the passage of troops through the Khybar Pass was difficult without the control of the people of that region. Therefore the Maharaja had proposed that at one and the same time one lakh horse and foot and 100 cannons and 1500 swivels would cross the Khyber Pass for the settlement of Kabul and added that the sum of two lakhs of rupees fixed as *Nazarna* of Jalalabad and Kabul implied that it was absolutely at their discretion if they dispensed with the above mentioned *Thana* of 5000 horse and foot. Macnaughten Sahib and Captain Sahib (C. M. Wade) replied that they did not find any flaw in the two lakhs of rupees of *Nazarna* to be exacted by the Maharaja but said at the time that regarding the 5000 horse and foot they would explain themselves to *Fakirji* (Aziz-ud-din). After that the Sahibs left for their camp and the Maharaja went into the fort.

The Maharaja said that the Captain Sahib (C. M. Wade) had made it known to him that it would be very soon learnt by the Maharaja that it was only due to the oneness of the houses and the enhancement of the degrees of friendship that the friendship of the Sahibs had extended to such a degree, otherwise the country of Peshawar and Kashmir were by an old established right the property of the Khurasanies and that they had given themselves in writing

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(to the English) that they had nothing to do with the aforesaid country henceforth. *Fakirji* (Aziz-ud-din) said that for the time being they must set their heart at rest with respect to the above-mentioned places and should not allow any kind of suspicion or worry to enter their minds regarding the same. After that the Maharaja said that Captain Sahib (C. M. Wade) had told him that the fort of Fatehgarh was very strong and impregnable and that it was well equipped and well-set on a very high plateau and remarked that the other forts must be demolished and had asked him (the Maharaja) what purposes the said fortresses could service ? Rajaji (Dhyan Singh) replied that every such proposal would be good and well after the settlement of Kabul, which meant an outright sweeping away of the dirt and refuse of the evil minded (Afghans).

Appointment of Sardar Lehna Singh Majithia for bringing about the presentation of the glorious Sahibs ; arrival of the glorious Sahibs and their inspection of the discharge of the shell balls ; departure of Dr. Sahib ; talks about the *Sadhu* of *Smadh* and the discussions of the glorious Sahibs with the Maharaja and the enhancement of the formalities of friendship and unity.

(**Page 558**) On the *16th of Har* (27th June 1838 A.D.), early in the morning, Sardar Lehna Singh Majithia and Lal Singh *Risaldar* were ordered to go to Macnaughten Sahib and Captain Sahib (C. M. Wade) and to bring them to the presence of the Maharaja along with themselves. The Maharaja himself went after that to see the place marked out as the firing range. The Raja *Kalan* came up and was ordered to show a discharge of the shell balls from his own cannon in such a good way as to please the glorious Sahibs. Rajaji (Dhyan Singh) said that, by the grace of his glory, he would do so in the best possible manner. After that the glorious Sahibs came upon the backs of the elephants. The Raja *Kalan* succeeded in striking the mark of the first stage, made his shell ball hit the target at the second stage and showed the shell balls reach their destination in the third stage. The glorious Sahibs and the Maharaja felt greatly pleased to observe this. After that the Maharaja showed all the cannons and other necessary things to the glorious Sahibs and asked them what difference there was in the practice of the glorious Sahibs and the Sarkar *Khalsaji* ? The glorious Sahibs replied that there was no difference except that the gun-powder of the Sahibs was of a finer quality. After that the Doctor Sahib presented himself to the Maharaja along with Macnaughten Sahib and requested for permission to depart. Thereupon an order was issued to Misr Beli Ram to bring a robe of honour consisting of seven garments, a pair of gold bangles and Rs. 250 in cash for Dr. Sahib. After that the *Sadhu* of the *Smadh* presented himself to the Maharaja, and said that, according to the order of the Maharaja, he had visited the glorious Sahibs and fixed the *18th* (29th June 1838 A.D.), as the auspicious hour for setting up his *Smadh* and had declared to remain inside it for 11 days. The Maharaja said he could take from Misr Beli Ram whatever he wanted. Captain Sahib (C. M. Wade) submitted in a very good style that the most gracious '*Nawab*' Sahib (the G.-G.) had sent for two cannons of the new style from *Saddar* Calcutta for the Maharaja

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and added that they would be given over to him at the time of his interview with him. He further said that the Maharaja deserved a thousand kinds of congratulations on that day because the minds of the glorious Sahibs had been perfectly satisfied on that day that the *Topkhana* material of the Maharaja was exactly like that of the glorious Sahibs with only a small difference in the quality of the gun-powder. He further said that at their home in England 20,000 cannons were lying at that time.

[Page 559] He added that whenever the Sahibs required 200 or 400 cannons they were set and arranged on wooden planks for them and sent over to them. If they were sent in a ship and if perchance they got sunk into the vast ocean the glorious Sahibs were driven to get ready other cannons on planks alongwith other necessary things to make them reach their fixed destination. After that Captain Sahib (C. M. Wade) stated that whatever property and things the Maharaja had sent to Bombay for sale had been carefully preserved inside a *Kothi*, because its rate had become cheaper than before and declared that he had received an intimation through a letter from the '*Nawab*' Sahib, '*Nawab*' Governor Bahadur of Bombay which explained further that, if the Maharaja liked to take the money spent by him on the purchase of those things and invested by him in expenses incurred by him in making them reach Bombay, he could take the whole price from Ludhiana or he could take it from that place (Bombay), adding that the money would be sent to him according to his order. After that Captain Sahib (C. M. Wade) talked about Kabul and said that Dost Mohd. Khan was feeling very confused and distracted and expressed that it would have been better for him if he had maintained and developed the relations of unity with the two great governments, according to the advice and counsel of Burnes Sahib, and said that he was feeling very sorry at that time on account of the withdrawal of Burnes Sahib. After that the glorious Sahibs took leave and the Maharaja went into the fort.

Arrival of the glorious Sahibs for inspecting the drill of the platoons and the cannons and friendly talks by them and a statement by Captain Sahib (C. M. Wade) with respect to the arrival of Lord Sahib (the G.-G.) before the Maharaja.

On the *17th of Har* (28th June 1838 A.D.) Fakir Aziz-ud-din and Rai Gobind Jas were ordered to go to Macnaughten Sahib and Captain Sahib (C. M. Wade) and to bring them along with themselves for inspecting the *Topkhana* and the drill of the platoons. After that the Sahibs came and the Maharaja rode with them and saw that beginning from the garden near the portico to the garden of Chhota Ram, on one side the line of the *Gharnals* was arranged. On the arrival of the glorious Sahibs five cartridges per cannon were discharged by way of salute. The Maharaja ordered that each platoon should pass separately before him. Thereupon the cannons also passed in the same way in front of Captain Sahib (C. M. Wade) and Macnaughten Sahib.

[Page 560] Captain Sahib (C. M. Wade) and Macnaughten Sahib said that the soldiers of the platoons were very fine youths of very good stature and size, well-equipped and well-armed and added

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that the organization of the cannons was also well managed and quite ready. The Maharaja asked whether they were praising simply out of regard for increasing the formalities of unity and enhancing the degrees of friendship between the two great Governments or their appreciation was simply the good opinion of sincere and intimate friends. Captain Sahib (C. M. Wade) said that though the strengthening of the relations of unity was foremost in their mind, yet it was an open and evident matter which needed no explanation or commentary and added that they said what they saw. After that Lala Kishen Chand submitted to the Maharaja, verbally on behalf of Captain Sahib (C. M. Wade) that the garden of Shalabagh was a very pleasant and refreshing place ; but had become dilapidated here and there and added that the "*Nawab*" Governor Sahib (the G.-G.), who was coming shortly to have a meeting with the Maharaja, will enjoy a stroll in that pleasant garden. If the Maharaja attended to repair and build the broken places of that refreshing place it would be a memorable thing for a very long time and would be a source of great pleasure to the onlookers gifted with keen insight. The Maharaja said that Captain Sahib (C. M. Wade) was really a sincere well-wisher and a straight-forward friend, who informed him of such affairs out of regard for his intimacy and remarked that he was certainly an unrivalled and unprecedented person in showing regard to considerations of the oneness of houses. Thereupon the Maharaja ordered Khalifa Nur-ud-din at once to go to Shalabagh, to inspect it very carefully and to report to the Maharaja. After that Fakir Raza (Aziz-ud-din) said that Captain Sahib (C. M. Wade) had told him that a near attendant of Lord Sahib (the G.-G.) was coming to have a happy meeting with the Maharaja in order to strengthen the foundations of unity and friendship and added that he wanted to know what the wish of the Maharaja was in view of their mutual agreement and unity : as to whether he should come along with his camp or that he should come alone so that he be informed about the same. The Maharaja said that he had a great eagerness himself to inspect the drill of the platoons and the *Topkhana* of the glorious Sahibs and so ordered that he could bring the following camp along with him ; two platoons, 11 cannons, 500 horsemen and the other staff and servants to the limit of 5,000. The Captain (C. M. Wade) said that it was good and well.

Attending of the Maharaja to the firing against the target; an order to the *Daroghas* of the *Topkhana* ; despatch of the resourceful Fakir (Aziz-ud-din) to the glorious Sahibs and his return to the Maharaja ; arrival of the Maharaja on the other side of river Ravi ; [*Page 561*] presentation of Gulab Singh along with platoon and guns and firing ; arrival of *Kanwar* Kharak Singh ; presentation of Sardars before *Kanwarji* (Kharak Singh) according to the order of the Maharaja ; return of the Maharaja into the fort ; talks about Captain Sahib (C. M. Wade) ; presentation of Forde Sahib and his display of the map (pictures) of the King of England and the other pictures of that country.

On the *17th of Har* (28th June 1838 A.D.), the Raja *Kalan* was ordered to get ready white screens to serve as target and an

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order was issued further to him to fetch all the cannons to the specified *maidan* for the demonstration of firing at the target. The resourceful *Fakir* (Aziz-ud-din) was ordered to go to Captain Sahib (C. M. Wade) and Macnaughten Sahib and to bring them with himself for the purpose of enjoying the sight of firings at the target. After that the Maharaja went straight to the place where they stood to take aim before the actual firing and the gunners offered him a salute. The Maharaja waited for the glorious Sahibs far two hours and ordered after that that the gunners must engage themselves in displaying their skill in firing at the target. They spared no pains in demonstrating the skill in the art with due care and attention and did produce such a wonderful sight as surprised the onlookers. After that the Maharaja went inside the *Baradari*, where he was presented with three horses from the *Zamindars* of Dhanni through *Rajaji* (Dhyan Singh). After that the Maharaja returned from the garden and went into the fort, where Fakir Aziz-ud-din presented himself and stated that he had gone to Macnaughten Sahib and Captain Sahib (C. M. Wade) and told them that the Maharaja had invited them to inspect the firings at the target. He further said that the Captain Sahib (C. M. Wade) began to talk very sweetly in praise of the drill of the platoons and the *Topkhana Aspi* and *Jinsi*. Macnaughten Sahib made the horse of his tongue gallop into the field of expression and said that, though they had no ability or knowledge regarding the platoons and the military *Topkhana* ; yet they had felt greatly satisfied and pleased to see the drill of the platoons and the *Topkhana* of the Maharaja and added that Burnes Sahib was duly acquainted with such affairs and had a capacity to judge in such matters. He further added that after that Burnes Sahib said, "The whole equipment, arrangement, of the military *Topkhana* and the platoons of the Maharaja are like that of the English Sahibs and there is not much difference between the two. But there is a difference and that is that the Maharaja had trained them in drill and the like with very emphatic orders in a very short time. If he would continue taking similar interest in the matter for another two or three years and be pleased to attend to it as the highest of his desires, it would become very expert. Still the troops are not prepared because they are making progress by steps and slowly, whereas the Sahibs always attain quick and rapid results".

[Page 562] On the *19th* (30th June 1838 A.D.) the Maharaja turned his attention to this side of the river Ravi and the six cannons of Colonel Gulab Singh, which were at Targarh along with the regular platoons of *Kanwar* Kharak Singh, offered him a salute by discharging five cartridges per cannon. An order was issued to Sardar Attar Singh, Sardar Ajit Singh and *Jamadar* Khushal Singh to go to *Kanwarji* to make *Sarwarnas* over him and to offer him *Nazars*. Accordingly all the chieftains presented *Nazars* and the respectable *Kanwar* (Kharak Singh) came after that to the presence of the Maharaja along with Sardar Mangal Singh and offered his own *Nazar* to the Maharaja, who enquired after his health and allowed him to depart and himself returned to the blessed fort. The Maharaja said that on his enquiry from Captain Sahib (C. M. Wade) about the details and procedure of the setting up of a cantonment, he was

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told by him that it was customary with the glorious Sahibs that, if they ever thought of setting up a cantonment at any place, they purchased that land from its owners at the market rate after securing the willingness to sell the same and added that, if the owners of the land did not accept it, they gave to them every year the price of the produce of the said land after calculating it according to the current rates or granted some other land acceptable to the owners in exchange for the land taken by them for the establishment of the cantonment. After that the Maharaja said that he had asked in a friendly and intimate manner from Captain Sahib (C. M. Wade) about the result of the report that Burnes Sahib had spoken to Dost Mohd. Khan that the Sahibs did not like anything so much as his friendly relations with the two great Governments with the remark that, if he would seek to strengthen the relations of unity with the two great Governments, it would result in many advantages and blessings to him and that he had not accepted that proposal and the Sahib had to come back unsuccessfully. He further added that the Captain Sahib (C. M. Wade) had told him in reply to his aforesaid enquiry that Dost Mohd. Khan was quite confused and distracted and was requesting and praying for the return of Burnes Sahib to Kabul, promising never henceforth to go against his wishes. The Maharaja further said that on his asking Captain Sahib (C. M. Wade) what his proposal was at that time, he told him that after consultation and conference a decision had been arrived at and that alone was his proposal (or plan) and that there was nothing to be considered again and again. After that Fakir Aziz-ud-din said that he had been to the glorious Sahibs to consult them about the preparation of medals for '*Nawab*' Sahib (the G.-G.) and had been told by them in reply that only three or four more medals were needed to be made ready. After that he said that on his talking about the bloodshed (murder) in the territory of Sardar Ahluwalia, he was told by the glorious Sahibs that that territory belonged to the Maharaja and added that he had full authority to deal with the question of ransom according to his wish.

[Page 563] After that Forde Sahib presented himself to the Maharaja and showed him a picture of the king of England with his uniform and other garments and the pictures of the soldiers of the regiment, the orderlies and the platoons, and the saddle cloths of the horses, cannons and of the Englishmen with their garments and their uniforms each and apiece. The Maharaja felt very much pleased to see those things and appreciated them and praised the said Sahib and asked him what the arrangement of uniform and other things was for the platoons of the soldiers with the English. He replied that by the glory of the Maharaja all the things were ready with them and added that everyday training in drill was given to them and expressed a hope that he would show to the Maharaja very satisfactory drill on the occasion of his (Maharaja's) meeting with the *Nawab* Sahib (the G.-G.), though he needed certain things for the purpose. The Maharaja ordered him to write down on a paper what he required and to present the same to *Fakirji* (Aziz ud-din) and told him that he would be granted the requisites.

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Appointment of *Fakirji* (Aziz-ud-din) to go to glorious Sahibs; return of *Fakirji* to the Maharaja and his statement about the Sahibs; going of the Maharaja to Shah Balawal along with *Kanwar* Kharak Singh and inviting the glorious Sahibs for an interview with the respectable *Kanwar* and for the inspection of the drill of the platoons; arrival of the glorious Sahibs and the meeting of two fortunate stars and talks purporting to enhance the degrees of friendship and unity and the other matters of Captain Sahib (C. M. Wade).

On the *21nd of Har* (2nd July 1838 A.D.) the Maharaja appointed Fakir Aziz ud-din to go to the glorious Sahibs to inform them that the glorious *Kanwar* Kharak Singh had come and his meeting with them was very essential, that the platoons were quite ready and well-equipped and inspection of their parade and drill was quite necessary and to ask them to come without fail on the following day for the above mentioned purpose, because it would be a matter of great pleasure to the Maharaja. The Fakir (Aziz ud-din) of the enlightened conscience went to the glorious Sahibs, explained all the above mentioned circumstances and returned to the presence of the Maharaja and informed him that he had been to the glorious Sahibs according to his order and had told them emphatically on behalf of the Maharaja that the platoons were well-equipped and quite ready, drawn in lines and were certainly to be inspected by them without fail. He further explained that he had told them that *Kanwar* Kharak Singh had come and wanted to secure pleasure by a happy interview with them. *Fakirji* (Aziz-ud-din) explained the reply of the glorious Sahibs after that in the words that they were very much pleased to learn that *Kanwarji* (Kharak Singh, had come and remarked that their greatest desire was also to have an interview with him. and added that they had a very strong hope that they would get the pleasure of seeing him on the following day.

[Page 564] on the *22nd* (3rd July 1838 A.D.) Fakir Aziz-ud-din and Rai Gobind Jas were ordered by the Maharaja to go to Macnaughten Sahib and Captain Sahib (C. M. Wade) to tell them that the platoons and six cannons of Colonel Gulab Singh were quite fit and ready and that *Kanwar* Kharak Singh was accompanying the victorious stirrup and to inform them that inspection of the drill of the platoons and the *Topkhana* and their meeting with *Kanwarji* (Kharak Singh) was very essential. They must please him (the Maharaja) with their visit. As soon as the Maharaja went to Shah Balawal all the three platoons came to offer him salute on the way and Colonel Gulab Singh said that a salute could be discharged if the Maharaja ordered him to do so. The Maharaja replied that a salute of five cartridges per cannon must be discharged at the time of the interview of the glorious Sahibs with the *Kanwarji* (Kharak Singh). After that the Maharaja went inside the *Baradari*. The Sahibs came riding on an elephant and the Maharaja proceeded to meet them along with *Kanwar* Sahib (Kharak Singh) on the back of an elephant. *Kanwar* Sahib (Kharak Singh) showed great civility and politeness on his meeting with the Sahibs and made a *Sarwarna* of Rs. 500 over Macnaughten Sahib and of Rs. 250 over Captain Sahib (C. M. Wade) while Sardar Mangal Singh and Sardar Chet Singh

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offered one bow each. After that the glorious Sahibs made a *Sarwarna* over *Kanwarji* (Kharak Singh) of an equal amount and enquired after his health and asked from him an account of Wazirabad. *Kanwarji* (Kharak Singh) explained all the matters in a very good style. After that the Maharaja went along with the glorious Sahibs to the garden of Sardar Jawala Singh, where the platoons and the *Topkhana* of Colonel Gulab Singh were stationed. The said Colonel discharged five cartridges per cannon and they inspected their drill after that. The Maharaja asked Captain Sahib (C. M. Wade) how did he find the troops of the platoons that he had inspected ; and was told by him that his (Maharaja's) troops of the platoons and the horsemen were well-equipped and quite fit. After that the Maharaja ordered each platoon to pass before him. After that the glorious Sahibs left for their camp and the Maharaja went into the fort. After that Rai Gobind Jas submitted that Captain Sahib (C. M. Wade) had told him that a reliable person from '*Nawab*' Sahib (the G.-G.) had come to purchase 800 camels and had requested that he be granted a passport and complete exemption from the payment of octroi duty and that the *Kardars* of Raja Gulab Singh and Dewan Sawan Mal be ordered to remain present in his service and to help him in the purchase of the camels. The Maharaja said that a letter be sent to Raja Gulab Singh and Dewan Sawan Mal not to interfere at all with respect to the octroi duty and the like with the reliable persons of the *Nawab* Sahib (the G.-G.) in their purchase of any number of camels and to protect and guard them carefully.

[Page 565] After that Fakir Raza (Aziz-ud-din) stated : "I went to Captain Sahib (C.M. Wade) and asked him that the Maharaja wanted to know from him his opinion as to the request of Behram Khan for an interview with Burnes Sahib and Mackeson Sahib. He replied that he had never seen Behram Khan before, but would give answer after due consideration." After that Fakirji (Aziz-ud-din) stated that Behram Khan was feeling very helpless on account of the shortage of his funds, and the Maharaja ordered that he could take Rs. 30 of the *Nanak Shahi* currency everyday and added that at the time of his departure an arrangement would be made regarding the salaries of his troops. After that *Fakirji* (Aziz-ud-din) presented to the Maharaja the paper containing details of the farewell gifts to the glorious Sahibs which had been shown to Captain Sahib (C. M. Wade). The Maharaja listened to its reading and ordered Misr Beli Ram to get ready all the robes of honour according to the paper of Fakir Sahib (Aziz-ud-din). After that Raja Hira Singh said that his platoons were ready for firing and added that it must be shown to the glorious Sahibs. The Maharaja ordered *Fakirji* (Aziz-ud-din) to go to Macnaughten Sahib and Captain Sahib (C. M. Wade) and ask them to send Burnes Sahib and Mackeson Sahib with two other Sahibs on the following day to see the volley of the platoons of Raja Hira Singh. After that *Fakirji* (Aziz-ud-din) said, "Macnaughten Sahib says that it is the practice of the glorious Sahibs to grant great honour and a very high post to one whom they found past master in an art or judged that he had rendered meritorious services or happened to be an old servant. The Sarkar *Khalsaji* grants high posts to those who have tall statures and fat bodies. After that he said that the

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English Sahibs treated nobody with tyranny and cruelty ; but forgave nobody for his fault and punished him (the offender) according to their book (Law). After that he said that Captain Sahib (C. M. Wade) had remarked that the English Sahibs were not so liberal in spending money in the past ; but had become very extravagant in those days and added that, therefore, it was proper for the Maharaja also henceforth to spend more than before.

Despatch of Lal Singh Commandant towards the glorious Sahibs ; fall of heavy rain to indicate divine mercy ; cancellation of the volley programme ; arrival of the Maharaja in the fort ; presentation of Misr Beli Ram along with the robes of honour for the glorious Sahibs ; presentation of Lala Kishen Chand and his statement about certain affairs ; presentation of Fakir Aziz-ud-din later on ; receipt of news from Ludhiana verbally through Mcgregor Sahib ; talks about Captain Sahib (C. M. Wade).

[Page 566] On *23rd of Har* (4th July 1838 A.D.), early in the morning, Lal Singh commandant was ordered to go to the glorious Sahibs and to tell them that they must send Burnes Sahib and Mackeson Sahib to see the firing on the following day, as they had been informed verbally the day before by *Fakirji* (Aziz-ud-din). After that downpour from the clouds of the mercy of God began and, therefore, another horseman was despatched towards the Sahibs to tell them that, on account of the rain, the programme for firing was cancelled on that day and that they must remain in their camps. After that the Maharaja went into the fort, where Misr Beli Ram showed him all the robes of honour for the glorious Sahibs, which had been got ready according to the paper of Fakir Sahib (Aziz-ud-din). The Maharaja inspected them very carefully and proposed further for harnesses, swords and silver saddles with silver and golden harness. After that Lala Kishen Chand came and expressed that he had examined the dilapidations of Shalabagh and remarked that the towers and the other structures in the garden did require repairs. An order was issued to Fakir Nur-ud-din to repair and set right the dilapidations of the said garden, as reported by Lala Kishen Chand, and to report their completion to the Maharaja. Lala Kishen Chand further said that Macnaughten Sahib was sending some boxes of seeds of roses and certain other trees, a map of Kashmir and several other flowers and the like to Dr. Sahib. Therefore he was to be granted a passport. The Maharaja ordered Rattan Chand to grant him a passport and a letter exempting them from all kind of interference. After that Fakir Aziz-ud-din said that Burnes Sahib and Mackeson Sahib had got quite ready to see the volley, according to the order of the Maharaja, but did not leave their place on account of the rainfall. After that the news from Ludhiana stated that Mcgregor Sahib explained to all the glorious Sahibs all the good qualities, virtues, good manners, graceful habits and praiseworthy characteristics of the Maharaja. He informed that the Maharaja of the *Khalsa* possessed all good qualifications. He is clever, well-informed and a wise man of the age. All the Sardars of his troops remain present before him with folded hands to obey his orders and abide by his prohibitions.

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None of the Sardars seeks to get away from his obedience and servitude. Out of the various favours and unlimited kindness and his very careful looking after the Sahibs and his supply to them of various things in the form of entertainment and the like in the past and in the present not an iota can be described in detail. The special robes of honour, which he had granted to him in the spirit of good behaviour and in support of his expressions of consideration for him could only be appreciated and judged by imagination. He did not know when any good service would be done by him to the Maharaja in return for his numerous favours. He had a strong hope that he would get an opportunity to express and explain in the best possible manner all the favours and kindness shown to him by the Maharaja to '*Nawab*' Sahib (the G.-G.) at some auspicious moment on presentation before him ('Nawab' Sahib). **[Page 567]** The Maharaja felt very much pleased to learn about it and sent Rs. 200 to the news-writer at Ludhiana. After that Fakir Aziz-ud-din said that the Captain Sahib (C. M. Wade) had asked him on what days the glorious Sahibs, who had come to have a happy meeting with the Maharaja at this time, should present themselves. He further remarked that the Maharaja showed such excessive favours and granted so many gifts to the Sahibs that they would remember them upto the last day of their lives. Whenever they went they spent their valuable time in praising the great bounty and benevolence of the Maharaja. As to the medal which the Maharaja proposed for the '*Nawab*' Sahib (the G.-G) it must be beset with fine and rare gems so that pleasure and joy may find its way into the sincere heart at its sight. The Maharaja said that he was already of the same opinion. Another letter came from '*Nawab*' Governor Sahib Bahadur (the G.-G.) with the following contents : "My eagerness for a happy interview with the Maharaja has become extremely pressing and knows no bounds. In this world of cause and effect it is said that a man is greatly concerned with three things—food, water and sleep and my eagerness and concern (anxiety) for the Maharaja had surpassed the concern for all these three and has rather become intolerable." The Maharaja said that his feelings had also reached the same pitch.

Despatch of Fakir Aziz-ud-din towards the glorious Sahibs ; arrival of the Maharaja at Shah Balawal and later on of the Sahibs at that place ; attending to the inspection of the drill ; talks with the glorious Sahibs ; return of the Sahibs to their camps ; a statement by Rai Gobind Jas regarding the Cis-Sutlej States.

On the *24th of Har* (5th July 1838 A.D.) early in the morning Fakir Aziz-ud din was ordered to go to the glorious Sahibs and to bring them to inspect the drill of the platoons of the Raja *Kalan*. After that the Maharaja went to Shah Balawal and all the three platoons of the Raja *Kalan*, which were standing on the way along with six cannons, offered him a salute. The Raja *Kalan* presented himself and said, if he ordered, a discharge of cannons could take place at once. The Maharaja said that five cartridges per cannon must be discharged at the time of the arrival of the glorious Sahibs. After that the Maharaja entered Shah Balawal and Osborne Sahib, Karnaili (Conolly, Arthur) Sahib and one other Sahib came there

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riding on elephants. The Maharaja also rode on the elephant **[Page 568]** and turned towards the platoons along with the Sahibs and five cartridges per cannon were discharged as a salute.

At first they inspected the drill of the *Sham Sota*, after that they observed the drill of the *Bhaut Bhor* and after that, going a little further th y enjoyed the firing of the volley. Along with the firing of Persian guns the cannons were let off and they returned to join the platoons again. The laying of a siege to a fort in a very suitable manner was inspected at that time. The fort was surrounded for the third time and the cannon was let off once again. The Maharaja and the glorious Sahibs felt very much pleased and the latter remarked that the troops of *Khalsaji* had learnt the drill very well and that, if the Maharaja spent another two or three years of his dear life in drilling them in a suitable manner, without doubt they would be like the platoons of the glorious Sahibs. After that the glorious Sahibs left for their camps and the Maharaja went to Hazuri Bagh. The resourceful Fakir (Aziz-ud-din) and Rai Gobind Jas said that the affairs of this side and that side of the river Sutlej were going to be decided right in the presence of Captain Sahib (C. M. Wade) in Shalabagh and added that, as some of the problems had to be submitted to the Maharaja, they had taken down in writing their details and brought them along with them. The said Rai (Gobind Jas) explained in privacy that the first problem was that in the village Kanak, in the territory of *Jamadarji*, the local *Kardars* were treating the Zamindars very tyrannically and were addicted to seizing cattle and property from their neighbourhood The Maharaja replied that, if the Sahibs would like, he (the Maharaja) would give the commanding officership of that place to Misr Rup Lal, who would not allow anybody to be cruel and high-handed to anybody. The second problem was that Bir Mahantan, *Thanadar* of the district of Ferozepur, had cultivated and fertilised the land he got in inheritance to the very limits of the village and the employees of Sardar Sham Singh Attariwala had forfeited the spring crop. The Maharaja said that the affairs of his boundaries must be settled according to the promise and action of Sardar Nau Nihal Singh Attariwala. The third problem was that Zalim Sen of Mandi had taken Rs. 314 by way of loan on interest from Harjas Rai, treasurer of Captain Sahib (C. M. Wade), to which Rs. 60 of interest had become added. He was not making any payment. The Maharaja said that the said sum would be realized from him through Misr Beli Ram and made to reach the said creditor. The fourth problem was that Charat Ram, a servant of Sardar Jawand Singh Mokal, had served him as a *Kardar* for five or six months and had not embezzled even a single penny and still the said Sardar had put him in prison and fined him Rs. 2,000 ; and that he was at that time in the fort of Ferozepur. The Maharaja said that, according to the advice of the said Rai (Gobind Jas), the said Sardar would be made to excuse the payment of Rs. 500 **[Page 569]** The fifth problem was that Hakim Rai, *Kardar* of *Jamadarji* (Khushal Singh), was putting up at Ludhiana and without any reason a promissory note worth Rs. 7,000 had been made to be written out by him and his relatives and his kith and kin had been bound as his sureties, while on the basis of accounts nothing

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could be found due from him. The Maharaja said that the account of the aforesaid person would be settled reasonably and judiciously. After that the Maharaja said that all the matters be put before Captain Sahib (C. M. Wade) for the purposes of decision.

A verbal statement by Khalifa Nur-ud-din on behalf of Burnes Sahib; a verbal statement by Raja Hira Singh on behalf of *Kanwar* Kharak Singh; a proposal about the entertainment and the stages of journey for the glorious Sahibs; presentations of the officers of the company attached to Macnaughten Sahib; talks of the Maharaja with the glorious Sahibs. A verbal request by Aziz-ud-din Raza Ansari on behalf of Captain Sahib (C. M. Wade) and Macnaughten Sahib; regarding the arrival of a *Sahib* via England and his setting up postal service on the way verbally explained to him (Fakir Sahib) by Captain Sahib (C. M. Wade).

Khalifa Nur-ud-din presented himself to the Maharaja and stated verbally on behalf of the glorious Sahibs that Burnes Sahib wanted to be supplied 20 carts for purposes of carrying his baggage. The Maharaja said that the investigation should be made and after careful search the requisites be supplied to him, for showing regard to the Sahibs was very assential. After that Raja Hira Singh said that *Kanwar* Kharak Singh had requested for the grant of the *Smadh* at Gujranwala to him so that he might look very carefully after its garden, the *Smadhs* of the deceased great Singh Sahib (Mahan Singh) and the *Mai Sahiba* (Maharaja's mother), who had gone to take their seats in paradise. The Maharaja approved of the idea and said that he should take one village to meet the expenses of the gardener, the oxen, the sweeper and the light, and should look after the *Smadh* and the garden as thoroughly and as satisfactorily as was possible, but should not cause any trouble or molestation on any excuse to the inhabitants of Gujranwala. The Maharaja said that, as the departure of the glorious Sahibs was to take place very soon, some plan about their stages of journey and entertainment needed to be drawn soon. Thereupon a paper containing the details of the stages was written out. The first stage was fixed at Vaneki, and Amritsar as the second. **(Page 570)** The entertainment at Amritsar consisted of Rs. 500 for Macnaughten Sahib; Rs. 250 for Captain Sahib (C. M. Wade); Rs. 225 for Osborne Sahib; Rs. 200 for Burnes Sahib and Rs. 125 for Mackeson Sahib in addition to 51 trays of sweetmeats. The third stage was fixed at Taran Taran and the fourth at Sarhali and the boats were to be gathered together at the ferry of Harike. On the *27th* (8th July 1838 A.D.) the Maharaja went out for a pleasure trip and three Sahibs, who are officers of the company attached to Macnaughten Sahib, presented themselves to the Maharaja. The Maharaja enquired from them from where they were coming? They replied that, according to their regular habit, they had come out for enjoying the fresh breeze. The Maharaja said to them, "I have got firm agreements supported by various kinds of oaths written out by the Sahibs, who are attached to my court since long or have now come to seek service. They have declared solemnly that they would go to war and battle against every tribe and nation, according to my

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order, and would not show any kind of procrastination or negligence in kindling up the fires of fighting and war. Give me a correct and detailed account of the Sahibs and say whether they would stick to war and fighting or they would avoid to go to the field of battle if, according to the vicissitudes of time and the opportunities of the age, the Sarkar *Khalsaji* be driven to fight against the Sahibs (English). You must state the truth and make a sincere statement. The Sahibs replied, "It is essential to speak the truth before the kings and it is not proper to tell lies to them. A firm agreement has been agreed upon between the French and the English to the effect that, if anyone of the glorious Sahibs would become a near attendant in the court of any master of throne and crown by reason of his good fortune or lot in any dominion and that master of the crown may go to war against the English Sahibs, they would not go to war and fight on any ground or any reason against the English along with the French and so on ; and that if he happened to go to war with any other people except the glorious Sahibs, they would not spare anything in plunging into war whole-heartedly." The Maharaja said that the Sahibs had given him in writing an agreement supported by oaths to behave in the above mentioned way. They replied, "No confidence and trust should be placed in the written agreements of those people, because only the pursuit of their own selfish and personal advantages and benefits always remained marked on the page of their conscience." The Maharaja said, "Since a very long time Allard, Venture, Court, Avitabile and certain other glorious Sahibs have entered into a firm agreement with me and have been taking thousands of rupees from me every month, and so I am sure that they would certainly engage themselves in rendering me suitable services at the time of need." **(Page 571)** The Sahibs replied, "Any kind of hope of sincere service from this sect of people was futile. They should not be trusted to the extent of a single hair." The Maharaja said, "Your statement is true and correct, yet I have a great expectation that Ventura, Allard, Court and Avitabile would not spare anything in sacrificing their lives and proving true to my salt in the hour of need, because in whichever direction I have appointed them by this time they have been rendering good service to me. In the past the commanding officership of Peshawar was entrusted to Sardar Hari Singh, the deceased, and the *zamindars* always complained of molestation by him. Now that I have appointed the Sahibs with platoons and regiments in that direction, the control and administration is being carried on well. No trace of the thieves, dacoits and robbers is found in that country and the people are prosperous and thankful." The Sahibs said that the truth of the statement was that these people could not be trusted or depended upon in any way. After that the Maharaja went into the fort and the said Sahibs left for their camp. The Maharaja expressed a great deal of sorrow and disappointment to the Raja *Kalan*, saying that all the three Sahibs had expressed the truth and had shown no formality in defending anybody out of regard and had thus made it clear to him that the glorious Sahibs were true of word and sincere. After that Fakir Aziz-ud-din Raza Ansari said that Macnaughten Sahib and Captain Sahib (C. M. Wade) had told him,

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Calendar Sahib has gone to the Qajarwala King from the King of London and has been with him at the entrenchment of Herat. His servant, Tott Sahib, and the Qajjarwala King have talked to the Sahib many things to enhance and increase the relations of friendship and unity. On account of the said relations Tott Sahib has appointed a reliable person of his own to see the '*Nawab*' Governor Sahib Bahadur (the G.-G.). It is said that he would reach *Nawab* Sahib within forty days and would arrive at Kabul only in 25 days and, after changing his guise there, all alone he would enter Peshawar in 13 days and, after leaving that place, he would first come to the court of the Maharaja and could then proceed to present himself to the '*Nawab*' Sahib (the G.-G.). I request the Maharaja, therefore, to appoint the postal runners, palanquins, elephants, horses, whatever be available, from Lahore to Rohtas, so that the said reliable person be able to come soon to present himself to the Maharaja and the '*Nawab*' Sahib (the G.-G.). **[Page 572]**. An order was issued to the *Kardars* to fix up postal runners at the following places; Rohtas, Jhelum, Gujarat, Wazirabad and Gujranwala. After that *Fakirji* (Aziz-ud-din) said that Captain Sahib (C. M. Wade) had told him that he would now go back because the weather had become extremely hot on account of the heat of the world-illuminating sun and had added that he would first go to Amritsar and after that would take a ride in the postal service of the glorious Sahibs. He further added that Macnaughten Sahib, Captain Sahib (C. M. Wade) and Doctor Sahib would take their seats in the postal service from the very first stage of Amritsar, while Osborne Sahib and Mackeson Sahib would do so from the second stage and Burnes Sahib and the other glorious Sahibs would do so from the third stage, and further added that the rest of the staff and the servants, the soldiers and the horsemen of the *Risala* and the like would cover the stages of journey with the luggage. He further said that 50 carriers were available for the Postal Service and that 30 more were wanted.

The Maharaja said that the rest of them would be soon supplied. *Fakirji* (Aziz-ud-din) further said that the Captain Sahib (C. M. Wade) had told him that Salim Ullah could reach Ludhiana in three days without a break with the help of the postal horses, but added that he had only one horse and, therefore, requested for the supply of horses at various places for the purposes of Postal Service. An order was issued to Sardar Ahluwalia (Nihal Singh) and Sardar Majithia (Lehna Singh) to fix up postal horses on the way. *Fakirji* (Aziz-ud-din) further said that Captain Sahib (C. M. Wade) had told him that a reliable person of Shah Shujah-ul-Mulk, was staying at that time with the Sahibs and, if the Maharaja ordered, he would come to his court after his departure from there. The Maharaja ordered that he be summoned. An order was issued to the aforesaid Fakir (Aziz-ud-din) to go to Macnaughten Sahib and inform him, "Today three Sahibs presented themselves to the Maharaja while he was out on a ride. The Maharaja enquired from them whether the Sahibs (European Officers), who were near attendants in the court of the Maharaja, would go to war or not if the Maharaja happened to fight against the English. They replied "that the

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English and the French had entered into a firm agreement between themselves that they would never kindle up the flames of the fires of fighting and war between themselves." After that Rai Gobind Jas submitted that Mohd. Nabi had got ready to accompany Burnes Sahib towards Rohjan and requested the Maharaja to grant a pass-port. The Maharaja ordered for its grant after its being written out (or due endorsement).

[*Page 573*] **Presentation of Fakir Aziz-ud-din and *Munshi* Shahamat Ali and a statement about the departure of the glorious Sahibs ; presentation of Rai Gobind Jas and Mulla Hassan, a reliable person of Shah Shuja-ul-Mulk, and talks about the said Shah ; an order to Sardar Nihal Singh Ahluwalia and Sardar Lehna Singh Majithia ; proposal regarding the robes of honour for Rai Gobind Jas and Lala Kishen Chand.**

On the *27th of Har* (8th July 1838 A.D.) Fakir Aziz-ud-din and *Munshi* Shahamat Ali presented themselves to the Maharaja and expressed that Macnaughten Sahib and Captain Sahib (C. M. Wade) requested that, as very long time had passed since they came to the service of the Maharaja, they wanted permission to be granted very kindly by the Maharaja to depart. The Maharaja said that his bountiful mind did not like to see his sincere, old and intimate friends to separate from him and added that his own eagerness to see them everyday was increasing day by day. He further said that with all this he could say that the glorious Sahibs were at liberty to do whatever they wished, and added that they could be allowed to depart on any day they fixed, because all the necessities, like the robes of honour, etc. were quite ready. After that the Maharaja said that Friday was regarded as the most auspicious day and so they could get their valuable robes of honour from him on that day and get ready to leave. After that Rai Gobind Jas came to intimate that the horsemen of Chet Singh commandant, who were appointed for purposes of protection and guard at various places on the other side of river Sutlej, must be changed. The Maharaja said that their transfer would take place at some other time, because at that time they were to be made to obey certain orders and be made to abide by certain prohibitions. The said Rai (Gobind Jas) said that only those horsemen must be maintained in service who were worthy of rendering good services, and the rest were to be dismissed. The Maharaja said that it was quite right. After that Mullah Hassan, a reliable person from Shah Shuja-ul-Mulk, presented himself to the Maharaja and said in a very humble tone, "The said Shah is expecting friendship, unity and good assistance from the Maharaja. In the times to come he would take care and guard the enhancement of the degrees of mutual friendship and affection". He further said that *Shahzada* Kamran of Herat was a real nephew of the respectable Shah and was firmly holding himself at that time there in a siege. **[Page 574]** The respectable Shah had sent him a letter just recently in his own hand appreciating and praising his patience, boldness, bravery and courage for remaining firm and well-established inside the fort in the best possible way ; and had added that he must remain firm and strong in future for another

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four months just as he had been strong in the past, for, by the grace of the most high and most glorious God, he (the Shah) would reach that place along with the triumphant troops and victorious *Topkhana* very shortly. The Maharaja said that he had written well and said that he had done aright. After that the Maharaja remarked, if the respectable Shah be pleased, Sardar Sultan Mohd. Khan, Pir Mohd. Khan and Syed Mohd. Khan could be made to join the said Shah. The aforesaid person replied that as the aforesaid Sardars were loyal and obedient to the Maharaja they could certainly join him and present themselves to him (Shah) according to the Maharaja's order. After that the Maharaja said that the aforesaid Sardars could be made to go with the great Shah if he would not resort to any evil, mischief, dispute, enmity or bloodshed with them. The said Mulla replied that nobody could dare maltreat anybody in any way if the Maharaja entrusted one to any person. The Maharaja asked him how far was Kabul from Peshawar ? and the said Mullah replied that it was at a distance of one hundred *Kos* from that place. The Maharaja said that, if the said Shah would proceed to that country quite in accordance with the wish, help and assistance of the two great Governments, it would result in a great good and blessing and the sway and the rule of the respectable Shah would become established in that country. The said Mullah replied that the Maharaja was quite right and correct in his statement ; and added that when in the past the said Shah suffered an ignominious defeat he had a mind to come to the Maharaja for help and assistance, but, as luck would have it, under the force of his pre-ordained fate, he went over to the Sahibs. After that the Maharaja asked him about the age of the said Shah. The said Mullah replied, forty years ago ; when Shah Zaman came, the said Shah was 25 years old and so at that time he was about 65. But with all that, on account of his courage and bravery, he had very great designs boldly marked on the page of his heart. After that the Maharaja asked him what clever and smart horse the Shah possessed **[Page 575]**. He replied that he had a fine horse with him at that time ; but the two or three horses which he had got from Afghanistan were the best. At the time when he suffered the ignominious defeat, he had a very good horse under him and that was probably the one which the Maharaja had given to Burnes Sahib and Burnes Sahib had given it to the son of the said Mullah himself. The Maharaja said that earlier no help was given ; but at that time the said Shah would get possession of Afghanistan by the help and assistance of the two great governments. After that the Maharaja granted a pair of *Doshalas* to the said Mulla and allowed him to depart. A royal order was issued to the most dignified Sardar, Sardar Nihal Singh Ahluwalia, to establish five horsemen at a distance of every fourth *Kos* from the farthest limit of his dominions to guard and protect the camp of the glorious Sahibs, so that nothing of the luggage of anyone be lost on the way. A letter was issued to Sardar Lehna Singh Majithia to establish postal service riders at each fifth *Kos* from Lahore to Kapurthala, because the glorious Sahibs had to pass by that way and none of the robbers, dacoits or highwaymen was to be allowed to become a source of trouble and disturbance on the way. After that an order was issued to Misr Beli Ram to present himself with a robe

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of honour consisting of 11 garments and several articles of jewellery for Rai Gobind Jas in addition to the previous proposal.

Appointment of Fakir Aziz-ud-din and Rai Gobind Jas to go to the Sahibs with respect to their departure; arrival of the glorious Sahibs and friendly talks by them; departure of the glorious Sahibs with robes of honour and later on presentation of various gifts by Macnaughten Sahib to the Maharaja, *Kanwar* Kharak Singh and other associates and chieftains; appointment of Sardar Lehna Singh Majithia to accompany the stirrup of glorious Sahibs by way of seeing them off.

On the *32nd of Har* (13th July 1838 A.D.), early in the morning, Fakir Aziz-ud-din and Rai Gobind Jas were appointed to go to the glorious Sahibs to inform them that the Maharaja wanted to allow them to depart. After that the Maharaja went towards Shahbalawal on a pleasure trip and in the meantime the glorious Sahibs came up riding the elephants; whereupon the Maharaja along with the Sahibs returned to the fort and made them sit in chairs with a show of great respect and civility. **[Page 576]** After that dancing girls from Kashmir and Lahore presented themselves and engaged themselves in singing and dancing. The Maharaja and the Sahibs began to attend to their music and the dance. After that the Maharaja asked Macnaughten Sahib whom did he call a *Bakhshi*. The said Sahib replied that the clerk who distributed salaries among the troops was called a *Bakhshi*. After that the Maharaja said that Kutlian Sahib and Delarose Sahib had told him that Forde Sahib, the French, was employed as a clerk under the English Sahibs, and had embezzled large sums of money and had concealed himself after having left their service. The said Sahib, who used to connive at the faults of others, replied that he did not know anything about it. The Maharaja asked him to speak the truth and not to hesitate in the matter. The intelligent Sahib replied that falsehood, which did some good, was always better than the truth which created trouble. The Maharaja enquired about the same subject from the resourceful Fakir (Aziz-ud-din); and he made it quite clear in every detail to the Maharaja. After that Macnaughten Sahib said that it was customary with the English Sahibs that they never forgave the mistakes and errors of any offender or criminal and boycotted him in such a way as not to allow him to sit in the society of the Sahibs or the gatherings of the nobility and gentry or to dine with them. After that the Maharaja said that on his presentation before the *Nawab* Sahib (the G.-G.) he must speak on behalf of the Maharaja such friendly words as might purport to strengthen the relations of unity and friendship in the best possible form, and to express the eagerness of the Maharaja for an interview with him as quite indescribable. Macnaughten Sahib replied that when he would secure the permission to depart from the Maharaja and would present himself to the *Nawab* Sahib (the G.-G.), after covering the stages of journey, he would explain to him through and through all about the various good characteristics, virtuous manners, praiseworthy habits, commendable traits of his character, his untold favours, and unlimited kindness shown to himself, and would express

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the eagerness of the Maharaja for a happy interview with the '*Nawab*' Sahib (the G.-G.) in the best possible form. After that the Maharaja said to Burnes Sahib to explain very well all the degrees of friendship and unity and the relations of intimacy and eagerness that the Maharaja had shown for a happy union with him in such a way that it reflected day and night upon the mirror of his heart and filled his imagination at every moment. **[Page 577]** The Maharaja further asked him to come again at the time of the visit of the '*Nawab*' Sahib (the G.-G), because at that time jovial gatherings and happy associations and friendly interviews would gratify and please the hearts of everybody. He replied that he would present himself to the Maharaja at the time of the visit of '*Nawab*' Sahib (the G.-G.). After that the Maharaja asked them whether they would like to depart from that place early in the morning on the following day. Macnaughten Sahib replied that he would reach the village Bhasin on that very day and, spending the night there, would go straight to Amritsar and would have the honour of enjoying the sacred sight of *Durbar Sahib* there. After that, on account of the divine mercy, the rain began to fall and both the Maharaja and the glorious Sahibs felt very happy over it. Captain Sahib (C. M. Wade) remarked that the rain had come at a very proper time to point out to the good omen that the garden of affection and sincerity would become flourishing and prosperous by its being watered by the rain of divine grace. After that the Maharaja said that they must send within a few days the treaty of Shah Shuja-ul-Mulk to him after its being sealed (signed) by the '*Nawab*' Sahib (the G.-G.). It was stated in reply that the Sahibs had proposed to go first to Ludhiana to see the respectable Shah and to explain to him all the matters purporting to strengthen the foundations of unity and to go to the presence of '*Nawab*' Sahib (the G.-G.) after that and to have the treaty signed by him at the time of meeting with him and to send it afterwards to the Maharaja without any delay by the hand of a reliable person. After that Misr Beli Ram presented himself with the following robes of honour for the glorious Sahibs :

Macnaughten Sahib—15 garments, one pearl necklace, one bejewelled armlet, one bejewelled pair of gold bangles, one elephant with a silver seat, one horse with a golden saddle and one sword with jewellery ;

Captain Sahib (C. M. Wade)—12 garments, one pearl necklace, one gold bangle, one under-turban, one armlet one horse with a gold saddle and one sword with a gold covering ;

Osborne Sahib—four articles of jewellery, one horse, one sword and 12 garments ;

Burnes Sahib—ornaments consisting of three articles of jewellery, one horse with a golden saddle and 10 garments ;

The Big Doctor Sahib—ornaments consisting of three articles of jewellery, Rs. 500 in cash, one horse with a saddle and nine garments ;

Mackeson Sahib—ornaments consisting of three articles of jewellery, one horse with a silver saddle, one sword and 8 garments.

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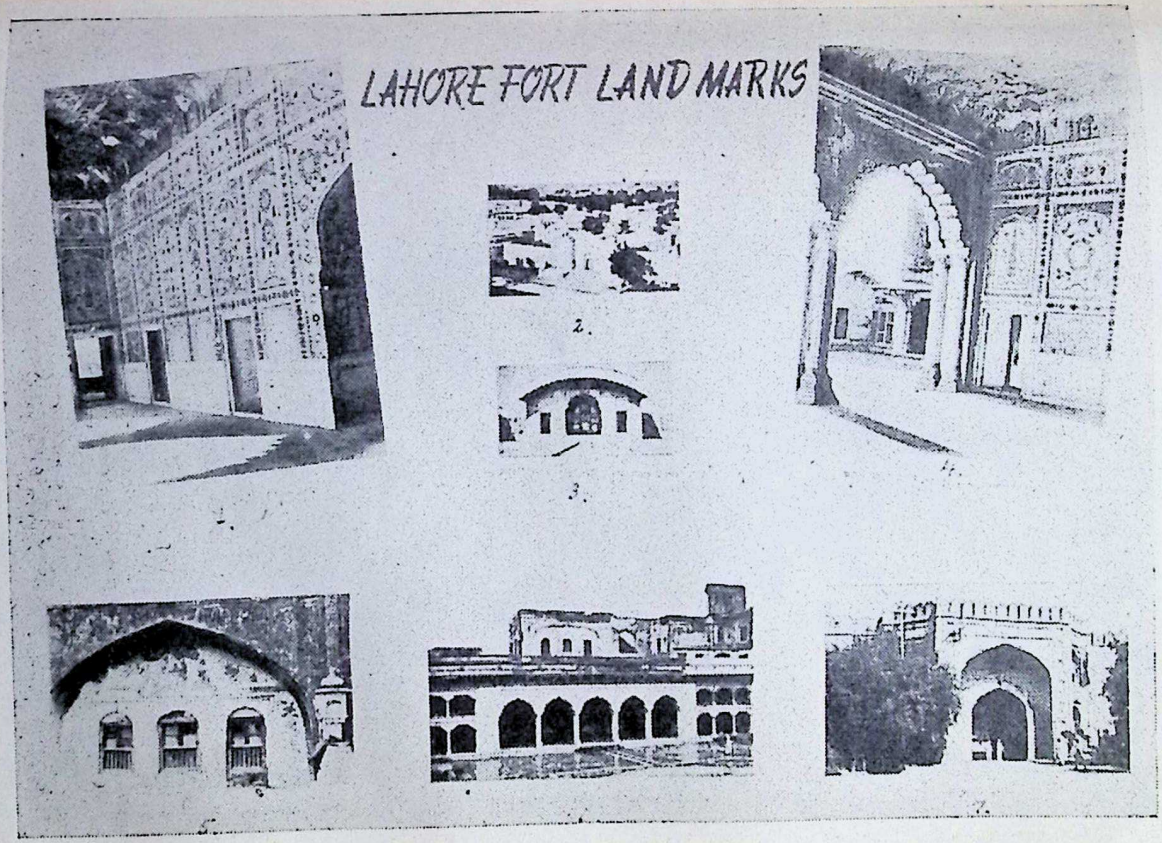

1. Shish Mahal-Hall of Mirrors. 2. Panoramic view of the Lahore Fort. 3. A Pavilion. 4. Another view of Shish Mahal. 5. Khooni Gate, the bloody porch. 6. The Khwab Gah—the sleeping chambers. 7. The Roshnai Gate adjoining the city.

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Murray Sahib—ornaments consisting of three articles of jewellery, Rs. 400 in cash and 7 garments.

[Page 578] Baghan (Vaughan) Sahib, a pair of gold bangles and a cloak ; Karnaili (Conolly, Arthur) Sahib, one gold bangle and a cloak ; Dr. Kala, a pair of gold bangles and two pieces of silk ; *Risaldar* of the Horsemen, one *Doshala* ; *Risaldar*, two *Doshalas* ; *Subedar Majar*, a pair of gold bangles and a *Doshala* ; *Subedar Jamadar* of the platoon, a pair of wrapping cloths (*Chadars*) ; the younger *Subedar* of the platoons, one *Doshala* ; *Subedar* of the *Topkhana*, a pair of gold bangles and a *Doshala* ; Babu (clerk) of Macnaughten Sahib ; *Munshi* Shahamat Ali and Babu (clerk) of Captain Sahib (C. M Wade), each one *Doshala* and one *Khes* ; Ganga Ram, Har Saran Dass, Khazan Chand and Qazi, son of Mullah Hassan, a pair of wrapping clothes and a *Khes* each ; *Jamadar* of the peons of Macnaughten Sahib, Rs. 100 in cash ; Babu (clerk) of Burnes Sahib, a *Doshala* and a *Khes* ; Babu (clerk) of Dr Sahib, a pair of *Chadars* and *Khes* ; staff of Macnaughten Sahib, Rs. 300 ; *Jamadar* of Mackeson Sahib, a pair of *Chadars* and a *Khes* ; Reliable person of Osborne Sahib, one *Doshala*, a *Khes* and Rs. 100 ; *Munshi* Aziz-ud-din, a pair of wrapping cloths and a *Khes* ; Babu (clerk) of Mackeson Sahib, a *Doshala* and a *Khes* ; *Jamadar*, *Chadars* and a *Khes* ; Babu (clerk) of Doctor Sahib, one *Doshala* and a *Khes* ; Camel riders, 150 horsemen of the *Risala*, 300 soldiers of both the companies. After that Macnaughten Sahib got up in a very respectful manner and presented to the Maharaja, as a token of friendship ; a friendly souvenir in the form of a diamond ring and a Persian gun. The Maharaja remarked that it was a good souvenir showing unity. The Raja *Kalan* let off that Persian gun and it produced a sound like a big cannon. After that Macnaughten Sahib gave 21 garments to *Kanwar* Kharak Singh, 13 garments to *Kanwar* Sher Singh, 13 garments to the Raja *Kalan*, 11 garments to Raja Hira Singh, 9 garments to Sardar Lehna Singh Majithia ; 9 garments to Sardar Ajit Singh and 9 garments to *Jamadarji* (Khushal Singh). After that he presented a small box full of china clay vessels inlaid with gold. The Maharaja said that the aforesaid things must be carefully kept to be examined afterwards in the third quarter of the day. After that he presented the following rolls of clothes to the Maharaja.

Atlas, 4 rolls ; *Nainu*, 4 rolls ; Muslin, 4 rolls ; Cloth, 3 rolls and other fine and rare rolls, eight in number.

After that Macnaughten Sahib said, "The Sahibs, who are present here at this time, request that they be shown the Koh-i-Nur".

[Page 579] The Maharaja ordered Misr Beli Ram to present it ; and he at once brought the box containing it. The glorious Sahibs felt very much pleased to see the Koh-i-nur. After that the Maharaja showed four other big pieces of *rubies* and *pukh-raj*, weighing 11 totas and the glorious Sahibs felt very happy to see them also. After that the Maharaja asked them to state the price of the Koh-i-nur. They replied that its price was great and incalculable ; and added that because they had never seen the like of it before they did not

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like to make any statement which might prove contrary to the fact. After that the glorious Sahibs departed and Sardar Lehna Singh Majithia was ordered to accompany them to see them off, to supply them entertainment at Amritsar and to reach them safely and under protection upto Kapurthala.

Talks of Fakir Aziz-ud-din with the Maharaja; departure of Rai Gobind Jas and Lala Kishen Chand; presentation of Tott Sahib to the Maharaja; talks about the conditions of that country; listening to the reply of a letter from *'Nawab'* Sahib (the G.-G.), the military Lord (the C.-in-C.), prepared by Fakir Aziz-ud-din; presentation of Tott Sahib before the Maharaja at the 3rd quarter of the day.

As soon as the Sahibs were allowed to depart the Maharaja asked his men what things they had seen in the blessed *Toshakhana* at the time of their presentation before *'Nawab'* Sahib (the G.-G.). Fakir Aziz-ud-din replied that he did not see anything there, but when he looked at the expenses of *'Nawab'* Sahib (the G.-G.) he felt that lakhs of rupees were spent by them. He further said that he had heard that the Sarkar of the Sahibs was in debt and had spent a lot by that time. He further added that the Government of the Sahibs was reported to have dispensed with expenses and that a small sum was being contributed to the treasury, and added that the glorious Sahibs carried on trade and business like the *Sarafs*, though they be rich and wealthy or poor and penniless. After that the Maharaja asked him whether Sardar Dost Mohd. Khan could grant the Sahibs such robes of honour if he happened to meet them. *Fakirji* (Aziz-ud-din) replied that Sardar Dost Mohd. Khan was a poor and empty-handed person; while the Maharaja was a king of the world and its people. Verse—"what comparison can there be between the dust and the highest heaven."

[**Page 580**] He further added that the Maharaja had directed kindness and favours towards the glorious Sahibs since the beginning of his youth and the outset of the spring of his kingship. After that the Maharaja said that, when Burnes Sahib gave one telescope to Sardar Dost Mohd Khan at the time of his departure, the latter did not give him anything by way of a farewell gift. Fakir Sahib (Aziz-ud-din) replied that Burnes Sahib had given him the telescope because Dost Mohd. Khan was a short-sighted person and could acquire far sightedness by reason of it. The Maharaja said that it was quite right and correct. At about the 3rd quarter of the day the Maharaja felt very happy on examining the box containing gifts and souvenirs presented by Macnaughten Sahib. After that Rai Gobind Jas and Lala Kishen Chand presented themselves and Misr Beli Ram was ordered to bring robes of honour for them. He brought, according to the order of the Maharaja, 15 garments, several gold bangles, a necklace, an under-turban and a horse with a silver saddle for Rai Gobind Jas and Rs. 500, a pair of gold bangles and a *Doshala* for Lala Kishen Chand. After that both the *Vakils* were allowed to depart. On the blessed *Sankrant of Sawan*, Tott Sahib *Farangi*, who had come from Herat, presented himself to the Maharaja and said that he had come to Lahore from Herat in 5 months and 2 days and added that he had spent 2 days at Qandhar and 2 days at Kabul and had felt a great

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deal of pleasure by meeting Allard Sahib on his arrival at Peshawar. He further said that it was beyond human capacity to describe what sumptuous entertainment he had received on the way and how comfortably and safely he had been riding in conveyance under guard out of the untold kindness of the Maharaja. The Maharaja said that he must put up in the *Kothi* of Court Sahib or Allard Sahib and would be called at about the 3rd quarter of the day when many things would be talked to him with a view to increasing the degrees of unity. After that the Maharaja went into the fort. At about the 3rd quarter of the day *Bhai* Ram Singh, *Bhai* Gobind Ram, the Raja *Kalan* and Fakir Aziz-ud-din presented themselves to the Maharaja, who asked them to explain the letter written out to the *Lat* Sahib (the G.-G.). *Fakirji* said that, firstly, he had sought to strengthen the relations of friendship and unity and, secondly, he had dwelt upon the subject that whenever he would go to his home in England, after covering the stages of journey, under the pressure of his pre-ordained food over there and by the force of circumstances, he must seek to strengthen the foundations of friendship and unity on behalf of the Maharaja in his talks. **[Page 581]** After that Khalifa Nur-ud-din said that, according to the order of the Maharaja, he had supplied entertainment to Tott Sahib, who had felt very much pleased and talked at length in praise of the virtues of the Maharaja with respect to his patronage of the travellers and his kindness and favour towards his sincere friends. After that Tott Sahib presented himself to the Maharaja who made him sit in a chair with a show of great respect, enquired after his health and asked him whether he went to see the Qajarwala king everyday or now and then only. He replied that he carried on discussions by going to his presence everyday. After that the Maharaja asked him how old the Qajarwala King was; and was told by the said Sahib that he was a youngman. After that the Maharaja asked him how bold and brave he was and how many troops of platoons and horsemen he possessed, and was told by the said Sahib that he was very daring, brave and courageous and was reported to possess troops of platoons about 20 in number and troops of horsemen to the extent of 10 thousand. The Maharaja asked further how far his troops were well-equipped and fit, and was told that six platoons were quite fit and ready and the rest were in a very broken-down condition. On account of not being able to get their salaries or on account of their being lowly paid. The said Sahib further said that his horses were very lean and worthless. After that the Maharaja asked him whether the king of Russia would help the Qajarwala king, and the said Sahib *Log* replied that the distance between the two was very great and so it was impossible for Russia to help him (Qajarwala). After that the Maharaja asked him how much army was possessed by the king of Russia, and was told by the said Sahib that, though he had not gone there, yet he had heard that he possessed 70 well-equipped and fine platoons. After that the Maharaja asked him whether he would come back after his visit to Lord Sahib (for which he was on his way). He replied that it was not within his power at all, because he was going willingly and could come back only after permission. After that the Maharaja asked from him an account of *Shahzada* Kamran; and he replied that the said *Shahzada* was firmly established inside the fort and the store of

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the grain with him could last another 6 months. After that the Maharaja asked him the age of the *Shahzada* Kamran; and was told that he was a weak and old man yet in bravery he was still a youth. After that the Maharaja asked him whether he had seen fighting right in his own presence; and was told that he had done so once when the Wazir of the Qajarwala king made a manly attack and about one hundred men were killed in the field. **[Page 582]** After that the Maharaja granted him one pair of gold bangles and a cloak and allowed him to depart. A letter was issued to Sardar Nihal Singh Ahluwalia and Sardar Lehna Singh Majithia to escort him to the boundaries of regions under their sway in perfect safety.

Presentation of Misr Beli Ram with medals; an order for the departure of Behram Khan of Rojhan; listening to the copy of the letter entrusted to Macnaughten Sahib; news from Amritsar, intimating the arrival there of the Sahibs and their departure from that place; handing over of the letters for the Sahib to Lala Ram Dayal.

On the *3rd of Sawan* (16th July 1838 A. D.) Misr Beli Ram presented himself to the Maharaja with sketches of the medals for the Lord Sahib (the G.-G.) The Maharaja felt very much pleased to examine them and ordered him to set them right and send them. After that Fakir Aziz-ud-din was ordered to present a robe of honour got ready for the departure of Behram Khan of Rojhan, etc. Fakir Aziz-ud-din presented the copy of the letter entrusted to Macnaughten Sahib by the Maharaja, according to his order. Firstly, it was expressed that the degrees of friendship and unity were on the increase and the eagerness of the Maharaja for a physical contact and personal conversation was very great. Secondly, it was stated that Macnaughten Sahib, Captain Sahib (C. M. Wade) and other glorious Sahibs had presented themselves to the Maharaja with fine gifts and rare friendly presents in order to strengthen the foundations of friendship and unity and added that the garden of the heart of the Maharaja had blossomed and prospered like the spring season by his happy meetings with the Sahibs, which had filled his heart with a thousand kinds of pleasure and joy. After that it stated that the glorious Sahibs had been made to depart in a mood of perfect happiness with a show of great respect and civility and expressed a strong hope that they would happily explain all the details regarding their happy condition and the good way in which their affairs had been settled on their reaching the presence of '*Nawab*' Sahib (the G.-G.) under the guidance of the divine grace at an auspicious moment; and added further that they would certify the truth of the statements by their explanations. It further expressed great eagerness of the Maharaja for a happy meeting with that sincere friend and added that **[Page 583]** the extensive vastness of the world and its people would become enlightened and bright on account of the ways of friendship and unity at the time of their happy meeting just as the rays of the world illuminating sun spread light on the earth. Many other such prefaratory things were written out; but they need not be mentioned here. News from Amritsar stated that Captain Sahib (C. M. Wade) had reached on that very day and had secured the honour of enjoying the sacred sight of *Darlar Sahib* along with all the other Sahibs, who offered *Ardases* there.

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It further stated that Osborne Sahib and Mackeson Sahib had left in the postal service conveyance and that Captain Sahib (C. M. Wade) had told Lehna Singh that those Sahibs had to reach Ludhiana on that very day and had asked him to stay on in Amritsar. It further stated that the afore-said Sardar had shown no procrastination or defect in supplying the glorious Sahibs with entertainment and other necessary requisites and had omitted no detail in showing them respect and courtesy. The Maharaja said that Captain Sahib (C. M. Wade) had told him that at the time of the visit of Lord Sahib (the G.-G.) a platoon would accompany his stirrup, which would show various kinds of new styles in drill as would never have been observed by the Maharaja before. Steinbach replied that he was quite right. After that the Maharaja said that Ram Dayal and Sahar Mal, *Vakils* of Captain Sahib (C M. Wade), had told him that though the Maharaja granted robes of honour to the glorious Sahibs (European officers) always out of his great kindness and favour, yet it would be a source of great pride for them among their contemporaries if they were granted the same in the presence of the glorious Sahibs. The Maharaja said that in future he would grant robes of honour to the glorious Sahibs like that. After that Rs. 40 in cash and some letters of the Sahibs, which the thieves had stolen from a camel-rider near *Pul* were presented to the Maharaja by *Bhayya* Lachhman. The Maharaja ordered for their delivery to Lala Ram Dayal, who was to make them reach Captain Sahib (C. M. Wade) through his arrangement. After that Sahar Mal *Vakil* stated that the men of '*Nawab*' Governor Sahib Bahadur (the G.-G.), who had come for purchasing camels, had purchased 60 of them and were at that time in Lahore and requested that they be granted the passport. The Maharaja ordered that the Raja *Kalan* must get that passport written out and make it over to them.

Presentation of Lala Ghanaya Lal, *Vakil* of Sardar Nihal Singh Ahluwalia; [*Page 584*] inevitable end (death) of *Mai* Nakain, who was given to veil behind the screens of chastity; appointment of troops towards Sheikhupura to inspire awe and respect; presentation of Ilahya, the umbrella-bearer over *Kanwar* Sahib (Kharak Singh); an order to the Raja *Kalan*, a statement by the Raja *Kalan* to the Maharaja; appointment of Misr Beli Ram to be with *Kanwarji* (Kharak Singh), a statement by the *Vakil* of Sardar Sandhanwalia; a letter from Rai Gobind Jas; talks about the Sahibs; a request by the Raja *Kalan* for a passport for the conveyance of the blessed ashes of *Mai* Nakain; a letter to Rai Gobind Jas.

On the *5th of Sawan* (18th July 1838 A.D.) Lala Ghanaya Lal, *Vakil* of the most dignified Sardar Nihal Singh Ahluwalia, presented himself to the Maharaja and offered a *Hundi* of Rs. 7,500 and said that, as to the order of the Maharaja regarding 650 *Manies* of grain to be purchased from *Doaba* and to be sent in perfect safety to the fort of Gobindgarh, the Maharaja was requested to buy the same from Amritsar for it would be a cheaper bargain that way. The Maharaja said that he had to take the grain and after the settlement of the excess or reduction in the rate it must be supplied. The said *Vakil* replied that it affected the wealth of the

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Maharaja. Fakir Aziz-ud-din said that the large sums of money, which were entrusted to him, might be taken from him for he would purchase the grain himself and make it reach the store. The Maharaja ordered that the *Hundis* be made over to *Fakirji* (Aziz-ud-din), who might send them over to Fakir Imam-ud-din. On the *7th* (20th July 1838 A.D.), at about the third quarter of the day, unexpected inevitable end of *Mai Sahiba Mai* Nakain, given to veil behind the screens of chastity and modesty, took place and the Maharaja felt great sorrow on hearing this news and sent some *Doshalas*, some rolls of brocade and large sums of money for purposes of being showered over her. Prince Kharak Singh, who had never seen such a bad day even in dream throughout his life, was struck with grief and sorrow like the mourners and the grief-ridden and retired to a corner of worry and disgust. The glorious bier of the one taking the way to the stages of the everlasting world began to proceed with indescribable glory and pomp and large sums of money were showered from over it.

[Page 585] Such a huge crowd of the people gathered together that all the male and female inhabitants of the town of Lahore and its suburbs came up for the sacred sight of that angelic personality in such large numbers that not a single place could be seen devoid of the crowd. When two or three hours of the day were left the corpse of that one, who had led a very good life, was burnt in the garden near the dome of Anarkali and thousand kinds of sorrow and grief raised the dust of sadness about the heart of the people. Bride of the world put on the blue garments of sorrow and the bright day of the near-attendants changed into the night of disgust. (Two lines of verses omitted). *Kanwar* Kharak Singh went along with the glorious bier with weeping eyes and dribbling tears and returned only after the cremation. The Raja *Kalan*, the *Bhai* Sahibs (Ram Singh and Gobind Ram) and *Jamadar* Khushal Singh engaged themselves in condoling him on behalf of the Maharaja. (Two lines of verses and remarks about death omitted). But the respectable *Kanwar*, who had fallen before a storm of the fever of worry on the very first day remained drowned in the ocean of worry and grief. (Five lines dwelling upon the grief of the prince omitted). The Maharaja appointed the platoons of Forde Sahib and Steinbach to proceed to Sheikhupura for inspiring awe and respect there. *Kanwarji* (Kharak Singh) sent Ilahya, his umbrella-bearer, early in the morning to the Maharaja and he explained why the Maharaja had sent troops to Sheikhupura, and wanted to find out who had become rebellious there ? He reported on behalf of *Kanwarji* (Kharak Singh) that his life, property and country all belonged to the Maharaja. So the platoons and the horsemen must be called back and added that when people would learn, through the news, that the mother of *Kanwarji* (Kharak Singh) had consigned her life to its creator and that the Maharaja had appointed troops to take possession of her country and to confiscate her property, there would be remarks of disgrace about the Maharaja.

[Page 586] He had submitted further that the matter be postponed for 13 days, after which he would be ready to accept whatever would be the desire of the Maharaja. The Maharaja said

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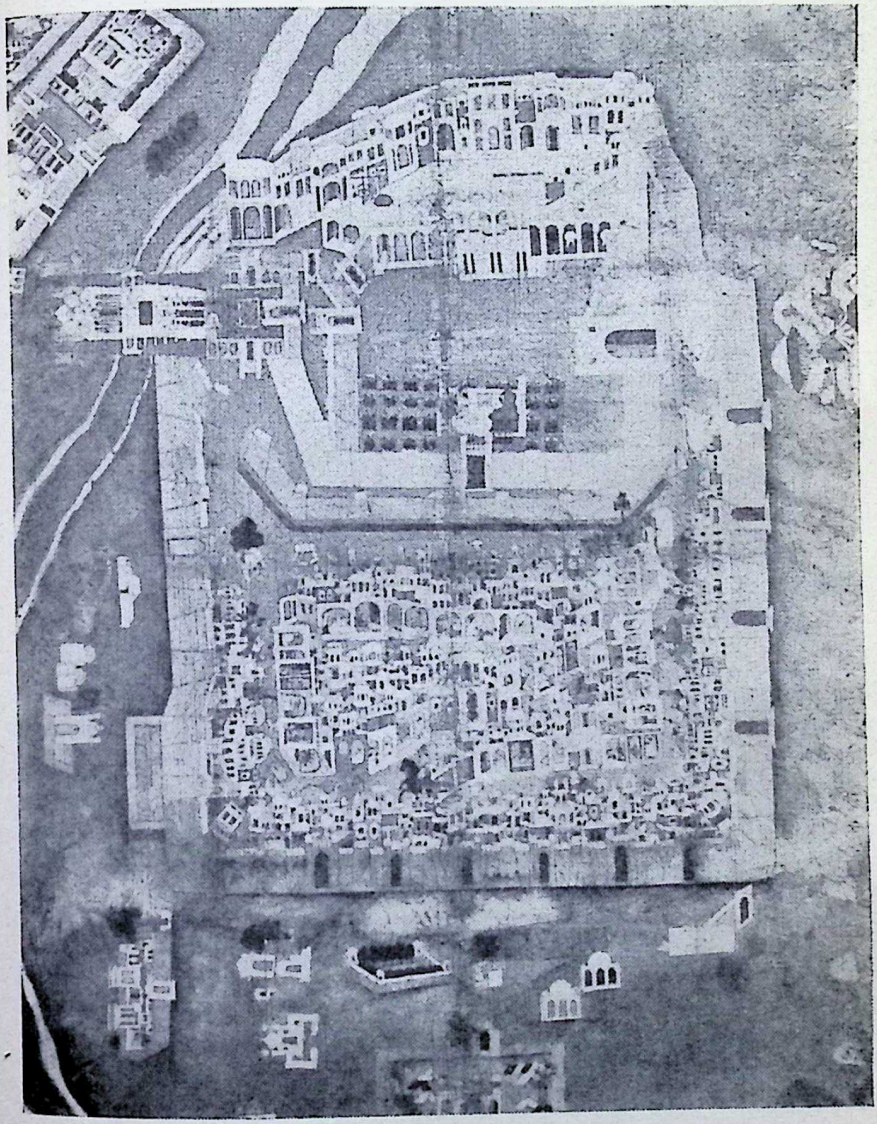

Sketch Map of the walled city and Fort of Lahore during the reign of Maharaja Ranjit Singh

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that he had taken that step simply for purposes of protection and guard so that both the Sardars might not make any embezzlement of any sum or the like ; and added that *Kanwarji* (Kharak Singh) did not know anything. After that the Maharaja returned inside the fort and ordered the Raja *Kalan* and Misr Beli Ram that, if *Kanwarji* (Kharak Singh) accepted in writing to pay five lakhs of rupees. the troops could be called back. The Raja *Kalan* said that the property and the country of *Kanwarji* was in reality the property of the Maharaja and, therefore, calling back of the troops was quite proper. After that Misr Beli Ram was ordered to go to *Kanwarji* and to ask him to give in writing a promissory note worth Rs. 5 lakhs so that the troops be called back. After that the Maharaja said, "The angel of death has extended his hand in the family of the Maharaja. May the Immortal God show His grace." Lala Ram Kishen submitted that Mehar Gharsita, a reliable person of Sardar Sandhanwalia, had told him that a marriage was about to take place in the house of Sardar Attar Singh and requested that he wanted a temporary (for the time being) loan of Rs. 20,000 (to be paid back after the marriage was celebrated). The Maharaja said that by the grace of God the Sardars did not stand in need of any property or cash, because they possessed both. He further said that he could be granted the said sum in the following form. *Tambol* from the Maharaja Rs. 15,000, *Tambol* from *Kanwar* Sher Singh Rs. 2,100. *Tambol* from other chieftains Rs. 8,000.

The said Misr approved the proposal. After that a letter from Rai Gobind Jas intimated that Burnes Sahib and Mackeson Sahib had ridden from the first stage and left for Ludhiana ; and added that the camp of the Sahibs had marched from Amritsar on the *6th* (19th July 1838 A.D.) and reached Jandiala that very day and made the second stage at Virowal. It further added that they would cross the river Sutlej on the *10th of Sawan* (23rd July 1838 A.D.). After that Misr Beli Ram presented the *Medal* for "*Nawab*" Sahib (the G.-G.) beset with diamond, pearl and emerald to the Maharaja, who approved of it. After that the Maharaja said that Macnaughten Sahib had told him that there were Rs. 35 crores in cash in the treasury at the *Saddar* Culcutta. *Jamadarji* (Khushal Singh) said that when such an extensive country was in the possession of the Sahibs the sum was nothing. After that the Maharaja said that Shah Shuja-ul-Mulk was maintaining only five thousand horse and foot and the troops of the glorious Sahibs would join them to increase his strength. After that the Raja *Kalan* said that the ashes of *Mai Sahiba* were being despatched along with horses and some other things to *Gangaji* (Ganges) and so he must grant a passport and a letter for non-interference on the way. **[Page 587]** An order was issued that a letter be written to Rai Gobind Jas to make the blessed ashes reach *Gangaji* (Ganges) with great respect and care and protection through day and night.

An account of an elephant and its opposition to the Maharaja and the safety and protection of the Maharaja by the help of the grace of the Immortal God ; talks by Sardar Attar Singh Sandhanwalia and the Maharaja about some other mad and dangerous elephants.

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On the *11th of Sawan* (24th July 1838 A.D.), according to the will of God, one elephant of Raja Hira Singh threw its driver into a running stream while he was intoxicated and drunk and himself rushed towards the Maharaja in a state of madness and intoxication near Shah Balawal. The Raja *Kalan* was riding his elephant at that time by chance and so made his elephant rush against the mad elephant in a spirit of great bravery and in keeping with his innate courage. The mad elephant and the elephant of *Rajaji* (Dhyan Singh) struck against each other very severely and the elephant of Rajaji (Dhyan Singh) had to retreat. After that Sardar Attar Singh Sandhanwalia drew himself near that elephant very boldly and courageously and inflicted two or three wounds on the trunk of the elephant with his blood-shedding sword. But, on account of his senselessness the mad elephant did not mind those strokes at all and proceeded straight towards the Maharaja. Mahan Singh and other orderlies lost all sense of resourcefulness and sunk into the deep pit of fear for their own lives. The special sentinels on guard regarded it a good opportunity to retire and the staff-bearers took to flight; but Mehan, the special *Jamadar*, gave up all idea of fear for his life and kept standing there. The Maharaja kept sitting in his special conveyance with perfect firmness of mind and the God given courage and observed the movements of the elephant. The said elephant turned his face away from the *Maidan* out of the royal awe and the kingly terror by the blessings of the enemy-trampling glory of the king, who was a foundation of hopes and expectations and became entangled in the clutches of calamity. It rushed straight to the Roshnai gate, where the Gate-keepers shut it against him. The said elephant struck against the planks of the gate very strongly with his trunk, which broke to a length of half a yard. The doorway plank fell on the ground and the elephant drivers came out to pursue the elephant. They got on it and brought it under their control and led it to their camp. The Maharaja returned to the fort and talked about the mountain-like elephant, adding that it was certainly rushing towards him. After that the Maharaja ordered for the presentation of the said elephant before him.

[Page 588] When the elephant came, the Maharaja asked the elephant-driver how it had become intoxicated and the driver replied that the said elephant was addicted to going mad sometimes or the other and added that on that day he was riding it when it got into a stream and stopped moving in any direction, whereupon he left it out for fear of his own life and it rushed straight furiously towards the Maharaja. The Maharaja said that he must take care that such an aweful event should not take place in future. The Raja *Kalan* and Sardar Attar Singh Sandhanwalia suggested that some handsome orderlies, some very brave and smart youngmen and some very warlike and vigilant persons must always remain besides the Maharaja on his going out on a ride, adding that on that day when a mad elephant had rushed straight at him and the immortal God had saved him altogether, as if he was taking rest in the cradle of comfort. Certainly if the enemy was strong the protector was stronger still. If some experienced, warlike, suitable youngmen

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would have been by chance present with the Maharaja they would have certainly gone ahead to oppose the elephant and it could have been good and well. They further said, "It was certainly a very delicate affair, because the protection and safety of the king is most essential in comparison to that of all the ordinary folk, because the life and death of a world really depend upon the welfare of the king and so this protection and guard was looked upon as the most desirable thing." The Maharaja said that it was quite right. After that the said Sardar (Attar Singh), who was the most capable and learned man of the time, said, "Once Emperor Akbar asked Birbal, which of the weapons was the most useful of all the armour, and was told by him that only that instrument could be called the best which served the best purpose in the time of war. The Emperor made a mad elephant rush towards the Wazir and closed up all the avenues of escape, Birbal had no weapon at that time. A young one of a dog came in his view and he caught hold of it by the hand and struck it against the forehead of the elephant. The elephant turned back and the emperor asked him what weapon had served him on the occasion, and was told by him that whatever was available at the time had served him well." After that the Maharaja said, "Once while Mohd Shah was out on a ride, he came across a mad elephant. The driver of the elephant said that it had become disobedient. The Emperor said if an elephant could become disobedient the Emperor could also remain obedient to none. With these words the Emperor boldly went ahead and with a great manly courage and daring climbed over it by getting hold of its trunk and brought the elephant under control." After that the Maharaja further added, "Emperor Shah Jahan had four sons. While they were yet in their younger years a mad elephant appeared at the gate of the fort. **[Page 589]** The elephant driver said that it had become disobedient and the Emperor ordered his sons to fight it. All the four princes got ready to oppose it separately, according to the order. When they went before the elephant, one by one, the driver of the elephant told them that the elephant was out of control and they returned on hearing that it was so. When the turn of Aurangzeb came he rushed forward with great daring and courage and stood right opposite the elephant. The elephant driver cried that it was out of control. Aurangzeb said that he, too, was a prince, who had never known obedience to or control under any master, and went straight towards the elephant and inflicted upon it two or three strokes of the sword with the result that the elephant fled away. The Emperor heard this account and remarked that Aurangzeb was fit to occupy the throne of sovereignty and was certainly an honour for the throne." After that the Maharaja arranged a pompous *Darbar* where *Jamadar* Khushal Singh and others presented themselves and the Maharaja talked of the bravery and daring of *Rajaji* (Dhyan Singh) in the following words: "He saw from afar and judged from its eyes that the elephant was mad and at once presented himself to the Maharaja and made his own elephant rush in to attack the said elephant two or three times. It was certainly an act of bravery and courage. Sardar Attar Singh Sandhanwalia inflicted two or three blows of sword upon its trunk. The horse under Sardar Ajit Singh fell into a pit, but he got up and

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rushed straight towards the special conveyance of the Maharaja right at the time when the said elephant was nearing it." The *Jamadar* (Khushal Singh) said, "Had there been anybody like the Raja *Kalan*, Sardar Sandhanwalia or some such person it would have been no matter for anxiety, but because the kings are the chosen one of the whole creation, the comfort and peace of the country and the dominions, the prosperity of the realm and the peace and tranquillity among the people is dependent upon the existence of the said selected one of the human race ; his protection and safety, therefore, is most essential and most desirable."

***Sarwarna* over the Maharaja by the glorious chiefs ; grant of a gold elephant seat to *Kanwar* Sher Singh ; a request by *Bhai* Ram Singh and *Bhai* Gobind Ram regarding the *Vakils* of the Raja of Nabha ; talks about Captain Sahib (C. M. Wade) ; appointment of the Raja *Kalan* to *Kanwarji* (Kharak Singh) ; a letter from Raja Hira Singh ; [*Page 590*] a letter from Sardar Sultan Mohn. Khan ; appointment of Colonel Gulab Singh to go to *Kanwarji* (Kharak Singh) ; despatch of a *Sarwarna* by *Mai Sahiba* towards the Maharaja ; grant of the village of Khanpur to Steinbach ; statement by *Bhai* Gobind Ram verbally on behalf of Sardar Attar Singh Sandhanwalia regarding the affair of marriage.**

All the glorious sardars presented themselves to the Maharaja and offered *Sarwana*, according to their ranks, expressing all the same that it had been good that the Immortal God had saved the Maharaja from such a sudden calamity and had safeguarded him in the cradle of peace and tranquillity. *Kanwar* Sher Singh came and was granted Rs. 15,000 for the preparation of a golden elephant seat, out of which Rs. 5,000 were to be realized by him from Peshawar, Rs. 5,000 from the country of Hazara and Rs. 5,000 from the country of Kashmir. *Bhai* Ram Singh and *Bhai* Gobind Ram said to the Maharaja on behalf of the *Vakil* of the Raja of Nabha that, as the said Raja was coming to the fort of Ranghar Nangal for the celebration of a marriage, some suitable reliable person may be appointed to accompany him so that nobody should interfere with him on the way. They further said that the Maharaja must issue a letter to Captain Sahib (C. M. Wade) to send in writing a passport, allowing him to cross the river Sutlej. They further added that they must be made to take part in the meeting on the occasion of the visit of *Nawab* Sahib (the G.-G.), because their eagerness to see two great Governments meet together and to enjoy happy associations in jovial gatherings knew no bounds. The Maharaja said that he had asked Captain Sahib (C. M. Wade) how he (the Maharaja) could take the territory of Phagwara from Sardar Nihal Singh Ahluwalia ; and had been advised by him very intelligently and wisely that, if the Maharaja would dispense with the service of his platoons, the said territory, would fall back into his possession by itself. The Maharaja further said that Captain Sahib (C. M. Wade) had further told him that he (Maharaja) was showing good consideration and great regard to the Rajas of the Cis-Sutlej territory quite in vain, because none of them dare cross the river Sutlej and join the service of the Maharaja without an order from the glorious Sahibs. The Maharaja

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said to the Raja *Kalan*, "Go to *Kanwarji* (Kharak Singh) and settle the aforesaid affair with him." *Rajaji* (Dhyan Singh) replied that *Kanwarji* (Kharak Singh) had told him to keep the matter in abeyance for five or six days. The Maharaja ordered him to write out a surety bond for him with his own signature at once. **[Page 591]** *Rajaji* (Dhyan Singh) replied that he would write out his surety bond at once when the assessment would be made, and added that at that time there was no need of it. The Maharaja said, "Go to *Kanwarji* (Kharak Singh) and have a document written out by him and present it to me. If I would not take up the charge, something may be lost and something may be embezzled." A letter from Raja Hira Singh intimated that he had left Lahore according to the order of the Maharaja and reached the village of Sohrian, where its *Kardar* had presented him with Rs. 225 by way of entertainment in addition to several vessels containing sweets ; and added that he was intending to proceed towards Jasrota after a short time. The Maharaja ordered him to present himself to him after his trip and visit to Jasrota, etc. A letter from Sardar Sultan Mohd. Khan intimated that he was looking for a royal order from the Maharaja for presenting himself along with his own troops at the time of the visit of '*Nawab*' Sahib (the G.-G.). In reply he was sent a letter to present himself with his troops before the days of *Dusehra*. On the *12th* (25th July 1838 A.D.) Colonel Gulab Singh was appointed to go to *Kanwarji* (Kharak Singh), according to his order, and to tell him, "You may keep the estates of your deceased mother in your possession, but you must dispense with the services of the old horsemen and the platoons. Moreover you must give over the village of Khanpur to the Maharaja and also send all the cash to me, keeping ornaments and other such things in your own possession." *Mai Sahiba* Chand Kaur sent Rs. 225 by way of *Sarwarna* through her *Vakil* to the Maharaja, who gave Rs. 25 out of them to the said *Vakil*. During these days the Maharaja took the village of Khanpur from the territory of *Mai Sahiba* (Nakain) and very kindly granted it to Stainbach in lieu of his salary. *Bhai* Gobind Ram said that Sardar Attar Singh Sandhanwalia had told him that the Maharaja had promised to give him Rs. 25,000 by way of loan, and requested for its payment. The Maharaja said, "What necessity is there for giving a loan. When the monthly instalment would come from Kashmir, Rs. 15,000 would be sent to him by way of *Tambol* by the hand of *Kanwar* Partap Singh."

Presentation of a newly-arrived Sahib along with Burnes Sahib ; departure of *Kanwar* Sher Singh towards Batala ; a letter from Rai Gobind Jas ; departure of Behram Khan Mazari of Rojhan ; a letter from Sardar Tej Singh ; [*Page 592*] **a letter from Lala Kishen Chand ; grant of an estate to *Baba* Kahan Singh ; purchase of jewellery for *Kanwar* Kharak Singh and a statement by Misr Beli Ram in the matter.**

A *Farangi*, who accompanied Burnes Sahib and had lagged behind in Kabul on account of doing some important work, presented himself to the Maharaja, who enquired after his health and asked him how many troops there were with Sardar Dost Mohd. Khan. He replied that the said Sardar had twelve thousand horse and foot

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with him ; but only 3 or 4 thousand horsemen out of them were well-equipped and fit ; and added that his country was not prosperous; his troops were no good and he had no strong and firm fort. After that the Maharaja asked him how he had found the country of Peshawar ; and was told that it was very prosperous and its people were very thankful and its suitable good troops were taking great interest in drill, and remarked that Sardar Dost Mohd. Khan had not even so much army to be led into the field of battle at the time of war as the Maharaja had in Peshawar. After that the Maharaja asked why he lagged behind Burnes Sahib ; and was told that he had stayed back there for a few days to prepare a map of the mountainous country of Kabul. He showed the said map to the Maharaja, who felt veay much pleased to see it and granted him one *Doshala* and a pair of gold bangles as a farewell gift. After that *Kanwar* Sher Singh left for Batala and was granted a horse with a golden saddle. A letter from Rai Gobind Jas stated, "I reached Phillaur straight on the *10th of Sawan* (23rd July 1838 A. D.). By the blessing of the enemy-trampling glory of the Maharaja the Sahibs were supplied with entertainments at various places. As soon as I will cross the river Sutlej and reach Ludhiana I will submit an account of that place. Macnaughten Sahib and Captain Sahib (C. M. Wade) have left Ludhiana to see the Governor Sahib (the G.-G.). I have a strong hope that they would relate all about the good considerations shown to them and would do everything to strengthen the foundations of unity between the two great governments and would try to give a finishing touch very successfully to the confidential matter by explaining it to '*Nawab*' Sahib (the G.-G.) in the best possible manner." After that Behram Khan Mazari of Rojhan was allowed to depart with a grant of a pair of *Doshalas*, a pair of gold bangles and cloth for a suit to him ; a pair of *Doshala* for his brother, four pairs of *Doshalas* and 23 *Lungis* for his companions in addition to Rs. 5 as a daily allowance to him to be realized by him month after month from Dewan Sawan Mal, *Nazim* of Multan. **[Page 593]** A letter from Sardar Tej Singh intimated that Sardar Lehna Singh Sandhanwalia had reached Hazara and that the zamindars of the said place had offered him *Nazars* and added that he himself had left that place, according to the worth obedience order of the Maharaja, leaving one company behind for the *Thanadarship* of the fort of Harkishengarh. A letter was issued to him in reply, appreciating his leaving behind a company in the fort for *Thanadari* and ordered him to collect the remainder of the spring crop revenue from the *Zamindars* and to bring the same along with him. A letter from Lala Kishen Chand intimated that Captain Sahib (C. M. Wade) and Macnaughten Sahib had met Shah Shuja-ul-Mulk and added that they had talked much in order to strengthen the foundations of unity and had decided upon his design upon Kabul and Kandhar *via* Shikarpur, depending upon the help and assistance of the two great Governments. He further added that they had left after that meeting once again to see the '*Nawab*' Sahib (the G.-G.). In reply he was ordered to constantly send the news of those regions. After that Sardar Attar Singh Sandhanwalia asked for Rs. 25,000 by way of a temporary loan to be paid back by him after the celebration of the marriage. The Maharaja gave him Rs. 10,000 by way of loan and granted him one horse with

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a golden saddle, which had come from the Raja of Patiala as a farewell gift. After that the said Sardar said that *Baba* Kahan Singh was feeling very helpless and asked the Maharaja to grant him an estate, if he had to give it and not to keep him in suspense. The Maharaja granted him an estate worth Rs. 4,000 from the territory of the and issued a letter to Misr Rup Lal to hand over the possession of the said estate to the men of said *Baba* Sahib without delay. At about the third quarter of the day the Maharaja attended to the purchases of bejewelled ornaments, like a pair of gold bangles, a pearl necklace, a turban gem and an inlaid armlet, through the *Bhai* Sahibs (Ram Singh and Govind Ram) and Misr Beli Ram. He ordered Misr Beli Ram to make a correct estimate of the price. The said Misr reported that Rs. 230 were wanted for the pearl necklace. Rs 150 for the armlet, Rs. 20 for the tussel, Rs. 200 for the gold bangles and Rs. 200 for the under-turban. After that Misr Beli Ram was ordered to arrange for 15 very fine garments and one horse with a golden saddle to be given in addition to the above mentioned ornaments to the glorious Prince (Kharak Singh) on the 13th day of the death of his mother.

Arrival of the Maharaja along with the glorious Sardars and chieftains in the *Haveli* of the glorious Prince (Kharak Singh) on the 13th day for the purpose of giving him a turban.

[Page 594] On the *19th of Sawan* (1st August 1838 A.D.), at about the 3rd quarter of the day. *Bhai* Gobind Ram told the Maharaja that it was the 13th day of *Mai Sahiba* (Nakain) on that day and requested him to go to the *Haveli* of *Mai Sahiba* and to give a turban to *Kanwarji* (Kharak Singh) with his own blessed hand. The Maharaja approved of the idea and issued an order to *Kanwarji* (Kharak Singh) informing him that he was going to his *Haveli* and would not take anything from him on that day on account of the *Nazarana* proposed to be charged from him and added that nothing should be talked about it at the time of his visit, for it would be seen later on. After that the Maharaja went to the *Haveli* of *Mai Sahiba Mai* (Nakain) and wrapped a turban over the head of *Kanwarji* (Kharak Singh) with his own blessed hand and remarked that *Kanwarji* (Kharak Singh) had become very thin and lean. *Bhai* Gobind Ram replied that 13 days had passed and he had practised a great deal of penance and suffered a great deal of hardship by eating only once in a day and sleeping on the floor. Following are the details of the various things given on this occasion by the Maharaja and the other glorious Chiefs; The Maharaja, 21 garments, one horse with a gold harness and five articles of jewellery; Sardar Mahan Singh, 21 garments, one horse with a gold harness and saddle, three articles of jewellery and Rs. 200 in cash; Sardar Chet Singh, 15 garments, Rs. 1,100, one horse with a gold saddle and harness and four articles of jewellery; Sardar Ajit Singh, one necklace only; Sardar Jhanda Singh, 11 garments, one horse with a silver saddle, four articles of jewellery and Rs. 500 in cash; the Raja *Kalan*, 11 garments and one horse with a gold saddle and harness; *Jamadar* Khushal Singh and Sardar Attar Singh Sandhanwalia offered the same things as were given by the Raja *Kalan*; Misr Beli Ram, 9 garments and one horse with a gold saddle; *Bhai* Jawand Singh Mokal, 9

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garments and one horse; Sardar Kalalwalia, 15 garments, one horse, 4 articles of jewellery and Rs. 250 in cash; Sardar Dhanna Singh Malwai, one *Doshala*, one turban and Rs. 225 in cash; Kahan Singh Nakai, 5 garments and one horse; grandson of Diwan Sawan Mal, 11 garments and a horse with a golden saddle; Sardar Nihal Singh Ahluwalia, 21 garments, four articles of jewellery and one horse with a golden harness; Sardar Lehna Singh Majithia, 11 garments and one horse; *Nazim* of Kashmir, 15 garments and one horse; **[Page 595]** Misr Lal Singh, one *Doshala* and one turban; Dewan Dina Nath, 7 garments and one horse. There were many other things; but there is no room for them in this little book. Therefore, this is held as sufficient.

Grant of a golden elephant seat to *Mian* Jawahar Singh, brother of Raja Hira Singh; talks by the Maharaja; presentation of *Kanwar* Kharak Singh; Maharaja's listening to a letter from Captain Sahib (C. M. Wade) and dictating its reply; an order to Fakir Aziz-ud-din Raza Ansari, Misr Beli Ram and Colonel Gulab Singh; presentation of the Nawab of Multan; a statement by *Bhai* Gobind Ram; arrival of a *Vakil* of the glorious Sahibs; a letter from Captain Sahib (C. M. Wade) and the dictation of a reply to it; a letter from Rai Gobind Jas; a letter from Delarus (De la Roche) and Cutlain (Cortlandt); an order to Sardar Dhanna Singh Malwai to receive Captain Sahib; presentation of *Mian* Smad Joo; an order to the glorious Prince *Khalsa* Kharak Singh; arrival of the *Mahant* Sahib of Patiala.

On the *20th of Sawan* (2nd August 1838 A. D.) the Maharaja very kindly granted the elephant, which *Kanwar* Sher Singh had presented him at Batala, to *Mian* Jawahar Singh, brother of Raja Hira Singh, with the words that the seat and the other necessary things would be sent to his camp at about the 3rd quarter of the day. The Maharaja said that the '*Nawab*' Governor Sahib (the G.-G.) had sent for two very fine cannons of the new style from the *Saddar* Calcutta for him and further added that a huge sum of money would be spent at the time of the visit of '*Nawab*' Governor Sahib (the G.-G.) in getting ready the necessary things for the *Topkhana* and the platoons, in getting ready the clothes and uniforms of the regular troops, in getting ready valuable robes of honour and articles of jewellery for the glorious chieftains, in supplying entertainments and other necessary requisites to the glorious Sahibs, in arranging for the jovial gathering, the display of fireworks and other kinds of festivities. The Raja *Kalan* said that the Maharaja was quite right. After that *Kanwar* Kharak Singh presented himself to the Maharaja **[Page 596]** and offered him 11 gold ducats, one elephant with a silver seat, one horse with a golden saddle, one horse with gold-interwoven saddle, one gold inlaid, bejewelled bangle, one bejewelled armlet, one neck-lace, one garland, one under-turban, one inlaid turban gem and 51 garments. After that the Maharaja asked *Kanwarji* (Kharak Singh) to help Kahan Singh, who was an old relative, and must also, in view of that relation, pardon his old faults. After that the Maharaja listened to a letter from Captain Sahib (C. M. Wade) that had come to him by the hand of Wazir Singh, a resident of Sialkot and indictated a friendly reply expressing his great eagerness for a happy

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interview and his desire to strengthen the foundations of unity and friendship. It stated that his friendly letter had reached the Maharaja in an auspicious moment to strengthen the foundation of unity and friendship by that sincere and old friend and had afforded a great deal of pleasure to the mind of the Maharaja. The said Wazir Singh was reported to have left Ludhiana in order to strengthen the foundations of affection and asked him to keep him with himself. The Raja *Kalan* said that it must be stated in the letter that the aforesaid person was going to him (Captain Sahib) on behalf of *Kanwarji* (Kharak Singh). An order was issued to Fakir Aziz-ud-din Raza Ansari, Misr Beli Ram and Colonel Gulab Singh to go to *Kanwarji* (Kharak Singh) and have a document for Rs. 3 lakhs written out by him and to present it to the Maharaja. At that time the Raja *Kalan* and *Jamadar* Khushal Singh said that both the houses were one and there was no marked distinction or difference between the two; and added that *Kanwarji* (Kharak Singh) himself would give whatever would be with him. The Maharaja said that jewellery and cash besides the other things were very great; and added that he simply wanted Rs. three lakhs, leaving all the other things, cash and jewellery, to be kept with himself by *Kanwarji* (Kharak Singh). The aforesaid appointed persons explained all the matters entrusted to them to *Kanwarji* (Kharak Singh), who replied that he had sent for his old maid-servant, Dhani, at that time and, after duly investigating everything from her, he would submit all the details to the Maharaja.

On the *21st* (3rd August 1838 A.D.) the Nawab of Multan saw the Maharaja, who told him everything about his negotiations with Shah Shuja-ul-Mulk out of regard for him and said that the English Sahibs were going to proceed shortly to get the said Shah established in Afghanistan with the help of their suitable troops and the support of the Maharaja himself *via* Shikarpur. **[Page 597]** The respectable Nawab replied that there was a great hope for the said Shah to become established in the possession and sway of Afghanistan with the help and assistance of the glorious Sahibs and the Maharaja, though otherwise it was quite impossible for him to succeed in the matter. After that he (Nawab) explained the shortage of his funds for his expenses and the Maharaja told him that shortly Sardar Tej Singh was expected to come with Rs. 2 lakhs from the country of Hazara; and added that out of that a large sum would be granted to him to meet his expenses. The Maharaja further told him that he could take 100 *Manies* of grain from the store of Lahore in addition to the 200 *Manies* of wheat already taken by him from the aforesaid place. *Bhai* Gobind Ram verbally told the Maharaja on the basis of the news. "The glorious Sahibs have repaired the shops at Ferozepur and tradesmen from various sides are going there. All kinds of material, grain, ammunition and gun powder are gathering there. Mackeson Sahib would visit the place and, after making due settlement of it, would go to Bahawalpur and very good bungalows would be set up in the various stages of the boats." The Maharaja said, "Troops of Shah Shuja-ul-Mulk and the English would reach Kandhar *via* Bahawalpur and Shikarpur and the troops of *Khalsaji* would establish themselves at

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the Khyber Pass to inspire awe and terror. The Shah would get possession of Kandhar on account of the help and assistance given by the troops of *Khalsaji*

It was impossible for Sardar Dost Mohd. Khan to enter upon war simply on the support of the Kandharies. In case they would come to his help, the Sarkar *Khalsa* would take possession of Kabul very soon. On the *22nd* (4th August 1838 A.D.) the news-writer of Captain Sahib (C. M. Wade) came to the Maharaja along with *Munshi* Salim Ullah, to apologise in consolation for the (death of the) mother of the glorious Prince (Kharak Singh) and a letter from Captain Sahib (C. M. Wade), which expressed a great deal of sorrow and regret for the same, was delivered to the Maharaja by the aforesaid person. The Maharaja asked him the salary of Captain Sahib (C. M. Wade) and he replied that he used to get Rs. 3,500 before and had got an increment of Rs. 500 more since he had been appointed to accompany the stirrup of Shah Shuja-ul-Mulk. In reply to his letter Captain Sahib (C. M. Wade) was sent a word that he must come to the Maharaja for apologising in condolence for the mother of the glorious Prince (Kharak Singh) ; and added that he (the Maharaja) had appointed Sardar Dhanna Singh Malwai to receive him and remarked that through that letter due intimation was conveyed to that old and sincere friend. It became known from the news from Ludhiana that Commandant Clerk Sahib had got ready with his troops to accompany Shah Shuja-ul-Mulk to Afghanistan. **[Page 598]** A letter from Rai Gobind Jas stated, "Captain Sahib (C. M Wade) reached Ludhiana in perfect health on the *8th of Sawan* (21st July 1838 A.D.) and called me to himself and told me that he would leave Ludhiana on the *22nd or 23rd* (4th or 5th August 1838 A.D.) and would go to the Maharaja by the road for the postal service ; and requested that bungalows must be set up in the stages of the boats and two horses for purposes of ride and 7 camels for purpose of carrying load must be made to stand and wait for him at the ferry of Harike, because he was coming all alone to apologise in condolence for the mother of the glorious Prince (Kharak Singh), verbally on behalf of the *Lord* Sahib (the G.-G.). He further said that he had got the document of the treaty decorated with the seal of *Lord* Sahib (the G.-G.), would give it to the Maharaja and would return to the presence of *Lord* Sahib (the G.-G.) by the road for postal service." The Maharaja issued an emphatic order to Sardar Lehna Singh Majithia and the Raja *Kalan* to station horses and camels and to get ready the bungalows and to engage themselves very soon in making preparations for all requisites of the passage. A letter from De la Roche and Cutlain (Courtlandt) stated, "We have seen Misr Rup Lal in the *Doaba* and have decided justly the boundaries of Sardar Majithia (Lehna Singh) and Misr Rup Lal according to right. We set up small flags to indicate the boundaries, but the men of the Sardar have removed and thrown these off out of their stubborn and highhanded attitude." The Maharaja got wrinkles in anger upon his brow on hearing this. On the *23rd* (5th August 1838 A.D.), Sardar Dhanna Singh Malwai was ordered to take 10 of his own horsemen and 15 horsemen from Hardit Singh Bharania and to proceed to the ferry of Harike to

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receive Captain Sahib (C. M. Wade) with two horses, one palanquin and one elephant and to establish riders of elephants and horses here and there for purposes of postal service. On the *25th* (7th August 1838 A.D.) Mian Smad Joo presented some *Dopattas* and some rolls of *Purbi* long cloth to the Maharaja, and said that twenty screens of the *Kanats* and seven fine and rich tents without poles were ready. The Maharaja asked him whether Shah Shuja ul-Mulk was selling jewellery. He replied that the said Shah was maintaining himself only by that very means. The Maharaja asked him to purchase the most valuable jewels from him (the Shah) and to present them to him. He replied that he had two very valuable rubies called "jura" and "Hura" and one Jade bowl, and the Maharaja asked him to buy them from the Shah, if he sold them.

[Page 599] On the *27th* (9th August 1838 A.D.) an order was issued to the glorious Prince (Kharak Singh) to pay the following customary instalments of the gifts to the Maharaja : Rs. 1,100 for gold saddles, Rs. 200 for silver saddles, 5 camels, two horses, 100 maunds of *ghee* and 3,000 other animals. The Prince replied that he was ready to abide by the order. *Mahant* Sahib of Patiala came and presented one elephant and some fine garments to the Maharaja and requested for the release of a village worth Rs. 500 for purposes to *Dharam Arth*. As regard for the glorious Sahib (the *Mahant*) was clearly inscribed on the conscience of the Maharaja a letter for release was granted to him regarding the said village through *Bhai* Gobind Ram.

A letter from Rai Gobind Jas; the receipt of a letter from the Raja of Nabha; receipt of the monthly instalment from Kashmir ; a letter from Lala Mohan Lal; a proclamation advertised by the glorious Sahibs ; presentation of Lala Ghanaya Lal, *Vakil* of Sardar Ahluwalia; letters to Dewan Sawan Mal and Misr Rup Lal; a letter from Sardar Tej Singh ; appointment of glorious Chieftains to receive Captain Sahib (C. M. Wade) ; statement by the Sardars on behalf of Captain Sahib (C. M. Wade); determination of the Maharaja to go to Taran Taran; talks with *Bhai* Gobind Ram; an order to Fakir Aziz-ud-din, verbal talks about Captain Sahib (C. M. Wade); a letter from the news-writer at Delhi ; supply of an entertainment and other requisites to Captain Sahib (C. M. Wade) through Khalifa Nur-ud-din; appointment of Fakir Aziz-ud-din to go to Captain Sahib (C. M. Wade) ; arrival of Captain Sahib (C. M. Wade) before the Maharaja and his apolgies in condolence for the mother of the glorious Prince (Kharak Singh) and other friendly talks.

A letter from Rai Gobind Jas stated that Captain Sahib (C. M. Wade) was very busy in managing important problems day and night ; and added that he had told him that while he (Captain Sahib) was anxiously engaged in the settlement of troops, preparations of the platoons and the control and adjustment of the affairs of Shah Shuja-ul-Mulk, he (Gobind Jas) was sitting idle in a corner. He further said that he agreed with his statement. The Captain Sahib (C. M. Wade) had told him, "King of London had got authentic information that the kingdom of Khurasan is at this time without

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any king. **[Page 600]** The eye of the king has opened for it. He says that such a fertile country must have a ruler and a master and was the property of a widow and an old woman. Decisive order has, therefore, been given that we must remain busy day and night thinking of taking possession of the said *Villayat* (Khurasan). so that it might become a possession of the Sahibs. *'Nawab'* Sahib (the G.-G.) and I are making great effort for this purpose. After mutual consultation we have appointed two regiments and five platoons to accompany Shah Shuja-ul-Mulk. If the said Shah would spend out of his own pocket it would be good and well, otherwise the glorious Sahibs would spend out of the treasure of Company Bahadur (East India Company). Eighteen pieces of cannon are coming soon from Shahjahanabad to Ferozepur." He further said that Captain Sahib (C M. Wade) had called upon reliable persons for the oxen and was settling rates of freight with them; and added that Shah Shuja-ul-Mulk and the glorious Sahibs would leave Ludhiana along with the troops of the former on the *11th of Bhadon* (24th July 1838 A.D.) for Ferozepur. A letter from the Raja of Nabha stated. "I am leaving for Ranghar Nangal for the celebration of the marriage of my son. Therefore, out of our mutual unity and the oneness of our houses, send a reliable person of yours to take part in the marriage." The Maharaja said that some reliable person would be sent after proposal and consideration. Dewan Dina Nath stated as follows the details of the instalment from Kashmir: Rs. 50,000 in cash, golden saddles worth Rs. 10 000, realisations still to be made in connection with it to the value of Rs. 16,000, *Pashmina* worth Rs. 15,000, carpets worth Rs. 1,600 and several bottles containing *Bed-Mushk*, jams and many other things. The Maharaja ordered that all those things be carefully kept in the *Toshakhana* of Misr Beli Ram. A letter from Lala Mohan Lal intimated that he had seen Mir Sahib of Shikarpur, and added that he expressed displeasure on account of the possession of Rojhan. The Maharaja issued an order in reply that he had taken possession of that territory and thus had made a great successful effort in punishing the mischief-makers, who were dacoits and highway men from Rojhan and intruded into the territory of the Maharaja to commit bad deeds and other mal-practices. It became known through the news from Hind (Hindustan) that the glorious Sahibs had declared all over the country of Hindustan, the *Sudder*, their home, London, and so on that they were gathering together troops, because they had determined to march upon the said *Villayat* (Afghanistan). It added that the king of England had granted permission to *Nawab* Governor Sahib Bahadur (the G.-G.), informing him that Lord Sahib, who was a reliable person in Hindustan, had absolute authority and so could bring about the capture of the said *Villayat* in some suitable manner according to his own wish; **[Page 601]** adding further that the affair of Khurasan was left absolutely to *Nawab* Sahib (the G.-G.) to bring it to a successful end by entering upon war or by adopting some other advisable practical plan. Lala Ghanaya Lal, *Vakil* of Sardar Nihal Singh Ahluwalia, presented himself to the Maharaja and said that the dignified Sardar had written to him that Devi Sahai Safawala was making rude and repeated demands for his money over there, while the money could be made to reach him only after a short time.

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The Maharaja said that he must make some arrangement for the payment of those large sums of money with *Bhai* Ram Singh and report it to the Maharaja, and added that thereupon Devi Sahai would be sent for. A letter was issued to Dewan Sawan Mal to present himself to the Maharaja punctually at the time of the visit of *Nawab* Governor Sahib (the G.-G.) with the following materials ; 5 horses, 3 golden saddles, 2 silver saddles, 1100 gold ducats and five cows. After that a similar letter was issued to Misr Rup Lal. A letter from Sardar Tej Singh intimated that he had crossed river Chenab, near the ferry of Ramnagar, along with the whole camp of the platoons and the like. In reply he was ordered to present himself to the Maharaja very soon. On the *30th* (12th August 1838 A.D.) an order was issued to Sardar Jawand Singh, Hardit Singh, Fakir Aziz-ud-din and several others just after the 3rd quarter of the day to go out to receive Captain Sahib (C. M. Wade), to offer him *Nazars* and *Sarwarnas* as follows : Sardar Jawand Singh, Rs. 125 ; Hardit Singh, a bow and Fakir Aziz-ud-din, Rs. 500. They were ordered further to set up the camp of Captain Sahib (C. M. Wade) in the *Kothi* of Avitabile. The aforesaid appointed persons went out to receive Captain Sahib (C. M. Wade) and offered him *Nazars*, according to the order of the Maharaja, and, presenting themselves on the following day, the *32nd* (14th August 1838 A.D.), at Shah Balawal *Baradari*, intimated that they had set up the camp of Captain Sahib (C. M. Wade) in the *Kothi* of Avitabile after a show of great respect and civility to him (Captain Sahib). They further related that the Captain Sahib (C. M. Wade) at first apologised in condolence for the mother of the glorious Prince (Kharak Singh) and afterwards thanked the Maharaja in a sweet and oily style of friendly talk. After that the Maharaja asked Sardar Jawand Singh what he was trying to know regarding the engagement of the daughter of Wazir Singh of Ranghar Nangal, the Raja of Nabha and himself. Sardar Dhanna Singh Malwai submitted that Captain Sahib (C. M. Wade) had said that only he had a claim whose engagement took place in a family at a prior date and added that he alone was right in his claim and the other had no concern in the matter at all. **[Page 602]** The Maharaja, who was a touch-stone for all kinds of affairs and a measure for putting to test all kinds of matters, declared that Captain Sahib (C. M. Wade) had some sort of ill-will against the Raja of Nabha. After that the Maharaja said that he must depart for a sacred bath at Taran Taran. The Raja *Kalan* replied that there was great mud in the way on account of the recent heavy rains. Therefore, the platoons must be ordered to go there ahead. The Maharaja kept quiet. After that the Maharaja said to *Bhai* Gobind Ram that though Captain Sahib (C. M. Wade) used to be granted Rs. 500 in the past by way of entertainment at that time the Maharaja wanted to make an addition to it. The said *Bhai* Sahib approved of the idea, remarking that Captain Sahib (C. M. Wade) was a sincere friend and a straightforward acquaintance. Thereupon the said *Fakirji* (Aziz-ud din) was ordered to make Rs. 1,100 and sweets worth Rs. 31 reach the Captain Sahib (C. M. Wade) and to inform him verbally that the inhabitants of Khyber had committed certain such improper acts as could not be expressed properly. He was further ordered to tell him that the soldiers of the platoons,

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which formerly belonged to Fox Sahib *Farangi*, had been disbursed their salaries and had been emphatically ordered to remain in the service of Captain Sahib (C. M Wade) as a guard and act like the sentinels. He was further asked to give him an account of Peshawar and Sardar Dost Mohd Khan. *Fakirji* (Aziz-ud-din) said that, while he was appointed to receive Captain Sahib (C M Wade), he talked about Afghanistan to Captain Sahib and had learnt from him that the rumour among the ordinary people that the king of Russia would come to the help of Qajarwala king was quite false, because there was a great distance between the two (countries). After that Khalifa Nur-ud-din was ordered to be responsible for supplying to the glorious Sahibs their necessary requisites everyday. On the *32nd* (14th August 1838 A.D) an order was issued for the fixing up of a cannon of Colonel Gulab Singh outside the chief portico for the purpose of discharging a salute and Fakir Aziz-ud-din was ordered to go to the camp of Captain Sahib (C. M. Wade) and to bring him to the Maharaja with a show of great respect and civility. After that the Maharaja went out for a pleasure trip and just on his return to Ram Balawal. *Fakirji* (Aziz-ud-din) and Captain Sahib (C. M. Wade) came up. At first a salute was discharged of a bag of 5 cartridges and after that the Maharaja himself came up to the edge of the flooring for purpose of reception and taking Captain Sahib (C. M. Wade) by hand made him sit in a chair. **[Page 603]** At first Captain Sahib (C. M. Wade) made a *Sarwarna* of Rs. 500 over the Maharaja, who did the same to the same amount for Captain Sahib (C. M. Wade). After that Captain Sahib (C. M. Wade) talked many things in a friendly style on behalf of *Nawab* Sahib (the G.-G.) by way of apologising in condolence with the remark that everyone had to traverse that high road. After that the Maharaja enquired from him about the health of '*Nawab*' Sahib (the G.-G.) and Captain Sahib (C. M Wade) replied that he was very happy and quite well and wanted to know about the good health of the Maharaja After that the Maharaja asked him how much rain had fallen in that country, and was told by him that he had travelled 50 *Kos*, riding in a boat. After that the Maharaja asked him about Mackeson Sahib, and was told by him that he had gone to Bahawalpur and, after taking troops from the Nawab of Bahawalpur and the reliable persons of Hyderabad and Sindh, would go to join the camp of Shah Shuja-ul-Mulk. After that the Maharaja asked him who would bear the expenses of the mobilization of the troops, the said Shah or the Sahibs. Captain Sahib (C. M. Wade) replied that when Shah Shuja-ul-Mulk would be appointed to lead the expedition, he would meet the expenses out of his own pocket. After that the Maharaja said that the said Shah had much jewellery with him, and Captain Sahib (C. M. Wade) remarked if he would not spend them away at that time at no other time they could do him any good. After that the Maharaja asked him about Herat, and was told that he had not received any authentic news so far; but would let him know on getting satisfactory and true information. After that the Maharaja said Sardar Sultan Mohd. Khan had written to Sardar Dost Mohd. Khan that the troops of the glorious Sahibs were proceeding to capture Qandhar and Kabul in support of Shah Shuja-ul-Mulk with the help and assistance from the Noble *Khalsa*

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the Maharaja) and had suggested to him that it would be good and well for him if he sent his son with fine gifts and fine horses to the Maharaja, in a friendly manner of honesty and in keeping with his position of being a chief. But, as the bright day of his glory had changed into the dark night of misfortune, he did not accept the advice. Captain Sahib (C. M. Wade) said that he was a very short-sighted person and was bound to be ruined, and added that he was poor and starving at that time and had exacted fine from his country and had rendered all his people distracted and confused on account of his mal treatment. After that the Maharaja enquired from him about the Raja of Burma. **[Page 604]** Captain Sahib (C. M. Wade) said that the old Raja had died and the one who had come to the throne at that time was also a person of no good breeding and so was seeking to break away the relation of agreement and contract. After that the Maharaja asked him how many troops there were with the Raja of Burma, and was told by the Captain Sahib (C. M. Wade) that he had one lakh horse and foot and many cannons, but these were neither well-equipped nor fit. After that the Maharaja asked him for an account of the king of China, and was told by Captain Sahib (C M. Wade) that he was very wise and intelligent and did not like to kindle up the fires of fighting or war with anybody. After that the Maharaja asked from him something about the Raja of Nepal, and was told by the Captain Sahib (C. M. Wade) that on the instigation of the Raja of Burma, he had rebelled against the Sahibs and added that though he had 12 platoons and 10,000 horsemen with him, yet he lacked courage and bravery.

After that the Maharaja asked him to give an account of the Qajarwala king, and was told by the Captain Sahib (C. M. Wade) that his troops were many; but were starving and disheartened because the grain was very dear there, and added that the troops of king Kamran of Herat were very good and serviceable. After that the Maharaja said that he had learnt from the news that the glorious Sahibs had asked for troops and large sums of money and camels for the purpose of carrying loads from the Rajas of the other side of the river (Sutlej) like that of Patiala, and that the said Raja had refused to meet the demand. Captain Sahib (C M. Wade) replied that it was quite wrong and added that the Sahibs had engaged 25,000 oxen at the rate of Rs. 2/8 per mensem. The Maharaja said that he had heard that 50,000 oxen carried the necessary ammunition with the Sahibs at the time of their war and fighting with the Raja of Burma. Captain Sahib (C. M. Wade) said that he was not present there at that time. After that the Maharaja asked him about the route of Shikarpur, and was told by Captain Sahib (C. M. Wade) that it was good and clear with only a distance of 25 miles at a place where there was no population and no water could be had and it became difficult to cover it. After that the Maharaja asked him how far it was true that news reported that the Sahibs had fixed the rate of grain at 16 seers. Captain Sahib (C. M. Wade) said that it was quite right. After that the Maharaja asked him about the route of Jalalabad and *Jamadar* Khushal Singh spoke out that it was a very difficult passage and added that the route of Tank and Bannu was quite clear. **[Page 605]** The Raja *Kalan* said, "That route is good for the footmen and horsemen; but cannons

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could not go that way, except with the help of the glory of the Maharaja, which was so great that it brought about the conquest of Pir Panjal by him in spite of its being a most difficult place to cross. After that Captain Sahib (C. M. Wade) left for his own camp and the Maharaja went to Hazuri Bagh.

Sankrant of the blessed _Bhadon_ (15th August 1838 A.D.) and the appointment of Fakir Aziz-ud-din to go to Captain Sahib (C. M. Wade); arrival of the Maharaja in the fort and his distributing alms and charity; presentation of Dr. Francis; talks about Captain Sahib (C. M. Wade); presentation of Fakirji (Aziz-ud-din) before the Maharaja; a meeting with Captain Sahib (C. M. Wade) and his friendly talks and his inquires for an interview with the glorious Prince (Kharak Singh) for the purpose of condolence; arrival of the grandson of Sardar Fateh Singh and the grant of an entertainment to him; presentation of Captain Sahib (C. M. Wade) before the Maharaja; an order to him to go to _Kanwarji_ (Kharak Singh); an order to Rai Gobind Jas to be with Captain Sahib (C. M. Wade) throughout his meeting with _Kanmarji_ (Kharak Singh); arrival of Captain Sahib (C. M. Wade) before _Kanwarji_ (Kharak Singh) and his offers of presents and apologies in condolence.

On the _Sankrant_ of blessed _Bhadon_ (15th August 1838 A.D.) the Maharaja rode a horse early in the morning for a pleasure trip. After that Fakir Aziz-ud-din was ordered to go to Captain Sahib (C. M. Wade) and tell him that a letter from Allard Sahib and Avitabile stated that Sardar Dost Mohd. Khan kindled up the fires of fighting and war and had got the mischief making people of Khyber in his power. He was further asked to tell him to grant a passport to Matbar Singh so that he might be able to present himself to the Maharaja. After that the Maharaja went to Hazuri Bagh and gave to the Brahmins and the deserving one horse with a golden saddle, one elephant, several cows, and large sums of money in cash on the occasion of his _Sanklap_. After that Dr. Francis presented himself to the Maharaja and said, "whatever money the Maharaja had granted for the purchase of medicines from Ludhiana he had entrustsd to Rai Gobind Jas for the purposes of buying medicines from Ludhiana and had requested him to send them to the Maharaja in perfect safety; but these had been delayed in despatch by the said Rai (Gobind Jas) and added that the medicines had reached Lahore through the soldiers, and remarked that if any loss occurred in the way who could be responsible ?" The Maharaja said that the money had been taken from Rai Gobind Jas and added that he (Dr.) had no business to talk of it. After that the Maharaja said that _Nawab_ Governor Sahib (the G.-G.) had told the Military Lord _Sipah Silar_ (the C-in-C) that they had many important things in regard to the _Villayat_ (Afghanistan), whose successful completion necessitated a great effort on their part. The matters were the most essential, and added that the expedition for the capture of Qandhar and Kabul was under way. He had further asked him to do as he thought fit. **[Page 606]** The said _Sipah-Silar_ (C-in-C) had told him in reply that though the affairs in England were also

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in progress, yet successful handling of them depended upon another hour, and added that he was to put in great effort and endevour in achieving his happy idea, which he had expressed here and must accompany Shah-Shuja-ul-Mulk and engage himself in rendering good services in the expedition. Thereupon *Nawab* Sahib (the G.-G.) had appointed 15 platoons, 5 regiments and one Military *Topkhana* to accompany Lord Sahib (the C-in-C) with the word that ten platoons and three regiments would join them with a *Topkhana* from Bombay. If the *Nazims* of Sindh accepted the rope of obedience and servitude whole-heartedly and sincerely about their neck (submitted quietly), it would be good, and well, and if they would show intentions of a different kind, the troops from Bombay would be firmly established on the frontier of the *Nazims* of Sindh and five platoons and two regiments and the newly-recruited Military *Topkhana* would be appointed to accompany the said Shah. The Maharaja further said that Captain Sahib (C. M. Wade) had expressed, "Arrangements had been made for a large number of troops. There is a strong hope that awe and terror would achieve the end. In case it would not be so, Qandhar would be reduced to subjection first, by way of Shikarpur, and after that the conquest of Kabul would be made. Appointment of the troops of *Khalsaji* (the Maharaja) may be delayed by postponements and they may be allowed to remain behind the screen of procrastination, because the *Khalsa* used to extend their hands of tyranny over the people and lay waste the countries. If under pressing demand, their troops would be required they would be called upon accordingly." After that Fakir Aziz-ud-din presented himself to the Maharaja, who asked him in what business Captain Sahib (C. M. Wade) was engaged. The said Fakir (Aziz-ud-din) replied that he was taking his food at that time, and added that he had conveyed to him all the orders of the Maharaja which Allard Sahib had mentioned two or three times before. He further added that Captain Sahib (C. M. Wade) said to him, "Allard Sahib and Avitabile are tellers of truth, because both of them are in charge of countries on behalf of the Maharaja. Still the fruit is unripe. It is not time to pluck it. Plucking unripe fruit is not a wise act. Proposal of war would be proper at that time when the fruit would be ripe and sweet. At this time even the demonstration of the troops of the two great governments appears difficult and to a certain extent impossible. Both of them are wise and intelligent, while Dost Mohd. Khan is short-sighted and the punishment of that mischief maker is essential. At this time, it is proper in the ways of chieftainship for the Maharaja to order both of them to show great patience and keep the reins of their own control in the hands of considerate delay. It is not proper to make a fuss and disturbance right at this moment. According to the advice of the two great governments everything would be carried on to a successful and very well at some other time." The Maharaja said that Captain Sahib (C. M. Wade) was a very wise man and had said well, because at that time the troops of the *Khalsa* had gone to their homes on leave. Captain Sahib (C. M. Wade) said further, "*Nazims* of Peshawar are making request and demanding troops for the annihilation of the evil-minded. It is a praise worthy act of theirs, but they must manage to pull on with some tact of practical wisdom for

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a month more" **[Page 607]** He said that on his asking Captain Sahib (C M. Wade) for a passport for Matbar Singh, he had been told in reply by him that '*Nawab*' Sahib (the G.-G.) told Matbar Singh that if he wanted to go to the other side of the river to enjoy the sacred sight of Jawalaji, Amritsar and the Maharaja he must take a *Chaprasi* of the Sahibs along with him ; and added that as he did not agree to do it So he (Captain Sahib) could not help him because it was not at all within his power to go against the orders of '*Nawab*' Sahib (the G.-G.). The Maharaja said that he must once again go to Captain Sahib (C. M. Wade) to explain to him, "The Maharaja had nothing to do with Matbar Singh. He had heard simply of his bravery and courage and about his dismissal from the service of the Raja of Nepal. The Maharaja simply wants to see how he fought and carried on battle and that, too, simply because his intention upon Kabul was going to be realized in action. The Maharaja would engage him in his service only according to the desire of the great governments." After that the respectable Fakir (Aziz-ud-din) said, if the Maharaja ordered, he Captain Sahib (C. M. Wade) would like to go at about the third quarter of the day to have the sacred sight of *Kanwarji* (Kharak Singh) and to apologise in condolence. The Maharaja said that he could go to *Kanwarji* (Kharak Singh) at the third quarter of the day and could make a *Sarwarna* of Rs. 250 over him, but must not present him any horse on the occasion. He was going to him for apologising in condolence. After that an order was issued to the respectable *Kanwarji* (Kharak Singh), informing him that Captain Sahib (C. M Wade) was coming to him for purpose of condolence and ordered him to make a *Sarwarna* of Rs. 250 over him. After that *Bhai* Gobind Ram said that the grandson of Sardar Fateh Singh Ahluwalia had come for apologising in condolence for *Mai* Nakain, who was given to veil behind the screens of chastity. The Maharaja ordered that he must go to *Kanwarji* (Kharak Singh) for the purpose and ordered Khalifa Nur-ud-din at the same time to provide him with Rs. 200 by way of entertainment in addition to sweets worth Rs. 11. On the following day, early in the morning, the Maharaja went out for a pleasure trip and ordered Fakir Aziz-ud-din to go to Captain Sahib (C. M. Wade) and to fetch him to Ram Balawal. After that an order was issued that an elephant should be sent to Captain Sahib (C. M. Wade) for purposes of his ride. As soon as the Maharaja sat down to take his meals after his entering Ram Balawal, Fakir Aziz-ud-din came up with Captain Sahib (C. M. Wade). At first they talked simply to inquire after each other's health. After that Captain Sahib (C. M. Wade) said, "Nawab Governor Sahib (the G.-G.) has appointed the Military Lord (the C-in-C) with horsemen, platoons and *Topkhana* to accompany Shah Shuja-ul-Mulk. I would proceed from Lahore towards Peshawar with the son of the said Shah and the troops of the noble *Khalsa*. Alexandar Burnes would remain with the respectable Shah, who would leave Ferozepur in the month of *Katak* and would proceed to Shikarpur." The Maharaja said that the departure of his royal standards was in progress towards Taran Taran and he could accompany the stirrup. Captain Sahib (C. M. Wade) said that he was ready. The Sarkar asked him whether he would go to Simla or Ludhiana after leaving the presence of the Maharaja. He said

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that he had nothing to do at Simla. After that the paper containing the treaty was presented and the Maharaja decorated it with his own seal. **[Page 608]** After that Captain Sahib (C. M. Wade) said that one paper (copy) would remain with the Maharaja, one would remain with '*Nawab*' Sahib (the G.-G.) and one would remain with Shah Shuja-ul-Mulk. After that the Maharaja, said that he must go to *Kanwarji* (Kharak Singh) for apologising in condolence along with Fakir Aziz-ud-din at about the third quarter of the day, because the following day the departure of the royal standards was to start and he had to accompany them. After that Captain Sahib (C. M. Wade) said that Clerk Sahib had been appointed commanding officer at Ludhiana and he (Captain) had to set right his own affairs at Ludhiana very essentially. After that Captain Sahib (C. M. Wade) said that a heavy burden had fallen upon the *Nazims* of Sindh; firstly Rs. 20 lakhs were being demanded from them as *Nazarana*, secondly, they were being asked to give troops for the help and assistance of the respectable Shah. Thirdly, they were going to be put to the trouble of allowing the troops to pass through their country. He further said that it still remained to be seen whether the *Nazims* were pleased with those arrangements or they were sad at heart for the same. The Maharaja said that the *Nazims* of Sindh certainly could never deviate from the orders and prohibitions of the Sahibs. After that an order was issued to *Bhai* Ram Singh to accompany Captain Sahib (C. M. Wade) and see *Kanwarji* (Kharak Singh) along with the Captain Sahib (C. M. Wade), who was going to the camp of *Kanwarji* (Kharak Singh) for observing the formality of apologising in condolence. The said *Bhai* (Ram Singh) said that he would go to *Kanwarji* (Kharak Singh), according to the order of the Maharaja. At about the third quarter of the day Captain Sahib (C. M. Wade) went to the glorious prince (Kharak Singh), apologised in condolence to him, gave him the presents which had been entrusted to him for him and expressed great sorrow on account of the death of the venerable mother of the Prince. After that for a few hours they kept on talking with a view to strengthening the foundations of unity and friendship. After that Captain Sahib (C. M. Wade) left the presence of the Prince and went to the place of his sojourn. After a few days, according to the wish of the Maharaja, Captain Sahib (C. M. Wade) was allowed to depart with great respect and courtesy and he went to Ludhiana. The Maharaja left for Amritsar on the *17th of Bhadon* (31st August 1838 A.D.) to take a sacred bath at Taran Taran on the *Amawas* day.

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UMDAT-UT-TAWARIKH,

DAFTAR III, PART V.

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ROZNAMCHA MAHARAJA RANJIT SINGH, LION OF THE PUNJAB.

FROM 17 BHADON, 1895—15 HAR, 1896 SAMBAT, CORRESPONDING TO 31ST AUGUST, 1838—27th JUNE, 1839 A.D. BIRTH OF SAHIBZADA DALIP SINGH ; MEETINGS WITH GOVERNOR GENERAL AUCKLAND AT FEROZEPUR, AMRITSAR AND LAHORE ; NEW TREATY BETWEEN THE MAHARAJA, SHAH SHUJA-UL-MULK AND THE BRITISH GOVERNMENT ; ASSISTANCE GIVEN BY THE MAHARAJA IN THE EXPEDITION TO QANDHAR AND KABUL AND THE DEATH OF THE LION OF THE PUNJAB.

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THE REIGN OF MAHARAJA RANJIT SINGH BAHADUR

[Page 1] GOING OF THE SARKAR TOWARDS AMRITSARJI

On the *17th of Bhadon, Sambat 1895* (31st August 1838 A.D.) the Sarkar, having arrived at Amritsar, at first secured the felicity of both the worlds by paying a visit to *Sri Darbar Sahib* and making an obeisance over there. He offered an *Ardas* of Rs. 1,100 to *Darbar Sahibji* and of Rs. 500 to *Akal Bunga*. Later he made a perambulation of the place and offered sums to every *Bunga* on the way to *Dukh Bhanjani* ; and secured pride and blessings. Later he retired to Ram Bag. The *Kardars*, *Sarafs* and *Chaudharies* of Amritsar presented *Nazars* and secured gratification of the Sarkar. The *Thanadars* of fort Gobind Garh and *Mutsaddies* of the stores of the said fort presented themselves. The Sarkar inquired from the *Mutsaddies* all about the stores. Thereafter the Sarkar ordered that the details of different kinds of grain in stock be written out on paper and submitted to him, whatever articles were required should be written out separately, and the statement should be submitted to him. Accordingly, funds would be sanctioned.

BIRTH OF SAHIBZADA DALIP SINGH

On the *23rd of Bhadon Sambat 1895* (6th September 1838 A.D.), the glorious Sahibzada was born of *Mai* Jindan (Jind Kaur) at Lahore. The sincere near-attendants felt greatly pleased. The said *Mai* (Jind Kaur) sent the news through *Munshi* Gobind Ram Sahai to the Sarkar. The aforesaid person presented himself to the Sarkar and conveyed the blessed news. On hearing the tidings the Sarkar expressed unlimited pleasure. On receipt of the news the Raja *Kalan* Bahadur, according to the custom of the hilly regions, put fresh things (fruits or vegetables) over the head of the *Munshi*. A few days later gold ornaments, such as *Hassi* and bangles, etc. were given to the *Munshi*, and he was sent towards Lahore along with large sums of money. The horoscope of the *Sahibzada* (Dalip Singh) showed the presence of the zodiacal signs of Aquarius and Pisces. Therefore, it has not been written. Any intelligent man could easily comprehend the meaning thereof. If the Sarkar would earnestly desire, it would be stated.

[*Page 2*] Grant of robes of honour on the *Dussehra* day to the Raja *Kalan* and Raja Hira Singh ; talk about the Sarkar ; presentation of Jamadar Dal Singh, reliable person of Raja Ladowala, and report about that country ; order to the chieftains for the welcome of *Kanwar* Nau Nihal Singh ; grant of entertainment and *Jagir* to Mahan Singh of Hazara ; grant of a robe of honour and a letter to Captain Sahib (C. M. Wade) in reply to one from him ; letter from Rai Gobind Jas ; receipt of a letter from Macnaughten Sahib and Military *Lat* (the C-in-C) *Parwana* in the name of Rai Gobind Jas ; presentation of *Kanwarji* (Nau Nihal Singh) and offer of *Nazars* ; order to Khalifa Nur-ud-din ; presentation of the *Vakil* of Captain

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Sahib (C. M. Wade) ; letters from Dewan Sawan Mal ; letters from Fakir Shah Din, Baba Lachhman Singh and Rai Gobind Jas ; grant of robes of honour to the *Kanwars* (Kharak Singh and Nau Nihal Singh) on the *Dussehra* ; receipt of a letter from Captain Sahib (C. M Wade) through Harbans Rai and Suraj Bhan Adjutant ; letter from Raja Gulab Singh at Peshawar to the glorious prince (Kharak Singh) ; letter from Sandhanwalia Sardar ; letter to Raja Ladowala ; preparations for *Dussehra* celebrations ; receipt of a letter from Captain Sahib (C. M. Wade) through Suleman *Khidmatgar* ; an order to Rai Gobind Jas ; arrival of Raja Sochet Singh and *Kanwar* Sher Singh at Amritsar and acceptance of *Dussehra Nazars*.

On the *4th of Asuj Sambat 1895* (18th September 1838 A.D.) fifty-one fine garments were granted to Raja Hira Singh, twentyone to the Raja *Kalan* and eleven to Jamadar Khushal Singh as robes of honour of of blessed *Dussehra* day. The Sarkar declared that the Sahibs had proposed that at first a meeting should take place at Ferozepur and the troops of the *Khalsa* would be inspected. Thereafter they would come to Amritsar to visit the *Darbar Sahib* and they would then go to Lahore to see its historical places, such as, the fort, the Badshahi mosque, Masjid of Wazir Khan and tomb of Emperor Jahangir. After inspecting the parade of the platoons and cavalry they would return. Jamadar Dal Singh, a reliable person of Raja of Ladwa, presented himself. The Sarkar asked him what arrangements were being made by the Sahibs regarding troops. He said that the Sahibs had asked the Rajas of the Cis-Sutlej territory to contribute troops. The brother of the ruler of Ropar had contributed to the English six hundred horse and foot. He had also offered to present one horse worthy of a special ride on the *Dussehra*. "*Nawab*" Governor Sahib (the G.-G.) had recruited one thousand *sowars* with suitable horses. According to instructions from *Sadar* Calcutta, one thousand persons, camels, magazine and about one hundred thousand maunds of grain had reached Karnal from Cawnpur **[Page 3]** ; and a proclamation was issued throughout the country that traders should join the troops to supply grain. But till then nobody had joined. On the *5th of Asuj Sambat 1895* (19th September 1838 A.D.) a royal order was issued to the Raja *Kalan*, Raja Hira Singh, Jamadar (Khushal Singh), Misr Beli Ram and Sardar Lehna Singh for the reception of *Kanwar* Nau Nihal Singh. The aforesaid persons presented themselves to the Sarkar after his reception. Fakir Aziz-ud-din was ordered to send Rs. 1,100 in cash, sweets worth Rs. 31 and fruits worth Rs. 11 to *Kanwarji* (Nau Nihal Singh) as entertainment. Under instructions of the Raja *Kalan* the territory of Jindal, adjacent to Khanroo, was granted to Mahan Singh of Hazara as *Jagir*. A royal order was issued to him that in return for the *Jagir* he should send one hundred *sowars* to the Sarkar. One *Doshala* was granted to him as a *Khilat*. A letter from Captain Sahib (C. M. Wade), purporting to increase degrees of friendship, was listened to by the Sarkar. It was written that a certain Sahib *Log* had been deputed for the collection of grain and hiring of camels and oxen required for the English troops. He will collect as much grain as possible. It was written in reply thereto that whatever arrangements had been made consistent

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with the relations of friendship were very good. A letter from Rai Gobind Jas was perused. It mentioned that the Sahibs had repaired the wall and the ditch of the fort at Ludhiana. They were earnestly engaged everyday in making arrangements for troops. According to an order from "*Nawab*" Sahib (the G.-G.) a Sahib *Log* had been sent towards Multan to purchase grain and hire camels and oxen. The Sahibs had taken matchlocks from the *sowars* of regiments, and instead had issued them four revolvers. On the *6th Asuj 1895 Sambat* (20th September 1838 A.D.) a letter from Macnaughten Sahib was read out. At first it mentioned about the relations of friendship and concord and his personal meeting with the Sarkar. Thereafter it was stated therein that, after his departure from the Sarkar, he had, at an auspicious moment, sought an interview with the Hon'ble "*Nawab*" Governor Sahib (the G.-G.). The relations of friendship and unity were getting firmer everyday and were manifest like the world-illuminating sun and well-known to the people of the whole world. Whatever had been personally conveyed to him by the Sarkar had been reproduced by him to the "*Nawab*" Sahib (the G.-G.) He felt greatly pleased on hearing about it. Whatever he had mentioned about the affair of Shikarpur and Shah Shuja, out of his liberality and magnanimity towards the Sahibs, had been heartily acknowledged by the "*Nawab*" Sahib (the G.-G.) and the other Sahibs. The Sarkar is believed to be unique in showing regard for friendship and unity. Thereafter the *Lat* Sahib (the G.-G.) expressed a keen desire to meet the Sarkar. His longing for this purpose had exceeded all limits. He earnestly wished to meet the Sarkar first **[Page 4]** and attend to any other work afterwards. The Sarkar felt greatly pleased to listen to the said letter. Fakir Aziz-ud-din was asked to send a suitable reply to the letter. Thereafter the letter from the Military *Lat* (the C-in-C) was read out. It stated that the British troops were expected to march towards Ferozepur towards the end of *Katik* (October-November). His desire to meet the Sarkar was beyond expression ; but everything was, however, subject to the will of God. In short the sincere friend wished that on the arrival of the troops at Ferozepur, at first, a salute should be offered and then the parade should be shown to the Sarkar. It was considered by him to be the essence of his desire and duty. Besides, as regards the case of Matbar Singh Gurkha, according to the wish of the Sarkar, a mention was made to "*Nawab*" Sahib (the G.-G.), who said that earlier, when he had visited Calcutta as the *Vakil* of King of Nepal, due respect was shown to him. At that time, since he had secretly proceeded from Ludhiana without the approval of the Sahibs, he had gained nothing, but it might be a lesson for others. What expedition was being planned by the Sarkar for which his services were required ? A letter was issued to Rai Gobind Jas that on the occasion of the *Dussehra* all the *Khalsa* troops would come together. Accordingly, he was asked to tell Captain Sahib (C. M. Wade) that, if he concurred, the movement of *Jinsi Topkhana* should take place slowly towards Peshawar ; and troops would be collected at Jhelum, Rohtas, Rawalpindi, Hasan Abdal and Attock. The crossing of the large numbers at one time was difficult and impracticable. Moreover ten thousand oxen had been engaged for the carriage of grain and supplies and Rs. 25,000 had been settled as monthly dues. Half the hire

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money had been paid. A detailed reply should be sent. Thereafter *Kanwar* Nau Nihal Singh presented himself along with *Bhai* Ram Singh to the Sarkar and offered one hundred gold ducats, Rs. 500 as *Sarwarna*, five horses, two with golden harnesses and three with silver ones, two elephants, two pieces of *Gulbadan* and Multani *Kheses*, rolls of velvet and four trays of sweets and sugar. Sardar Fateh Singh presented five ducats and Kishan Kaur two. The Sarkar inquired after their health and awarded Rs. 100 to the horse-rider and Rs. 100 as *Jalwana* of the horses. He made inquiries about the condition of Bannu and Tank and the climate of the place. An order was issued to *Bhai* Gobind Ram for the treatment of *Kanwarji* (Nau Nihal Singh). On the *8th* (22nd September 1838 A.D.) a letter was issued to Khalifa Nur-ud-din **[Page 5]** that he should arrange to send the silver bungalow at Lahore to Amritsar, as the same was desired to be installed at the place on the occasion of the *Dussehra*. Thereafter the news-writer of the glorious Sahibs presented himself. The Sarkar asked him about the affairs of that country. The said person stated that the decorations of the uniform of troops designed by the Sahibs that year had never been done before. The Sarkar said that the *Lat* Sahib (the G.-G.) and he would arrange separate pleasant gatherings and would inspect the parade of the troops. A letter from Dewan Sawan Mal intimated that a certain Sahib *Log* had come to Multan to arrange for the purchase of grain. The Sarkar asked him to assist the Sahib *Log* in the purchase of grain at cheaper rates, in keeping with the relations of unity and friendship between the two great governments. Nobody should cause any obstruction or interference. Instead the Sahib *Log* should be carefully looked after and eatables and other requisites should be made available to him. A letter from Fakir Shah Din and *Baba* Lachhman Singh was listened to. It intimated that two Englishmen had been appointed at Ferozepur for judicial matters. Captain Sahib (C. M. Wade) had written in his own hand that they should settle various affairs in consultation with the said Englishmen ; but some troops will be required for the management of the country. The Sarkar declared that one hundred men were too many. A letter from Rai Gobind Jas submitted that Captain Sahib (C. M. Wade) felt greatly pleased on learning that steps had been taken for the procurement of grain and departure towards Peshawar. The Captain Sahib (C. M. Wade) further declared that, in keeping with the relations of unity and friendship between the two great governments, the same should have been expected. At the same time a letter was received from "*Nawab*" Sahib (the G.-G.) that on the *3rd of Katik Sambat 1895* (17th October 1838 A.D.) all the English troops will march and enter Karnal. At that time, on account of rain, the preparation of accessories for the march of the troops had been postponed. With the grace of God the troops will reach Ferozepur on the *10th of Katik 1895 Sambat* (24th October 1838 A.D.). The troops will proceed from three different passages, lest the people should be put to inconvenience, loss or damage on their account. On the *10th of Katik, 1895 Sambat* (24th October 1838 A.D.) muster of the troops will take place. The strength of the troops would be : twenty platoons, 100 pieces of artillery and five regiments. The troops would be appointed after their inspection and consultation

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with the Sarkar. Besides those troops British forces would be stationed at Calcutta, *Kanshi*, and Patna. Earlier he (the *Nawab* Sahib—the G.-G.) had gone to the territory of Raja of Bharatia (Bharatpur). Even though earlier the Raja, at the instigation of some chiefs, had dismissed the Resident and annulled the treaty, at that time he had accepted the Resident voluntarily and concluded a new treaty. The King of Nepal had refrained from an open conflict. **[Page 6]** The former Governor had tried to effect economy in expenditure. But the present Governor has not approved of economy. He has restored earlier expenditure, since the opponents felt happy at the reduction of expenditure. Orders have been issued for fresh recruitment. The present governor has made allocations of expenditure, as in former days. The Sarkar said that the English were perfect in wisdom. On the *9th Asuj, 1895 Sambat* (23rd September 1838 A.D.) an order was issued by the Sarkar to Fakir Aziz-ud-din that fifteen garments each, out of the gifts from Kashmir, should be sent to *Kanwar* Kharak Singh and *Kanwar* Nau Nihal Singh. Later Harbans Rai and Suraj Bhan, Adjutant, from Ludhiana, secured an interview with the Sarkar and presented a letter from Captain Sahib (C. M. Wade) regarding the demarcation of boundaries of villages Barari and Dogri and the treaty with Shah Shuja-ul-Mulk along with a sword. The Sarkar inquired about the health of the Captain Sahib (C. M. Wade). The contents of the letter were read out by Fakir Aziz-ud-din. It mentioned that a fracas had taken place between the Zamindars of village Mangali and those of Barari. One person was wounded. The Zamindars of the Sarkar had not committed any excesses despite the fact that five of their men had been murdered. On hearing the report the Sarkar ordered Wazir Singh and Jawahar Singh Bistari to accompany the said Lala with twenty-five soldiers of the Najib platoon for the settlement of the boundaries. In compliance with the wishes of Captain Sahib (C. M. Wade) they should get the matter settled according to the agreement of Raja Sangat Singh. Fakir Aziz-ud-din was ordered to write out and despatch a reply to the letter of Captain Sahib (C. M. Wade) regarding the sending of Wazir Singh and Jawahar Singh Bistari for the demarcation of the boundaries of Mangali and Dogri. A letter from Raja Gulab Singh submitted that he would present himself on the occasion of the *Dussehra* along with the amounts of the instalments (of tribute). On the *11th of Asuj, 1895 Sambat* (25th September 1838 A.D.) an order was issued to *Shahzada* Kharak Singh that he should equip and adorn his troops, because they would be shown to the *Lat* Sahib (the G.-G.) at the time of his meeting with the Sarkar. Thereafter Sardar Attar Singh Sandhanwalia reported that *Jamadar* Dal Singh, a reliable person of Raja of Ladowala, had submitted through Raja Ajit Singh that it was desirable for him to come to this side to offer condolences on the death of the mother of *Kanwar* Kharak Singh. The Sarkar ordered that he could come and present himself according to the relations of unity and friendship between the two great governments consistent with the conventions. Thereafter a friendly letter was sent to the aforementioned person that he should see the exalted Sarkar before his meeting with the *Lat* Sahib (the G.-G.). An order was issued to the Raja *Kalan* that all the courtiers and chiefs should be asked to present horses and *Nazars* on the blessed *Dussehra* Day. The Raja and

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Sardar Tej Singh were asked to distribute velvet standards among the platoons **[Page 7]**. The gunners and the *Jamadars* of the *Topkhana* were ordered to fire 25 balls per cannon. On the *12th of Asuj, 1895 Sambat* (26th September 1838 A.D.) Lala Harbans Rai was asked that Wazir Singh and Jawahar Singh Bistari had been appointed with him. He should attend to the demarcation of boundaries according to the wishes of Captain Sahib (C. M. Wade). A *Khilat* of twenty-five garments and Rs. 100 was granted to him. Thereafter Suleman, a servant of Captain Sahib (C. M. Wade), presented a *Kharita* from the said Captain. After usual compliments it stated that Fakir Shah Din and *Bawa* Lachhman Singh had reached Ferozepur, two English letters were lost at Dharamkot and that the *Kardars* were showing negligence. Immediately royal *Parwanas* were issued to Sardar Nihal Singh, Ahluwalia, the *Kardars*, *Jamadar* Khushal Singh, Misr Rup Lal and Sardar Lehna Singh Majithia that the stolen letters should be searched out and sent to Captain Sahib (C. M. Wade). It will earn them good name, since the satisfaction and pleasure of Captain Sahib (C. M. Wade) was paramount with the Sarkar. The pleasure of the Sarkar was implied in the letter of satisfaction of the Captain. Thereafter a *Khilat* of three garments and Rs. 25 was granted to the *Khidmatgars*, and they were allowed to depart. A kind letter was issued to Rai Gobind Jas that it had been learnt that he settled the cases and disputes of the villages around Ludhiana by himself. Consequently persons were wounded or murdered. He should, therefore, settle the cases after consultation with Captain Sahib (C. M. Wade). It was not good for him to be self-willed. He should send a letter of satisfaction from Captain Sahib (C. M. Wade) to this effect. Any action taken by him contrary to the instructions would not be of benefit to him. Prior intimation would be essential. Raja Sochet Singh reached Amritsar, presented himself to the Sarkar and offered a *Nazar*. Rs. 500 were granted to him as an entertainment and the Sarkar asked from him about the collections from and the prosperity of the country of Wazirabad. He reported that about 2-3 lakhs of rupees had been collected. He would present the same to the Sarkar on the *Lussehra* day. Raja Hira Singh intimated that *Kanwar* Sher Singh had arrived at Amritsar. It was ordered that an entertainment should be sent to him, as usual. On the *14th Asuj 1895 Sambat* (28th September 1888 A.D.), on the *Dussehra* day, the Sarkar visited *Darbar Sahib* and offered Rs. 500 as *Ardas* at *Harmandir Sahibji*, Rs. 500 at *Akal Bunga* and *Jhanda Bunga*, made humble prostrations at the places and returned from there. Ganda Singh of Kunjah was ordered to keep stocks of grain, arms and ammunition in the fort of Attock. Misr Beli Ram offered to the Sarkar rupees one lakh in cash and two horses sent by Misr Rup Lal. The Sarkar ordered the said Misr to keep the single-seamed *Doshalas*, scarfs and *Gulbadans*, received from Kashmir, very carefully for the *Lat Sahib* (the G.-G.). Two horses received from the *Kardar* of Jaswan were presented to the Sarkar. Raja Sochet Singh presented eleven ducats and Rs. 250. Later the son of Bodh Chand, son of Raja Anrodh Chand, presented one horse **[Page 8]** with a silver harness. The persons in charge of floorings were ordered to pitch the valuable tents without poles, multi-coloured canopies and spread out the carpets. Thereafter Raja Gulab Singh presented Rs. 3,00,000, eleven horses and other articles. Sardar Dal Singh of

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Ladowala presented one horse. At the third quarter of the day, after the worship of the sword and horse, the Sarkar entered the *Dussehrawala Kotha*. At first *Kanwars* Kharak Singh and Nau Nihal Singh offered Rs. 1,100 and five horses each. Sardar Fateh Singh, Mangal Singh and Chet Singh offered 21 ducats each. The Raja *Kalan*, Raja Gulab Singh and Raja Hira Singh offered two horses and 250 ducats each. *Jamadar* Khushal Singh, Sardar Attar Singh and Sardar Ajit Singh offered two horses and 500 sovereigns and Rs. 500 in cash each. Then an order was issued to the Chief Commandants and the *Topkhana* to give a salute of the *Dussehra*. Rs. 500 were granted as reward to the apprentices.

Return of the glorious standards from Amritsar; order to Sardar Majithia (Lehna Singh) and the presentation of the *Kardar* of Sohian along with the entertainment; order to *Kanwar* Kharak Singh; arrival at Fatehgarh, Kashiwal and thereafter at Dharamkot and Ghuman; on the *11th* (25th September 1838 A.D.) at Kalanaur; presentation of *Kanwar* Kashmira Singh and the departure of the *Kardar* of Amritsar; visit of the Sarkar to the *Shivalaji*;[1] intention to go to *Deraji*[2] and the appointment of a reliable person across the river; letter from the news-writer of Multan; letter from Lala Kishan Chand; alms and charities on the day of eclipse and *Ardas* at *Deraji*;[2] order to Misr Beli Ram; arrival at..... and later at the villages of Halla and Chakli and entry into the fort of Sobha Singh; offering of *Nazars* of the blessed *Dussehra* by the *Vakil* of Sardar Ahluwalia; arrival at Maful Zafarwala and visit to the *Smadh* of the great Sahib, grandfather of the Sarkar; presentation of the *Bhai* Sahibs along with the *Parsad* of *Kangraji*;[3] audience with the *Vakil* of Sardar Lehna Singh Sandhanwalia; order to Kashmira Singh; Bhai Dal Singh and Bhai Mahun Singh; talks about the Raja *Kalan*; letter from Allard Sahib; news from Hindustan; Arrival at village Karkor Dhanabwali and later visit to Sialkot; presentation of the *Kardars* of the place along with entertainment; sending of all ordinary goods by Raja Gulab Singh.

[Page 9] On the *15th* (29th September 1838 A.D.), ordering the march of the glorious standards, the Sarkar reached Sohian. Sardar Lehna Singh was asked to go to Amritsar, to arrange for its protection, to collect and prepare accessories for the troops and to keep them properly equipped. Thereafter the *Kardar* of Sohian presented Rs. 500 and some vessels containing sweetmeats and sugar as entertainment. *Kanwar* Kharak Singh was ordered to go to Lahore and encamp in the open space near Mian Mir. The commandants were also emphatically ordered not to grant home leave to anyone of the soldiers. On the *16th Asuj, 1895 Sambat* (20th September 1838 A.D.) the camp halted at Fatehgarh. The *Kardar* of the place presented Rs. 500 as entertainment. Later, having covered a distance of 7 *Kroh*, night was spent near Kashiwal. The zamindars

1. Hindu Temple dedicated to Lord Shiva.
2. Baba Bakala, venerated for the memory of the Sikh savant of the said name.
3. The celebrated temple at Kangra.

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of village Malikpur offered Rs. 250 as entertainment. Thereafter two horses sent by the *Kardar* of Khardambala were presented. On the *17th Asuj 1895 Sambat* (1st October 1838 A.D.), having covered a distance of 7 *Kroh* from Kashiwal, the camp come to Dharam Kot and, proceeding 3 *Kroh* onwards, the tent without poles was pitched at Ghuman. On the *18th Asuj, 1895 Sambat* (2nd October 1838 A.D.), covering a distance of 7 *Kroh* from Kalanaur, the *Bechoba* was set up at the place of coronation of Emperor Akbar, near Kalanaur. The *Thanadar* of the place offered Rs. 1,100 and elven ducats. *Kanwar* Kashmira Singh presented one horse and eleven ducats. Later, as desired by the Raja *Kalan*, one *doshala* each was granted to Ladha Singh and Ram Chand. A royal order was issued that they should engage themselves in supplying requisites to *Lat* Sahib (the G.-G.) in consultation with Sardar Majithia. On the *19th Asuj 1895 Sambat* (3rd October 1838 A.D.) the Sarkar paid a visit to *Shivalaji*, made an *Ardas* of Rs. 125, gave Rs. 5 to each of the *Sadhus* and Brahmans present there and, crossing at Mahar Karan, proceeded towards *Dera Babaji*.[1] The son of Khazan Singh *Gadwai* was deputed towards Sutlej to collect boats at both the ferries and hand them over to Captain Sahib (C. M. Wade) as the same might be required for the crossing of the Sahibs. He was further asked to be obedient to Captain Sahib (C. M. Wade) and not to deviate from his orders in any case. The despatch from the news-writer of Multan revealed that Mackeson Sahib had proceeded by boat from Multan towards Dera Ismail Khan, and would therefrom reach Peshawar. Dewan Sawan Mal had sent the articles for entertainment and other requisites to him through his men. In reply it was declared by the Sarkar that his reception was fit and proper. A letter was sent to Avitabile that, on the arrival of the Sahib at Peshawar, he should at first be shown due civility and courtesy and thereafter entertainment should be sent to him according to the old conventions. A letter from Rai Kishen Chand was listened to. It revealed that the British troops **[Page 10]** had left their cantonments and would shortly come to Ferozepur. Thereafter Baba Attar Singh and Mahan Singh presented themselves along with the *Parshad*. At night the Sarkar gave away alms and charities on the occasion of the eclipse. On the *20th Asuj 1895 Sambat* (4th October 1838 A.D.) the Sarkar made an *Ardas* of Rs. 500 at *Deraji* and, crossing Ravi at a shallow place, held a *Darbar* at village Kartarpur. Mis Beli Ram was ordered to go to Lahore along with *Toshakhanawala* and hand over Rs. 2,00,000 to Bakhshi Bhagat Ram for distribution of salaries at the troops. Thereafter the Sarkar went to *Manji Sahib*, made an *Ardas*, and stayed there for the night. On the *21st Asuj 1895 Sambat* (5th October 1838 A.D.) he encamped at village Chakli and Halla. Baba Singh offered Rs. 250. Thereafter, through Raja Sochet Singh *Mian*, the Sarkar visited Qilla Sobha Singh. The people offered *Nazars*. The Sarkar inquired about the religious feelings and justice of Rajaji (Sochet Singh) and the prosperity of the place. Lala Ghanaya Lal, *Vakil* of the exalted Sardar Ahluwalia, presented two horses with golden harness, one

1. Baba Bakala, venerated for the memory of the Sikh savant of the said name.

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Sorang horse with a gold-threaded saddle and one hundred and one gold ducats. The Sarkar liked the speed of the horse very much and asked him why the instalment of Rs. 51,000, fixed for *Dussehra*, had not been brought by him. The said *Vakil* stated that the amount in question had left Kapurthala and was expected to reach very shortly. On the *21st Asuj 1895 Sambat* (5th October 1838 A.D.) the Sarkar left village Halla and reached near village Jalal and paid a visit to the *Samadh* of the Great Singh Sahib (Charat Singh). He made an *Ardas* of Rs. 200 and, riding from there, reached near Karala. The zamindars appeared before him and cried and petitioned that the ruler of the place oppressed them and had constructed a new fort out of his tyranny and strong-headedness. It was impossible for them to stay there. The Sarkar got the fort demolished and fixed a salary of Rs. 700 for the said Bawa. The garden of the life of the aforesaid person, which was fresh like spring, suffered eternal autumn as a result of the destruction by the troops. The Maharaja continued his journey and held a *Durbar* at Zafarwal. At the third quarter of the day *Bhai* Sahibs, *Bha* Ram Singh and *Bhai* Gobind Ram, presented themselves and gave the *Parshad* of *Kangraji*.[1] The reliable person of Sardar Lehna Singh Sandhanwalia presented, as *Nazars* on the auspicious *Dussehra*, one horse with a golden saddle and eleven gold ducats. The Sarkar inquired from him about the condition of the country of Hazara. Kahan Singh was ordered to proceed to Attock as quickly as possible, and to construct a strong bridge over Attock. He was asked to procure all the requirements for the construction of the bridge and to make it so strong as to enable *Jinsi Topkhana* to cross over it without any difficulty. *Bhai* Dal Singh and Mahun Singh were also ordered to assist in the construction of the bridge and to collect wheat, flour and oil at Ghebi, Pindi and Attock. The zamindars of Zafarwal presented *Nazars* through Raja Sochet Singh. On the *23rd Asuj 1895 Sambat* (7th October 1838 A.D.) the Sarkar rode from Zafarwal and talked about the Raja *Kalan*. The Sarkar said that in the beginning the *Jagir* of Chobara had been granted to the Raja *Kalan*. By that time so much country had been granted to him. Riding along the Sarkar halted near Karkor **[Page 11]** a letter from Allard Sahib was read out. It stated (1) that Rs. 30,000 were payable to the bankers of Calcutta. The same was requested to be granted out of the royal kindness and liberality. (2) Rs. 1,00,000 as salary of Ventura Sahib, were requested to be granted. (3) A village in the neighbourhood of Amritsar was requested to be granted to him to construct a new house at Peelban. (4) The confiscated wells were requested to be restored. (5) He requested for the camels required for the carriage of luggage of the platoons and regiments. In reply it was ordered that earlier goods worth Rs. 1,00,000 were purchased from him and the dues had been paid in full. The Sarkar did not intend to purchase any more goods. As regards the salary of Ventura Sahib thirteen months had passed since the aforesaid person had gone on leave. Two months were left for the expiry of his leave. In case he would turn up in the next two months, he would be granted half the salary. The wells were being restored. At the time of his presentation he would be granted a *jagir* for the construc-

1. The celebrated temple at Kangra.

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tion of a new house. The *Kardar* of the other side of Attock had been asked to pay for the dues of fifty camels for the carriage of luggage of the platoons and regiments. The amount should be taken from them after realization. The news from the east stated that the "*Nawab*" Sahib (the G.-G.) and other glorious Sahibs had, on a hint from Calcutta, held a conference and consultation and proposed to write to the Maharaja Bahadur that it was quite good and proper for him to appoint his troops towards Kabul; but he should presently keep the preparations of the troops as secret, because large numbers of the troops of the *Khalsa* and the glorious Sahibs would be required for the conquest of Kabul. The troops of the English coming from Bombay to Shikarpur would be enough for the management of that country. At the time of the meeting between the exalted Sarkars the question of the appointment of troops towards Kabul would be decided after mutual consultation. For the time being the whole matter should be deferred. The Sarkar heard all this and kept quiet. Thereafter the Sarkar declared that the move of the English might imply some strategic considerations. On the *24th Asuj 1895 Sambat* (8th October 1838 A.D.) the Sarkar rode from village Karkor. On the way he remarked that no construction could be seen in any of the villages in the territory of *Jamadar* Khushal Singh. It was submitted that that was another passage. Thereafter the Sarkar took his meals near Bhanwali. The *Thanadar* of the place presented *Nazars*. He was asked that formerly 100 villages were attached to Bhanwali. At that time how many villages were attached thereto? The *Thanadar* submitted that his jurisdiction extended over 50 villages and he offered fifty *sowars* for service. The other 50 villages were granted to Rajaji (Dhyan Singh). During the talk he reached Sialkot. *Kanwar* Kashmira Singh and Misr *Kaku* presented Rs. 500, sweets and fruits. On the *25th Asuj 1895 Sambat* (9th October 1838 A.D.) the Sarkar hunted pigs. Raja Gulab Singh sent Rs. 6 lakhs in cash, promissory note written by the *Sahukars* for Rs. 4 lakhs, one hundred utensils, spears **[Page 12]**, carbines, swords and bows, ten items each, one pistol, three silken *Lungies* and valuable *Kheses* to the Sarkar. He further submitted that one thousand *Maneis* of wheat were available in his territory. The Sarkar ordered him to carefully send the grain to Peshawar.

Inquiry about the pay of infantry and cavalry, writing out of the salaries on the *Kardars*; coming of the Raja *Kalan* from Jammu; departure of Raja Hira Singh and his meeting with the Sarkar at Khanqa Imam; inspection of the fort and sanction of funds for its repair; letter from Jawahar Singh and Rai Gobind Jas; news from Amritsar; talks about the *Vakils* of the east; letter from *Jamadar* Khushal Singh; pilgrimage of the Sarkar to *Dera Babaji*; appointment of gardeners to Lahore for laying out of beds and planting of flowers; appointment of *Khitmatgars* to various directions for the collection of grain; presentation of a reliable person of Qazi Sultan Mohd. Khan; presentation of a reliable person of Raja Ladowala; grant of a contract *Khillat* to Sardar Tej Singh; a sacred visit to the wall of Puran Bhagat, return from Sialkot and arrival at Sambrial; a letter from Fakir

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Shah Din and Rai Gobind Jas ; talks about the country of Hazara ; appointment of Bakshi Pars Ram for revenue collection from the *Doaba* ; a letter to Dewan Sawan Mal ; sending of materials for *Sankalap* of the *Dewali* day to Jammu for Raja Hira Singh ; listening once again to the letters from the east ; orders issued at various places ; talks about the dearness of grain ; writing of a letter to Captain Sahib ; (C. M. Wade) arrival at Wazirabad ; presentation of Raja Sochet Singh along with entertainment ; a letter from *Jamadar* Khushal Singh.

On the *25th Asuj 1895 Sambat* (9th October 1838 A. D.) inquiries from Dina Nath *Daftari* revealed that four months' pay for the troops of horsemen, platoons and regiments amounted to Rs. 14 lakhs and Rs. 1 lakh may be added to it for miscellaneous expenditure. But the Sarkar remarked that the sum was very large. Instead the salaries should be written on different places : Dewan Sawan Mal Rs. 9 lakhs ; Misr Rup Lal Rs. 6 lakhs ; Sardar Majithia Rs. 3 lakhs ; Avitabile Rs. 2,50,000 ; Raja Gulab Singh Rs. 4 lakhs ; from the cesses of Lahore and Amritsar Rs. 3 lakhs. Thus Rs. 26 lakhs would be collected. The Sarkar declared that the amount would equal expenditure. The Raja *Kalan* came from Jammu and offered *Nazar*. The Sarkar inquired from him about the country. Raja Hira Singh, according to the order, left for Jammu. The Sarkar paid a visit to the Khanqa Imam and granted Rs. 100 to the Keepers of the place. **[Page 13]** Thereafter he attended to the wear and tear of the fort and asked how much expenditure would be incurred on the ditch. It was reported to cost Rs. 10,000. The Sarkar ordered that Rs. 5,000 should be taken and the ditch should be properly constructed. The letter from Jawahar Singh Bistari was listened to. It reported that sifting inquiries had been made in connection with the murder which took place between the territory of Sahnewal and that of the glorious Sahibs. It was learnt that the murderer had escaped from Rai Gobind Jas. In reply the Sarkar ordered that the boundaries should be settled according to the procedure adopted by Bhag Singh. Then a letter from Rai Gobind Jas was noticed. It revealed that Shah Shuja-ul-Mulk had concluded a treaty with the English to the effect that he would get Rs. 25,000 per month to meet his essential expenses during his stay at Ludhiana, would get Rs. 50,000 monthly on arrival at Shikarpur and would receive Rs. 1,00,000 on his onward march from Shikarpur. The *Thanas* of the English and the Shah would be established at Kabul and Qandhar. He (the Shah) would pay for five platoons and regiments of the Sahibs in regard to Qandhar. The British would completely occupy Qandhar. Jawahar Singh Bistari submitted that Captain Sahib (C. M. Wade) had made repeated requests for the collection of grain from the territories of *Kanwar* Sher Singh and Sardar Ahluwalia and asked that a report should be made to him on the arrival of the troops of the English along with the Shah over there. Lala Kishan Chand and Rai Gobind Jas had told Captain Sahib (C. M. Wade) that procurement of grain was very difficult. The Sarkar remarked that the goodwill of Captain Sahib (C. M. Wade) was desirable over all other matters. A letter from

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news-writer of Amritsar intimated that Sardar Majithia was actively engaged in carrying out repairs to the Gobindgarh fort, the city wall and in the collection of grain and other requisites in connection with the entertainment of the *Lat* Sahib (the G.-G.), the parade of the platoons and balls and ammunition. In reply he was asked to show greater endeavours in the work than before. The Sarkar declared that Rai Gobind Jas held *Jagirs* worth Rs. 50,000 and a platoon could be raised with the sum. Dina Nath submitted that in the office records it was entered as equal to Rs. 26,000. Sardar Ajit Singh submitted that the said Rai was a devoted and loyal person of long standing. The Sarkar declared that consequent upon the appointment of Jawahar Singh to the diplomatic office and his stay at Ludhiana the *Jagirs* of Rai Gobind Jas and Kishan Chand would be confiscated to the Sarkar. Rs. 5,000 would be granted to them for their maintenance. *Bhais* Ram Singh and Gobind Ram said that both of them were old, loyal and devoted servants. A letter from *Jamadarji* (Khushal Singh) regarding the stay of the zamindars of Mian Mir along with the *Dera* of orderlies and demand for the distribution of their salaries was listened to. The Sarkar ordered that previous accounts should be rendered and thereafter salaries would be ordered to be distributed. On *the 26th of Asuj 1895 Sambat* (10th October 1838 A.D.) the Sarkar visited the Sarai of *Dera Babaji* made obeisance, offered Rs. 500 as *Ardas*, gave some dresses for Baba Mahan Singh and entered the *Baradari*. On the *27th of Asuj 1895 Sambat* (11th October 1888 A.D.) the gardeners **[Page 14]** were asked ta go to Lahore. The visit of the *Lat* Sahib (the G.-G.) was drawing near and they should lay out new beds of flowers. Ram Singh and other attendants were deputed to *Kanwar* Sher Singh and the Ahluwalia Sardar to order the *Kardars* to collect grain quickly in their respective territories. Each one of them was further asked to send a declaration in writing that he would procure grain, as ordered, and the said documents were to be sent to Captain Sahib. Qazi, the reliable person of Sultan Mohd. Khan, had an audience with the Sarkar and presented two horses. The Sarkar inquired from the Qazi where the British expeditionary force proceeding towards Kabul was likely to be engaged in battle. The Qazi submitted that a conflict would take place at Shikarpur. The Sarkar commented that in case the troops of the Maharaja were to march on Khyber and take possession of the place what might happen ? The Qazi stated that the Maharaja was the owner of the whole country. Then the Sarkar asked him how did he find the fort of Fatehgarh, He replied that it had been built very strong and massive. The Sarkar further asked him if water was flowing into it. The Qazi submitted that earlier it had been stopped; but Allard Sahib had made it flow again as a result of his employment of Khyberies. Dal Singh, a reliable person of Ladwawala (Raja of Ladwa), presented himself before the Sarkar. Fakir Aziz-ud-din was ordered to write out a letter to the said Raja (Ladwawala) that, out of his eagerness to strengthen the relations of unity between the two governments, he should meet the Sarkar before his meeting with the *Lat* Sahib (the G.-G.) took place. A *Khillat* of seven garments was granted to Sardar Tej Singh in token of the grant of the lease of the country of Hazara to him. A *Parwana* was issued to Sardar Lehna Singh

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Sandhanwalia that he should leave for the sake of inspection of his troops by the *Lat* Sahib (the G.-G.) and to look after the troops of *Beldars* in his company at Hazara. On the *28th Asuj 1895 Sambat* (12th October 1838 A.D.) the Sarkar went to the well of Puran Bhagat and engaged in drinking water from it. The Sarkar remarked that the climate of Kashmir was very good. It was submitted that Kashmir was a short distance away. On the *29th Asuj 1895 Sambat* (13th October 1838 A.D.) the Sarkar proceeded to Sambrial and encamped there. A letter from Fakir Shah Din stated that the English demanded six hundred camels and one hundred carts for the carriage of loads. An order was issued to Lehna Singh Majithia that he should procure as many carts from Tarn Taran as might be available there, settle their hire and send them on to Ferozepur. Similar instructions were sent to Jagat Singh Bhadoria and Sham Singh Attariwala. The letter from Fakir Shah Din also mentioned that five hundred grinding stones were required for grinding flour and Captain Sahib (C. M. Wade) desired that widows from villages and *ta'luqas* may be asked to come and grind flour. The Sarkar sent *Parwarnas* to the *Kardars* that grinding stones should be provided. A letter from Rai Gobind Jas stated that Shah Shuja-ul-Mulk, along with the British troops, would leave Ludhiana for Ferozepur on the *12th of Katik 1895 Sambat* (26th October 1838 A.D.) **[Page 15]** On the *13th Katik 1895 Sambat* (27th October 1838) *Lat Sipah-Salar* (the C-in-C) would follow him with British troops. Thereafter troops would be detailed towards Shikarpur in instalments. They would halt at five stages in the territories of the Maharaja. The *Munshi* of Captain Sahib (C. M. Wade) had come to him to confirm the arrangements for the collection of grain. The humble one had sent his own men with him and had emphatically asked him to ensure the supplies at various places. The said *Munshi* returned to Captain Sahib (C. M, Wade) and complained that the territorial administrators and *Ahlkars* of the Sarkar had refused to collect grain. The Captain felt disappointed. He deputed Jawahar Singh Bistari to procure the requisite supplies at different stages. Thomson *Farangi* had reached the territory of Dewan Sawan Mal with *Hundies* worth Rs. two lakhs for the purchase of grain. A *Parwana* might be sent to Dewan Sawan Mal that he should not obstruct the agents of the English in the procurement of grain. Instead he might get it purchased and supplied to them. A *Parwana* was issued to the said Rai that he should himself go to all the dominions of the Sarkar and make necessary arrangements for the procurement of essential supplies so that the British troops should be able to purchase grain wherever they might be encamped without any delay. A *Parwana* was issued to Dewan Sawan Mal that he should purchase and supply to Thomas Sahib whatever amount of grain be required by him and should not interfere with him with regard to the payment of octroi, etc. Then talks ensued about the country of Hazara. A *Parwana* was written to Sardar Tej Singh that Sardar Lehna Singh Sandhanwalia offered to take the country of Hazara on payment of Rs 25,000. If he was prepared to pay Rs. 10,000 more in perpetuity he could take the country. Raja Sochet Singh submitted that the country of Hazara may be given to him in exchange for the pay of two platoons. The Sarkar ordered that it might be written to Sardar Tej Singh,

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Sardar Lehna Singh Sandhanwalia, Raja Sochet Singh and Mahan Singh Hazara that who soever would offer to pay for one thousand *sowars* could take the territory of Hazara. The Maharaja ordered Pars Ram Bhagat that he should go to the *Doaba* along with two companies of Gurkhas and, before the visit of *Lat* Sahib (the G.-G.), should realize the balance of the *Rabi* crop and the dues of the current harvest amounting to Rs. 2 lakhs through the agency of Misr Roop Lal. He should also prevent the agents of Misr Rup Lal and Sardar Majithia from indulging in strife and conflict. On the *30th of Asuj Sambat 1895* (14th October 1838 A.D.), during the course of journey, the Sarkar ordered that Rs. 1,100 in cash and fifteen garments, in addition to 23 jewels, should be sent to Raja Hira Singh for purposes of *Dharamarth* on the *Diwali* day. Instructions were issued that the articles should be carefully delivered at Jammu. Since the Sarkar showed greatest consideration to the affairs of the English he once again listened to the letters received from Fakir Shah Din and Rai Gobind Jas. He once again got *Parwanas* written and sent to the Sardars and state functionaries to the effect that no obstruction should be caused to the glorious Sahibs in the purchase of grain. They were further asked to send carts and camels for carrying loads and grinding stones for the preparation of flour to Ferozepur from the territories of *Kanwar* Sher Singh, Misr Rup Lal, Dharamkot, Hazur, Khem Karan and Jamal-ul-Din of Kasur. At the third quarter of the day talks took place about the rise in the price of grain. A *Marasala* was written to Captain Sahib (C.M. Wade) that at that time the rate was fixed at Rs. 22 per *Mani*. By the time of the meeting between the two exalted Sarkars it was feared that it may or may not be available at Rs. 40. The people, esspecially the poor and needy, were likely to be put to great hardship **[Page 16]** Their case deserved consideration. Some measures must be taken against it. Thereafter the Sarkar entered Wazirabad. Raja Sochet Singh presented Rs. 250 and twenty-five vessels of sweets. The letter of *Jamadar* (Khushal Singh) regarding the payment of the dues of the *dera* of orderlies was noticed. Then the Sarkar went out for a constitutional.

Alms and charities on the *Sankrant of Katik* (15th October 1838 A.D.); despatch of arms and ammunition to Peshawar; order to Khalifa Nur-ud-din and Sardar Majithia; letter from the glorious Sahibs and Fakir Shah Din; *Parwana* in his name in reply; order for arrangement for entertainment; letter fram Rai Gobind Jas; departure of Raja Bhimberwala and Raja of Rajori; arrival of Raja Hira Singh from Jammu; celebrations of auspicious *Diwali*; letter from Maine Henry (Maine Sahib); order to Misr Beli Ram; letter from Wazir Singh; crossing of river Chenab (by the Sarkar); talks about Captain Sahib (C. M. Wade); appointment of Raja Sochet Singh for the administration of the territory of Avitabile, that of Wazir Kesri Singh towards Lahore and of Raja Gulab Singh towards Jammu; arrival (of the Sarkar) at Khawaspur and appearance at Duiga Jora, news about Peshawar; arrival at village Khokhar; letter from Captain Sahib (C. M. Wade), writing of a letter to Mackeson Sahib; departure of

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the grandson of Raja Sansar Chand and of Raja of Guler; receipt of news about Ferozepur and Ludhiana; presentation of a reliable person of Raja Ladwa and talks about Shuja-ul-Mulk; submission by Jawahar Singh; letters from *Nawab* Sahib (the G.-G) and Captain Sahib (C. M. Wade); order to Sardar Majithia; appointment of reliable persons and *Khidmatgars*.

On the first day, *Sankrant of Katik 1895 Sambat* (15th October 1838 A.D.) the Sarkar made a *Sankalap* of numerous garments, one elephant, one horse and several cows. Thereafter he went towards Ravi for a pleasure trip. Arms, ammunition and treasure were despatched towards Peshawar and *Bhaya* Ratna was asked to accompany the goods sent in the said direction. He was asked to deposit them securely in Fatehgarh, obtain a receipt for the same from Avitabile and return from there very soon. An order was sent to Khalifa Nur-ud-din to collect various articles for the entertainment to be offered to the *Lat* Sahib (the G.-G.), such as fuel and straw, and to get the fort properly repaired and renovated very quickly, because the *Lat* Sahib (the G.-G.) was due to arrive on the *11th of Poh 1895 Sambat* (23rd December 1838 A.D.). Sardar Majithia was ordered to proceed to the ferry of Harike, to procure the goods required by the Sahibs, to attend to other matters and keep watch and ward at the place. A letter from the Sahibs and a submission by Fakir Shah Din were studied. It was revealed that at the time of the entry of the Sahibs and Shah Shuja-ul-Mulk into Ferozepur the following quantities of the articles would be required :

Fowls 1,00,000 ; wheat 20,000 maunds ; gram 60,000 ; maunds ; *Mooth* 5,000 maunds ; **[Page 17]** grinding stones 3,000 : milk 1,500 maunds ; broken *Mash* 3,000 maunds and fuel wood 40,000 maunds.

In reply it was written to the said Fakir (Shah Din) that he should engage himself in the procurement of the goods required by the Sahibs from wherever he could. To the *Kardars* of the other side of Sutlej, Misr Beli Ram and others, instructions were issued that in their respective territories they should hand over to Shuja-ul-Mulk and the Sahibs entertainment in the prescribed quantity and the cost thereof would be deducted from the state account : '*Nawab*' Governor Sahib (the G.-G.) Rs. 1,100 and 51 vessels of sweets ; Captain Sahib (C. M. Wade) Rs. 525 and 31 vessels of sweets ; the *Sipah-Salar* (the C-in-C, same amount in cash and sweets ; Shuja-ul-Mulk Rs. 700 and 41 vessels of sweets. Fakir Aziz-ud-din submitted that from the letter from Gobind Jas it appeared that the meeting would come off on the *15th Maghar* (28th November 1838 A.D.). It was also revealed to the Sarkar that Fakir Shah Din had received requisitions from Captain Sahib (C. M. Wade) to the value of Rs. 3,00,000. The amount was not being paid by him ; but had been stipulated that interest at the rate of 4 per cent per annum would be paid to the Maharaja by the (East India) Company Bahadur. The Sarkar asked Lachhman Singh and the Fakir (Aziz-ud-din) to find out from Captain Sahib (C. M. Wade), if he wished, that Rs. 1,00,000 would be sent to Ferozepur from the treasury of Misr-Beli Ram at Amritsar so that goods could be purchased and handed over to him. Similarly a letter from Fakir Shah Din stated that, as daily ration for a *Dera* of single

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day of the Sahibs, 15,000 eggs and 4,000 fowls would be required. In reply he was ordered to despatch *Sowars* to various places, collect these and keep them with himself. Further it was mentioned in the letter that reliable persons of the glorious Sahibs had gone to Amritsar to purchase grain. Orders should be issued to *Kardars* not to interfere with them. Ladha Singh was asked to get the grain purchased for the agents of the Sahibs and not to demand octroi. The Fakir reported that on the *15th of Katik* (29th October 1838 A.D.) the troops of Shuja-ul-Mulk would enter Ferozepur. Rai Gobind Jas stated in his letter received by the Sarkar that 25 boats were collected by him and sent towards Ferozepur. He added that he was enthusiastically engaged day and night in the collection and procurement of grain from the other side of Sutlej. But grass was not obtainable from any other place except protected grazing grounds. Orders may be issued to the wardens that they should collect grass and send it to Ferozepur. In addition, according to the wish of Captain Sahib (C. M. Wade), instructions may be issued for sending of flour to the territory of Dharamkot and Kot Kapura. The Captain Sahib (C.M. Wade) wanted him to collect one thousand maunds of flour, 17,000 eggs and 2,000 fowls. At the time of the meeting with the *Lat* Sahib (the G.-G.) the same would be procured from different places. One Sahib *Log* had come from *Saddar* (Calcutta) to Ferozepur and had purchased 50 maunds of fine flour. He had undertaken to prepare loaves of bread: Four loaves would be prepared per seer. On the journey the same would be distributed among the troops. Magazine was being collected from Shahjahanabad at Ferozepur. Sixteen **[Page 18]** cannons had been requisitioned from different places. *Nawab* Sahib (the G.-G.) had issued orders that 50,000 maunds of grain should be collected. Circulars had been sent to different places to the effect that camels and oxen should be hired for the transport of grain. Rs. 45,00,000 had been sent to Ludhiana from Calcutta. 2,00,000 cartridges had been prepared at Karnal. The said *Nawab* (the G.-G.) was engaged in preparations for the Kabul expedition day and night. The *Lat* Sahib (the G.-G.) had issued instructions to Shuja-ul-Mulk and the Captain Sahib (C. M. Wade) that they should raise the standards of the troops on the *13th of Katik 1895 Sambat* (27th October 1838 A.D.) and march on the *14th of Katik 1895 Sambat* (28th October 1838 A.D.). Nickle Sahib had reached Ludhiana with 1,000 horse and the arrival of *Nawab* Sahib (the G.-G.) was shortly expected there. The Captain Sahib (C. M. Wade) had taken on loan Rs. 3,00,000 from the bankers of Ludhiana and sent the amount to Ferozepur. Fourteen big gates at Ferozepur had been blocked for the safe custody of arms and ammunition. Five big buildings had been constructed for the storage of grain. A reliable person had been sent to Amritsar to purchase 500 maunds of copper. Arrangements had been made for 2,000 maunds of flour at Khem Karan and Kasur. Raja of Siba and Raja Rahim Ullah Khan had been granted one *Doshala* each at the time of their departure. On the *3rd of Katik 1895 Sambat* (17th October 1838 A.D.) Raja Hira Singh came from Jammu and made a *Sarwarna* of Rs. 250. The Sarkar felt pleased and gratified on his presentation. On the *4th of Katik 1895 Sambat* (18th October 1838 A.D.) the Sarkar made *Sankalp* of one elephant, one horse, suits of clothes, pitchers of gold and Rs. 5000 in cash on

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the *Dewali* day. At the time of the third quarter of the night illuminations took place and fireworks were fired. A letter from Maine Sahib intimated that he wished to proceed to Tibet ; but the *Kardars* of *Rajaji* (Dhyan Singh) did not allow him to go thither. He (Maine) strongly hoped that he would cause no harm in the territory of *Rajaji* (Dhyan Singh). He, therefore, requested that a *Parwana* may be sent to the *Kardars* of *Rajaji* that they should not prevent him from going forward. The Sarkar asked the Raja (Dhyan Singh) to appoint *Bhaya* Pindi and to write to the *Kardars* that they should not prevent Maine Sahib from going forward. Thereafter Misr Beli Ram was ordered to get a fine *Chhaparkhat*, valued at Rs. 6,000, prepared for the *Lat* Sahib (the G.-G.). A petition from Wazir Singh was listened to. It reported that he had met Captain Sahib (C. M. Wade) at Ludhiana ; but till then the cases of the boundaries had not been decided and that Jawahar Singh Bistari had left for Kot Kapura to render services to Captain Sahib (C. M. Wade). It also intimated that Captain Sahib (C. M. Wade) had demanded 5,000 camels for the carriage of goods. In reply it was reported that *Kardars* and *Ahlkars* at various places had been written to about the collection of camels. As regards the regiments appointed with the Captain Sahib (C. M. Wade) it was inquired whether their parade was being held everyday or not. On the *6th of Katik 1895 Sambat* (20th October 1838 A.D.) the Sarkar crossed river Chenab and declared that the season was very suitable for hunting and sport. But in case Captain Sahib (C. M. Wade) would learn about his crossing Chenab from the news he would write to him **[Page 19]** that the time of the meeting with the *Lat* Sahib (the G.-G.) had approached very near and the Sarkar was engaged in hunting and sport. At that time he would have to return. It was submitted to the Sarkar that, in case he had to return, he might as well turn back from there. Then the Sarkar entered Gujrat. Raja Gulab Singh presented Rs. 5,000 in cash and vessels containing fruit and sweets as presents. On the *8th Katik 1895 Sambat* (22nd October 1838 A.D.) the royal standards reached Khawaspur. Raja Sochet Singh was appointed for the administration of the territories of Avitabile. Wazir Kesri Singh was sent to Lahore for the division of *Charyari* troops and Raja Gulab Singh was sent to Jammu for the equipment of the troops and preparation of uniforms. They were all ordered to report themselves quickly at the time of the meeting with the *Nawab* Sahib (the G.-G.). On the *9th Katik 1895 Sambat* (23rd October 1838 A.D.) the Sarkar left Khawaspur, halted at Jaura and entered Dinga. The news from Peshawar revealed that differences had arisen between Avitabile and Allard Sahib. Avitabile held that in all matters regarding the administration of the country, prosperity and contentment of the people and the army nobody need interfere with him. Allard Sahib declared that one who was concerned with the financial affairs could not properly understand the administration and control of the army. Discussions took place between them ; but subsequently they patched up, fearing that the Sarkar might learn about their dispute and differences and might reproach them. On the *11th Katik, 1895 Sambat* (25th October 1838 A.D.) the Sarkar went towards Khokar. The zamindars of the place made a present of clarified butter and submitted that water of

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the locality was digestive and energising like clarified butter. They had never taken clarified butter. A letter from Captain Sahib (C. M. Wade) intimated that the *Dera* of the *Lat* Sahib (the G.-G.) would last for one day. Accordingly grain and other articles may be procured. Complete details were given in the Big Book and the same may be noted from there. The Sarkar got the relevant portions read out to himself and issued *Parwanas* to different places that the requisite goods should be kept ready as quickly as possible. A letter was written to Mackeson Sahib that since long nothing had been heard about his health and welfare. Consequently a communication from him was anxiously awaited. It was inquired from him how the sum of Rs. 15,00,000, which has been settled as *Nazarana* from the Sindhies with the *Lat* Sahib (the G.-G.), had been arranged to be paid. He was further asked to call upon the Sindhies to send the gifts and horses, as before. The grandson of Raja Sansar Chand, the deceased, got permission to depart. He was granted one horse, seven garments, Rs. 500 and a pair of gold bangles. For Shamsher Singh Galoria one pair of *Doshalas* was given as farewell gift. Fakir Aziz-ud-din submitted that it had been gathered from Fakir Shah Din that no useful purpose was being served by the stay of Sardar Majithia at the ferry of Harike. The obedient Fakir (Shah Din) would attend to all matters satisfactorily at Ferozepur. **[Page 20]** Accordingly the said Sardar was asked to leave Harike for Ferozepur and was emphatically desired to procure supplies for the *Lat* Sahib (the G.-G.). The Fakir (Shah Din) further submitted that for the purpose of laying out the new cantonment and houses two Englishmen and a reliable person of Ibrahim Khan had come to Ferozepur. They were persistently asking for materials. The humble one (Shah Din) was feeling vexed and worried about the supplies. Certain articles were available while others were not. He had delivered 300 wooden planks for the construction of the cantonment. Still demands were made for more planks. In reply the exalted Sarkar ordered that whatever articles or goods were required by the Sahibs should be supplied, since their pleasure and satisfaction were paramount. The Fakir (Shah Din) also submitted that *Sahib Log* had come from Calcutta and were enaged in the construction of road from Ferozepur to Herat and the *'Nawab'* Sahib (the G.-G.) had sought a few lakhs of rupees from the Cis-Sutlej rulers : The Raja of Patiala 30 lakhs ; the Raja of Nabha the same amount. Kaithalwala 10 lakhs and the Ladwawala Rs. 2,50,000. The Fakir also stated that the *Nawab* Sahib (the G.-G.) was very eager to meet Allard Sahib. Foot-soldiers had been appointed towards Peshawar and it was felt desirable that Allard Sahib should be privileged to meet *Nawab Sahib* (the G.-G.) at the time of the meeting between two glorious governments. The Sarkar declared that it will be so arranged. The Fakir (Shah Din) further submitted that Essen Sahib had come to Ferozepur, had inquired about the health of the Sarkar and had made emphatic requests about the procurement of grain. The Fakir (Shah Din) had provided him 100 grinding stones with the woman-grinders. Whatever grain was available was also made over to him. The said (Essen) Sahib had declared that a *Hundi* on Ludhiana to be cleared within 25 days may be accepted in lieu of payment for grain. The Fakir (Shah Din) got it fixed up with

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Jamiat Rai. In reply it was stated that Rs. 50,000 had been sent and should be utilized in connection with the various essential supplies. A reliable person of Sardar Ajit Singh Ladwawala submitted that the said Raja had arrived at Badowal, had first sought a meeting with the Captain Sahib (C. M. Wade) and, according to the established practice between the two governments, would meet the Sarkar with the permission of Captain Sahib (C. M. Wade) at the time of meeting with the '*Nawab*' Sahib (the G.-G.). The Sarkar said that it had been done very well. The Sarkar said that the English had agreed to pay to Shah Shuja-ul-Mulk Rs. 25,00,000 every month up to Shikarpur. Thereafter they will pay him Rs. 30,00,000. Kabul and Qandhar would remain under the control of the Sahibs in return for the sums advanced by them. On the *14th Katik, 1895 Sambat* (28th October 1838 A.D.) a letter from Jawahar Singh stated that the English had issued a notice in the country under their sway that the relations of friendship and unity between the glorious governments were well-established. As such whoever would be the enemy of the Sarkar *Khalsa* would be treated as the enemy of the Sahibs. Similarly the friend of the Sahibs would be treated as a friend by the Sarkar. The *Jagirdar* of Madhaja stated **[Page 21]** before Captain Sahib (C. M. Wade) that Rs. 2,000 were due to the Sarkar as compensation for murder. The Captain Sahib (C. M. Wade) ordered him to pay the same at the earliest. Letters from '*Nawab*' Sahib (the G.-G.) and Captain Sahib (C. M. Wade) revealed that Sardar Dost Mohammad Khan had drifted from the path of obedience at the time of war with Sardar Hari Singh. The English had sent Burnes Sahib to him to strengthen the relations of unity. But since the serpent of adversity had entered his head he did not heed the counsel of the said Sahib and entered into relations with the enemies of the Sahibs. Hence Burnes Sahib had returned from there. As Shah Shuja-ul-Mulk was staying with the glorious Sahibs since long ; according to the suggestion of Macnaughten Sahib they sent him (Macnaughten Sahib) as a *Vakīl* to the Sarkar. The Sahibs had agreed to whatever discussions and writings had taken place between the glorious governments through the agency of the said Sahib. Thus the territories belonging to Sri Maharaja Bahadur would remain in the possession of the said Sarkar. The troops in the company of the Shah, who was the enemy of the opponent of the governments of the Sahibs and the Sarkar, had left and would remain at Shikarpur up to the and of *Poh* (December January). Thereafter they would march ahead. At that time friendship had been firmly established among the three governments. Any person who is an enemy of the Sarkar *Khalsa* would be treated as such by the aforesaid Shah and the glorious Sahibs. A letter from Captain Sahib (C. M. Wade) was noticed by the Sarkar. It stated that the *Nawab* Sahib (the G.-G.) had been greatly pleased with the collection of boats at the ferry of Ferozepur, procurement of grain, etc. at various places and enthusiastic efforts regarding the affairs of the Sahibs. He felt that it was really worthy of the relations of unity and the treatment of the two houses as one. The Maharaja was indeed unique in laying the foundations of unity and in strengthening friendship. Jawahar Singh had been sent for the procurement of various stores in the territories of the Sarkar ;

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Wazir Singh was at Ludhiana and Fakir Shah Din was performing similar duties at Ferozepur. But still at certain places the *Kardars* awaited orders from the Sarkar. Accordingly it was requested that *Sowars* may be appointed with Fakir Shah Din to carry messages. They might be sent to such *Kardars* as showed delay and procrastination so that none of the founctionaries should do anything against the wishes of the Sahibs. In pursuance of the above plan an order was sent to Sardar Majithia that fifty *Sowars* should be sent towards Ferozepur for carrying out of the orders of the Sahibs under Fakir Shah Din. In addition *Bhaya* Cheta, Ram Kishan and three *Chobdars* were sent to the territories of the Sarkar, of Sardar Ahluwalia and those of *Kanwar* Sher Singh to look after the goods required by the Sahibs. In reply a *Marasla* was sent that the relations of unity and friendship between the two Sarkars were firmly established and, accordingly, greatest attention was being given to the requests of the Sahibs. **[Page 22].**

A letter from Dewan Sawan Mal; return from Dinga; presentation of Dewan Hakim Rai; grant of a *Doshala* to him and his departure towards *Kanwarji* (Nau Nihal Singh); arrival of the Sarkar at Phalia; presentation of the *Kardar* of Qadirabad along with entertainment; a letter from Rai Gobind Jas; arrival of the Sarkar at Qadirabad; presentation of Devi Sahai, who had been appointed towards Bombay; letters from Fakir Shah Din and Dewan Sawan Mal; march from Qadirabad; arrival in the vicinity of Nurpur; receipt of letters from Captain Sahib (C. M. Wade) and Raja of Ladwa; return from Nurpur; arrival at Dayam and thereafter at Takht Hazara; grant of garments for *Bhai* Sahibs (Gobind Ram and Ram Singh); letters from Sardar Nihal Singh Ahluwalia and Wazir Singh; details of stay at Takht Hazara and arrival at Barkan; presentation of Kanhaya Lal, *Vakil* of Sardar Ahluwalia; crossing of river Chenab; news from Ludhiana; letter from Khalifa Nur-ud-din; arrival at the newly-built tower with a well near Fatehpur.

A letter from Dewan Sawan Mal submitted that, as per orders of the exalted Sarkar, he had procured on hire camels and oxen for the carriage of supplies and had sent them to the Sahibs. The sum of instalment would be sent soon afterwards with Lala Devi Dayal. On the *19th Katik 1895 Sambat* (2nd November 1838 A.D.), on Friday, the Sarkar marched from Dinga and reached the village of Mahilan. Dewan Hakim Rai presented eleven gold ducats and submitted that he had left on the other side of river Sutlej two hundred horsemen of the *Jagirdars*, 400 troops of *Kanwarji* (Nau Nihal Singh) and four Companies for the management of affairs. The Sarkar said that it had been done well. He was made to depart after the grant of a *Doshala* and was ordered to go to *Kanwarji* (Nau Nihal Singh) and undertake the preparations of the uniforms and the equipment of the troops as the meeting with the *Lat* Sahib (the G.-G.) would take place very soon. On the *20th Katik 1895 Sambat* (3rd November 1838 A.D.) the Sarkar arrived at Phalia and engaged himself in hunting and sport. The *Kardar* of Qadirabad offered entertainment on behalf of Raja Gulab Singh. He was given

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a *Doshala* worth Rs. 200. A letter from Rai Gobind Jas stated that all the glorious Sahibs felt gratified with the news of the preparations for the reception of '*Nawab*' Sahib (the G.-G.), Shuja-ul-Mulk, *Sipah Salar* and Captain Sahib and had distributed 200 cartridges per soldier. The distribution lasted for six hours. Captain Sahib (C. M. Wade) was particularly pleased with the collection of boats. The glorious Sahibs wished that one boat may be retained for crossing at each of the rivers Sutlej, Beas, Ravi, Chenab and Jhelum and the rest should be sent over to the Sahibs. As regards rupees one lakh, which the Sarkar proposed to place with Faqir Shah Din for meeting the requirements of the Sahibs so that all the articles should be purchased on payment, the Captain Sahib (C. M. Wade) **[Page 23]** had remarked that at the moment enough cash had been received and it was, therefore, not necessary to take the sum from the Sarkar. He, however, wished all prosperity to the house of the friends. Faqir Shah Din was asked to do his best in carrying out the orders of the English and in meeting all their requirements at Ferozepur, as per instructions of Captain Sahib (C. M. Wade). As the Captain Sahib (C. M. Wade) had repeatedly requested for camels, it was stated in reply that all the available camels would be sent to Faqir Shah Din. The state camels had earlier been sent to Peshawar with arms and ammunition. If it had been intimated earlier the camels would have been sent to him. Sixty boats had been sent to the Sahibs by Dewan Sawan Mal. The boats from the crossings over Sutlej and Beas may be collected. As for the boats from Ravi, Chenab and Jhelum these belonged to the traders in salt. If desired, some boats could be sent from there ; but their despatch would take considerable time. Earlier Rs. 50,000 had been sent to Faqir Shah Din to meet the expenditure on supplies to be made to the Sahibs ; Rs. 50,000 more had been made available to him. The said Rai (Gobind Jas) had reported that the Sahibs had divided the troops into three groups for sending them to Ferozepur. The first group, which will consist of seven platoons, will leave on the 1st November, 1838, the second group will comprise six platoons and the third the same. On the 11th of November, 1838, the *Nawab* Sahib (the G.-G.) will leave Simla. The Captain Sahib (C. M. Wade) had sent from Ludhiana four companies, one *Risala* and regiment of *Lat* Sahib and the English troops would join them later, one Englishman had come to Ludhiana by dak by spending Rs. 1,500, had been appointed the Commander of the troops of Shuja-ul-Mulk and had been given full powers for the retention or dismissal of the troops. On the *22nd Katik 1895 Sambat* (5th November 1838 A.D.) the Sarkar inspected the town of Qadirabad and engaged in hunting and sport. Devi Sahai, who had been sent to Bombay, presented himself. The Sarkar inquired from him about Bombay. He submitted that the city was surrounded with gardens upto a distance of twelve miles; the country was green and the soil very fertile. There were large number of cannons, lying on wooden planks or on the ground. Large quantities of cannon balls were available. Then the Sarkar inquired from him about Shikarpur. He reported that Shikarpur was a wasteland. The Sarkar's *Vakil* will shortly arrive with presents. Thereafter the Sarkar inquired about the country of the Sindhies. The said person submitted that the country was popu-

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lated ; but the expense was large. He then presented multi-coloured silks, 1,350 ducats, 23 rolls of Muslin and Rs. 5,000 in cash. He also produced the bejewelled belt given by the Sahib of Bombay. The Sarkar asked him to keep it with himself. He submitted a letter from the Sahibs. It mentioned about great eagerness for a meeting with the Sarkar, strengthening of the relations of unity between the two governments and stated that on the arrival of boats of salt its rate had become cheap. Other articles might be sent with reliable persons and these were expected to yield large profits. A letter from Faqir Shah Din was put up to the Sarkar. It also mentioned that earlier Captain Sahib (C. M. Wade) **[Page 24]** had demanded 5,000 camels. At that time he had asked for 3,000 more. He also said that the friendship of the two governments would thereby be put to test. The Faqir submitted that the former requisitions had been met with great efforts, still fresh demands had been made. From the *Saddar* it had been written to the Governor Sahib that the expedition to Kabul and Qandhar should be carried out with the consultation and consent of Maharaja Bahadur. No advance should be made without the approval of the Maharaja Bahadur. English troops had been despatched from Cawnpur and Hoshiarpur and Saharanpur Cantonments and would reach Ferozepur along with the *Nawab* Sahib (the G.-G.). Shuja-ul-Mulk would march forward after five days' stay at Ferozepur. A letter from Dewan Sawan Mal intimated that sixty boats had been made available to the Sahibs. The Sahib *Log*, who was staying at Multan for the purchase of grain, was collaborating with him for the purpose. 4,000 *Manis* of wheat from the stocks at Multan had been sold and the poor and needy were praying for his blessings. Whatever quantities of grain were purchased by the Sahib a receipt for the same was obtained from him. In reply it was ordered that Rs. 25,000 could be spent on the jobs to be undertaken on behalf of the Sahibs and a promissory note should be obtained. The amount would be adjusted in the account of the Sarkar. On the *24th Katik, 1895 Sambat* (7th November 1838 A.D.) the glorious standards left Qadirabad and reached the neighbourhood of Nurpur. As a result of rain no *durbar* was held. The letter from Captain Sahib (C. M. Wade) was studied. It proposed that meetings would take place first at Ferozepur, secondly, at Amritsar and, thirdly at Lahore along with the inspection of gardens and the buildings, old and new. In reply it was stated that the eagerness for the meeting with the *Nawab* Sahib (the G.-G.) had exceeded all limits and was expected to materialise very soon. A letter from Ajit Singh reported about his departure from Lahore, his arrival at Pindowal and requested for the appointment of a reliable person for his reception. In reply it was written that, if desired, he could meet the Sarkar at the time of his meeting with the *Nawab* Sahib (the G.-G.) If he wished to come earlier he should come *via* Ludhiana, meet Captain Sahib (C. M. Wade) there, obtain a letter from him and cross at Talwan. Sardar Shamsher Singh would be sent for his reception from Lahore to Talwan. The Sarkar was engaged in hunting and sport. On the *25th Katik, 1895 Sambat* (8th November 1838 A.D.) he turned towards Nurpur, reached Waryam and proceeded to Takht Hazara. At the third quarter of the day *Khilats* of 15 garments each were granted to *Bhai Sahibs*

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Ram Singh and Gobind Ram. A letter from Sardar Nihal Singh Ahluwalia reported that news from Peshawar revealed that Amir Singh could not get on well with the troops. If approved, somebody else might be appointed as officer commanding. It was ordered that instructions would be sent, as desired. A letter from Wazir Singh stated that Captain Sahib (C. M. Wade) had asked for fifteen ponies **[Page 25]** and fifty camels for the carriage of his luggage. In reply it was written that, as already ordered, Misr Rup Lal would send camels and, on his arrival at Lahore, ponies will be given from the *Toshakhana*. On the *27th Katik, 1895 Sambat* (10th November 1838 A.D.) the Sarkar marched from Takht Hazara and went towards the village of Badba. On the *28th Katik, 1895 Sambat* (11th November 1838 A.D.) he stayed near Barkan. Lala Kanhaya Lal, Vakil of Sardar Ahluwalia, presented himself and showed a list of the goods meant for the entertainment of the Sahibs. The Sarkar remarked that it had been written by Rai Gobind Jas that no preparations had been made in the territory of Sardar Ahluwalia and still he had produced that list. The Sarkar then asked him what articles had been collected. The said *Vakil* submitted that goods worth Rs. 50,000 would be procured. The Sarkar said that the Sahibs would pay for the goods. The *Vakil* stated that, as ordered by the Sarkar, goods worth Rs. 50,000 had been prepared and it would be seen when the Sahibs would pay their price. In this connection the Faqir (Aziz-ud-din) submitted that the glorious Sahibs would reimburse the cost ; but the accounts of the friends were kept in heart. The Sarkar ordered that the list should be sent to Captain Sahib (C. M. Wade). Faqir Aziz-ud-Din was asked to enclose the list with a *Parwana* to Rai Gobind Jas, saying that goods obtained therein had been collected by Sardar Ahluwalia from his territory, while he had intimated that no articles had been collected. He should investigate and report. On the *29th Katik, 1895 Sambat* (12th November 1838 A. D.) the Sarkar crossed Chenab, came to Pindi Bhattian and inquired from the residents about the nearest passage to Lahore. They submitted that the passage *via* Khanqah was right and the nearest. The news from Ludhiana revealed that Captain Sahib (C. M. Wade) had sent two platoons for the reception of *Nawab* Sahib (the G.-G.) from Ludhiana. A letter from Khalifa Nur-ud-din reported about the laying out of gardens around Lahore. The Sarkar said that it was well done. On the *30th Katik, 1895 Sambat* (13th November 1838 A.D.) the Sarkar marched from Pindi Bhattian and encamped near the newly constructed well. Then near Fatehpur he offered Rs. 125 as *Nazar* to a faqir and sought his unlimited blessings.

***Sankrant of Maghar* (14th November 1838 A.D.), near *Khanqa* ; on the second day departure towards Chuharkana ; appearance of the Sarkar at Nankana Sahib ; on the third day *Sankalap* of the new year ; thereafter encampment ; receipt of a letter from Captain Sahib (C. M. Wade) ; appointment of Partap Singh towards *Kanwar* Sher Singh ; orders to Sardar Majithia and Sardar Achal Singh ; orders to Misr Rup Lal ; subsequently arrival in the suburbs of Sekhwan ; reply to the letter from Captain Sahib (C. M. Wade) ; letter**

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from Rai Gobind Jas; order to Khalifa Nur-ud-din; arrival at Shahdara; audience to *Kanwar* Kharak Singh; letter from *Bhai* Gobind Ram; [*Page 26*] letter from Sardar Majithia; *Parwana* to Rai Gobind Jas; appointment of Wazir Singh and Dewan Tara Chand for the construction of the bridge; presentation of the *Bug* from the *Doaba*; talks about and presentation of Misr Beli Ram; letter from Shah Din; appointment of Wazir Kesari Singh and Gulab Singh for the reception of Captain Sahib (C. M. Wade) and their return; letter from Vigne Sahib; presentation of the agent of Captain Sahib (C. M. Wade); presentation of the agent of Raja of Jind; order to the Khalifa regarding entertainment for Captain Sahib (C. M. Wade); order to Sardar Ahluwalia; presentation of Khalifa Nur-ud-din; order to *Kanwar* Sahib and sardars; presentation of Captain Sahib (C. M. Wade) to the Sarkar and talks about unity.

On the *1st of Maghar 1895 Sambat* (14th November 1838 A.D.) the Sarkar listened to a recitation from the *Granth Sahib* and made an *Ardas* of Rs. 600. He also granted Rs. 525 to the *Mujawars*. He then rode his special horse and went round the *Khanqah* and sent an offering of Rs. 25 to the *Khanqah*. On the following day (15th November 1838 A.D.) he left the place and came to Chuharkana. He sent Rs. 225 as *Ardas* to Nankana Sahib, the birth place of Guru Nanak. On the *third of the month* (16th November 1838 A.D.) he performed a *Sankalap* on the occasion of the beginning of the new year, gave Rs. 11,000 in cash, 51 garments, two elephants, two horses, cows and buffaloes, gold figures, gold and silver pitchers and got himself weighed in the scale. At the third quarter of the day a letter from Captain Sahib (C. M. Wade), was listened to. It stated that the "*Nawab*" Sahib (the G.-G.) would reach Ferozepur on the 27th November 1838. Instructions had been issued to the humble one, Captain Sahib (C. M. Wade) that he should present himself to the Sarkar Maharaja Bahadur, should strengthen the bonds of unity and friendship, inquire about his (Maharaja's) health and bring him (the Maharaja) along with himself to Ferozepur. Accordingly it was intimated that he would leave Ludhiana on the *6th Maghar, 1895 Sambat* (19th November 1838 A.D.) and reach Lahore on the *eighth* of the month (21st November 1838 A.D.). The mail service should be established for him on the way and the principal Sardars should be sent to Ludhiana to receive the *Nawab* Sahib (the G.-G.). They should conduct "*Nawab*" Sahib (the G.-G.) with due respect and regard, provide him with necessary entertainment while passing through the territories of the Sarkar and take him to Ferozepur. Besides it was reported that Taimur Shah, son of Shuja-ul-Mulk, was ready to proceed towards the Sarkar. The departure of the said person had been proposed towards Peshawar along with the Khalsa troops. Some dignified Sardar should be sent to Ludhiana for his reception as well. Some house should be reserved for the humble one, Captain Sahib (C. M. Wade), in the vicinity of the residential quarters of the Sarkar, because he wished to hold talks purporting to increase unity and friendship with the Sarkar in privacy. In addition it was expected that a bridge should have

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been built at Ferozepur; but the functionaries of the Sarker were showing negligence in the matter and till then had not collected the boats even. It was requested that, out of considerations of friendship and unity, some agent should be appointed without any delay. He should be called upon to collect boats from the rivers Sutlej and Beas and undertake the construction of the bridge because a meeting between the two governments, like the one at Rupar, was going to take place. The Sarkar immediately appointed Partap Singh orderly **[Page 27]** along with 25 *sowars* towards *Kanwar* Sher Singh, who had marched from Watala and was staying at Amritsar. He was asked to send boats from all crossings to Ferozepur with utmost exertions. An order was sent to Sardar Lehna Singh Majithia that he should go to Ludhiana with one hundred *sowars* and with five horses, armed and complete in every respect. He was asked to make a *Sarwarna* of Rs. 500 over the "*Nawab*" Sahib, (the G.-G.), of Rs. 25 each over the Commander-in-Chief and Captain Sahib (C. M. Wade) on behalf of the Sarkar, to present each of them with one bow, inquire about their health and to take them to Ferozepur by showing them proper respect and offering them good entertainment. Sardar Achal Singh Jhalanwalia was ordered to go to Ludhiana for the reception of Taimur Shah with 25 *sowars via* Sultanpur. In case he would meet Captain Sahib (C. M. Wade) on the way he should offer him Rs. 250 as *Sarwarna*. He should offer Rs. 125 towards entertainment to Taimur Shah at every stage. He should, however, consult Captain Sahib (C. M. Wade) about the amount and give it according to his advice. A *Parwana* was sent to Misr Rup Lal that he should collect all available boats from waterways in the territories of Sardar Ahluwalia, Majithia, *Kanwar* Sher Singh and the Sarkar and should send them to Ferozepur. He should himself remain at Ferozepur along with his troops, well-equipped and well-armed. One boat should be left at Verowal while all other crossings should be discontinued. Chuni Lal was appointed for the establishment of mail service. On Tuesday, the *4th Maghar 1895 Sambat* (17th November 1838 A.D.) the Sarkar marched from Mirza and encamped at Sekhwan. In reply a letter was sent to Captain Sahib (C. M. Wade). At first it purported to strengthen friendship and unity and, secondly, it was reported that Sardar Lehna Singh Majithia had been appointed for the reception of the *Nawab* Sahib (the G.-G.) at Ludhiana, Partap Singh had been sent for the collection of boats at Ferozepur, Sardar Achal Singh for the reception of Taimur Shah and Misr Rup Lal had been asked to collect boats and send them to Ferozepur. As regards his statement, out of friendship, that the meeting was to take place like the one held at Rupar or in any other manner it was confirmed that the meeting would be held at Rupar. It was further reported that Chuni Lal had been appointed for the establishment of mail service and the Sarkar would reach Lahore on the *6th Magar, 1895 Sambat* (19th November 1838 A.D.). A letter from Dewan Sawan Mal submitted that the Sahib *Log*, who had come there to purchase grain, had given *Hundies* worth Rs. 50,000 to the *Sahukars*; but the *Sahukars* were not willing to sell grain except against cash payment. He had purchased grain worth Rs. 25,000 on his own. As soon as the dues of the *Sahukars* would

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be realized grain worth Rs. 25,000 more would be purchased and given to him. In reply it was written to him that in the event of delay in the payment by the Sahibs he should do the needful. A letter was written to Captain Sahib (C. M. Wade) that Sardar Ajit Singh of Ladwa had started to offer condolences on the death of the mother of the glorious *Sahibzada* (Kharak Singh). A letter should be sent to him by the Captain Sahib that he (the Raja) should reach there before the arrival of "*Nawab*" Sahib (the G.-G.) A letter from Rai Gobind Jas submitted that all supplies had **[Page 28]** been collected. The Sahibs were expected very shortly. The *Lat* Sahib (the G.-G.) would stop at Sanehwal on the way. As regards entertainment to be offered to him necessary orders may be issued so that the same should be complied with. In reply it was written to him that at the time of arrival of *Lat* Sahib (the G.-G.) at Sanehwal Rs. 2,500 should be handed over to him, Rs. 525 to the C-in-C, Rs. 500 to Macnaughten Sahib and the same amount to Captain Sahib (C. M. Wade) and Clerk Sahib each. He should present himself before the *Lat* Sahib (the G.-G.) out of regard for friendship and unity and offer his earnest services. It was reported that on the *1st of Maghar* (14th November 1838 A.D.) *Lat* Sahib (the G.-G-) would reach Machhiwara and would arrive at Ludhiana on the *3rd* (16th November 1838 A.D.), would stay there for two or three days and leave for Ferozepur. Captain Sahib (C. M. Wade) had gone to Ludhiana for his reception. As regards the instructions to ascertain from Captain Sahib (C. M. Wade) if he wished the boats to be collected from rivers Chenab and Jhelum, it was inquired from him and he had desired that the boats should be collected from Jhelum and Chanab and should be sent to the ferry of Tarmun at Multan. As for the camels it was intimated to Captain Sahib that good camels were scarcely available and, if desired by him, 500 camels could be sent from the *Dera* of the Sarkar. He had said that whatever number of camels could be sent by the Sarkar it would be very kind of him. Besides, as desired by Captain Sahib, (C. M. Wade) he had met "*Nawab*" Sahib (the G.-G.) and Clerk Sahib at Dhanapur and made inquiries about their health on behalf of the Sarkar. When Clerk Sahib reached Sanehwal the *Thanadar* of the place offered him Rs. 500 towards entertainment and provided him with rations, grain and straw. Clerk Sahib said that, as desired by the "*Nawab*" Sahib (the G.-G.), he would stay at Ludhiana, while Captain Sahib (C. M. Wade) would proceed on expedition to Kabul. Thereafter *Nawab* Sahib (the G.-G.) came there. He offered eleven gold ducats as *Nazar*. *Nawab* Sahib came forward a few steps, seated him in a chair and showed him respect and civility. They talked about the friendship and unity between the glorious governments. Then the "*Nawab*" Sahib arrived at Ludhiana. On the first day he stayed at the house of Macnaughten Sahib and on the second day entered the house of Captain Sahib (C. M. Wade). Seventeen rounds were fired. The humble one offered entertainment on behalf of the Sarkar, Rs. 1,100 in cash and five hundred vessels containing sweets. In the evening illuminations took place in the town. On the *5th of Maghar, 1895 Sambat* (18th November 1838 A.D.) Khalifa Nur-ud-din was ordered that in the evening Raja Hira Singh would reach Lahore. Five rounds

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should be fired as a salute and Rs. 500 and vessels of sweets should be given to him as entertainment. On the *6th Maghar, 1895 Sambat* (19th November 1838 A.D.) the Sarkar came to Shahdara. *Kanwar* Kharak Singh offered a *Nazar* of Rs. 100 and inquired about his health. The Sarkar got up from the chair, made a *Sarwarna* of Rs. 500 and **[Page 29]** made inquiries about the health of *Kanwarji* (Kharak Singh). Then the Sarkar went near the *Baradari*. A letter from *Jamadarji* (Khushal Singh) intimated that he had reached Amritsar from Lahore along with the *Dera* of orderlies, platoons, regiments and *Topkhana*. *Bhai* Gobind Ram revealed that to the reliable persons of the Sahibs, who had gone to the territory of Sardar Ahluwalia, the local *Kardars* had provided supplies in a very good manner. The Sahibs wrote out and gave them a letter of satisfaction. Whatever articles had been collected by them for Shuja-ul-Mulk receipts and agreements regarding the same were present there. The Sarkar ordered for the presentation of Lala Kanhaya Lal. When the said Lala appeared the Sarkar told him that he was very much pleased with his master and he should accordingly write to him. A letter from Sardar Majithia intimated that on the *3rd Maghar 1895 Sambat* (16th November 1838 A.D.) *Nawab* Sahib (the G.-G.) had reached Ludhiana and would leave for Ferozepur on the *6th* of the month (19th November 1838 A.D.). He solicited orders regarding his departure before his leaving for Ferozepur. In reply it was written to him that he should first go to Sultanpur, meet Captain Sahib (C. M. Wade), and thereafter should leave for Ludhiana, as advised by Captain Sahib (C. M. Wade). If the Captain Sahib (C. M. Wade) desired that it was not necessary for him to go to Ludhiana he should cross over to Ferozepur. A *Parwana* was sent to Rai Gobind Jas that he should make it known to Captain Sahib (C. M. Wade) or Macnaughten Sahib and should bring Matbar Singh with himself from Ludhiana to Ferozepur so that he should be able to meet the Sarkar. If approved by the *Lat* Sahib (the G.-G.), he would stay with the Sarkar or would be sent back. At the third quarter of the day the Sarkar came to the garden of Chhota Ram and rested there. Wazir Kesari Singh and Dewan Tara Chand presented themselves before the Sarkar. They were ordered to take one hundred horsemen with themselves to Ferozepur and to immediately undertake to construct a bridge over there. Rs. 2,000 were fixed on the villages for the expenses of the work. It was ordered that in case more money was needed they should spend it from their pocket. Thereafter sums of money were sanctioned for Fakir Aziz-ud-din, Dewan Dina Nath and Munshi Rattan Chand for the preparation of suits of clothes. On the *7th Maghar 1895 Samba'* (20th November 1838 A.D.) *Bug* Shiv Charan Das came from Ludhiana and presented Rs. 2,00,000. The Sarkar ordered that the amount should be deposited in Moti Mandir. The exalted Sarkar ordered that one day the troops of Hardit Singh Bharania and on the other those of Panjab Singh, son of Sardar Hari Singh, would be inspected. The Sarkar ordered that one special horse for Captain Sahib (C. M. Wade) should be sent to Tarn Taran. Misr Beli Ram produced one bejewelled cot, eleven bejewelled medals, thirty bejewelled swords, fifteen plain golden swords and a bejewelled garland with the picture of the Sarkar, who remarked that the articles had been manufactured

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very well. A letter from Fakir Shah Din submitted that kilned bricks were required at Ferozepur. The same were being got prepared on the bank of river Sutlej. On the *5th Maghar 1895 Sambat* (18th November 1838 A.D.) the *Dera* of Shuja-ul-Mulk was staying at Mamdot. It would reach Ferozepur on the *6th Maghar 1895 Sambat* (19th November 1838 A.D.). He had to accompany Shuja-ul-Mulk. He would present himself to the Sarkar at that place. He felt disappointed because all his services had been in vain. It was written to him in reply that his services were very well known to the Sarkar. He should feel assured on that account. In the letter it was written that a letter of satisfaction had been obtained from the glorious Sahibs under the seal of Mir Ibrahim **[Page 30]** and the brother of Mackeson Sahib was eager to present himself to the Sarkar. In the morning Sardar Gulab Singh and Wazir Kesari Singh were ordered to go with one hunderd *Sowars* for the reception of Captain Sahib (C. M. Wade), to make a *Sarwarna* of Rs. 200 and offer him one bow each. In the evening the said appointed persons came to Sarkar and submitted that they had met Captain Sahib (C. M. Wade) near Pul, had made a *Sarwarna* of Rs. 200 and had offered a bow each. They had got the camp of Captain Sahib (C. M. Wade) set up near the rivulet of Ravi. The Sarkar said that they had done well. A letter from Vigne Sahib reported that he had been to Tibet and the mountaineous regions and, by way of Kishtwar, would go to see Jawalaji (Jawala Mukhi) and would thereafter present himself before the Sarkar. A reliable person of Captain Sahib (C. M. Wade) came in a conveyance. The Sarkar inquired from him whether Sardar Majithia was with the Captain Sahib (C. M. Wade) ? The aforesaid person replied that Sardar Majithia had met Captain Sahib (C. M. Wade) at Jandiala. Captain Sahib (C. M. Wade) had asked him to go to Zira to meet '*Nawab*' Sahib (the G.-G.) and had given him a letter. An agent of Raja of Jind presented himself before the Sarkar. He offered a horse, turban, *Doshala*, etc. as presents. The Sarkar ordered that he should call on the *Kanwar* (Kharak Singh) at the third quarter of the day and deliver the articles to him. Khalifa Nur-ud-din was asked to arrange to send to Captain Sahib (C. M. Wade) Rs. 1,100 in cash and sweets worth Rs. 25. Thereafter Kanhaya Lal, *Vakil* of Sardar Ahluwalia, produced a letter of satisfaction from the Sahibs regarding the procurement of supplies. The Sarkar felt greatly pleased with the letter and ordered that Sardar Ahluwalia should join the meeting with the glorious Sahibs along with his troops, well armed and decorated, horsemen, platoons and swivels. On the *8th Maghar 1895 Sambat* (21st November 1838 A.D.) Khalifa Nur-ud-din presented himself and submitted that, as ordered, he had got the amounts in cash and for the sweets sent to Captain Sahib (C. M. Wade), who was taking rest after the journey. When he got up he made inquiries about the health of the Sarkar and said that on Wednesday '*Nawab*' Sahib (the G.-G.) would reach Ferozepur. From Lahore if the Sarkar would leave for Ferozepur on Friday it will be good. Besides preparations should be made for the jovial gathering and the grand assembly. Pleasant tents and wonderful vessels should accompany him to startle the onlookers. The Sardars should wear jewels and accompany the Sarkar. In addition the Captain Sahib (C. M. Wade) had

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sent a message to Misr Beli Ram to get ready one horse worth three hundred rupees with a silver saddle, because he proposed to meet the Sarkar on the following day. The Sarkar ordered that the silver saddle should be given from the *Toshakhana*. *Bhai* Gobind Ram reported that Captain Sahib (C. M. Wade) had issued a passport to the reliable person of Sardar of Ladowala. Accordingly some dignitary should be appointed for his reception. **[Page 31]** Sardar Shamsher Singh was ordered to go for the reception of the Sardar, make a *Sarwarna* of Rs. 250 and to bring him to the Sarkar. On the *9th Maghar 1895 Sambat* (22nd November 1838 A.D.) an order was issued to *Kanwar* Sahib (Kharak Singh), the Sardars, Commandants and platoons that the *Kanwar* Sahib (Kharak Singh) should keep 500 Sandhanwalia *Sowars*, two hundred of *Jamadarji* (Khushal Singh), 1,000 of Raja Sochet Singh and Sardar Tej Singh and six platoons of Amir Singh and Gulab Singh Pohowindia with himself. On the same date (22nd November 1838 A.D.) Raja Sochet Singh and Wazir Kesari Singh were ordered to receive Captain Sahib (C. M. Wade) and bring him to the Sarkar. The Raja *Kalan* was ordered to get one cannon installed at the *Deorhi* for firing a salute. The Captain Sahib (C. M. Wade) should be received at the *Deorhi*. As soon as he reached the auspicious *Deorhi* first of all a salute of gun was fired, the Raja Sahib (Dhyan Singh) received him with due respect and honour and at the edge of the flooring the Sarkar met him. He held him by the right hand and seated him in a chair. The Captain Sahib (C. M. Wade) presented one horse with a silver saddle and made a *Sarwarna* of Rs. 500. He inquired about the health of the Sarkar on behalf of the *Nawab* Sahib (the G.-G.) and said that, on account of delay in his departure, he had not brought the *Marasla* from the '*Nawab*' Sahib (the G.-G.). The Sarkar said that since that trusted and old friend had come himself there was no necessity of the letter. The Sarkar enquired about the news. The Captain Sahib (C. M. Wade) stated that Herat was held as before. The king of Qajar (Qachar) had tried to invest it. Some troops of the king of Russia were with him. Then it was asked how many troops of the Sahibs would come from Bombay. The Captain Sahib (C. M. Wade) reported that 15,000 young troops would come, 3,000 *Goras* and 12,000 others. The Sarkar inquired whether or not all the troops of the Sahibs had arrived. The Captain Sahib (C.M. Wade) replied that large number of troops had come ; but many more were in England. The Sarkar asked whether all the troops of the English at Ferozepur were meant for Kabul or some would leave for Qandhar ? The Captain Sahib (C. M. Wade) said that half the troops would stay at Ferozepur and half would leave for Kabul and Qandhar. The Sarkar asked whether Shuja-ul-Mulk was living on his own or was being subsidised by the Sahibs ? Captain Sahib (C. M. Wade) said that he had taken Rs. 20 lakhs as loan from the Company Bahadur (East India Company) and was carrying on the essential work. The Sarkar asked what amount had been collected from the Cis-Sutlej chiefs. The Captain Sahib (C. M. Wade) stated that Rs. 25 lakhs had been raised from the Cis-Sutlej Chiefs. The Sarkar asked upto what place the troops of the Sahibs would go. The Captain Sahib (C. M. Wade) revealed that at first they would proceed to Qandhar and from there intended to go to Kabul. The Sarkar said that the climate of the country did not agree with the troops. The

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Captain Sahib (C. M. Wade) said that the English troops would remain there and the Indian troops would come back. The Sarkar asked what were the plans of Dost Mohd. Khan. The Captain Sahib (C. M. Wade) stated **[Page 32]** that he was perplexed as to why he had sent back Burnes Sahib and had alienated the glorious governments. But time once lost, like the arrow shot from the bow, can never be recalled. The Sarkar asked him as to how much expenditure would be incurred on the expedition in his estimate. Captain Sahib (C. M. Wade) replied that about Rs. 20 crores were expected to be spent. The Sarkar asked whether or not Shuja-ul-Mulk had reached Ferozepur. Captain Sahib (C. M. Wade) reported that he had reached there on the *8th Maghar 1895 Sambat* (21st November 1838 A.D.). Thereafter the Sarkar asked him whether the military *Lat* would come to the meeting along with the C-in-C. The Captain Sahib (C. M. Wade) replied that both the *Lat* Sahibs would come together. Misr Beli Ram produced ornaments, saddles of gold and silver and swords. Captain Sahib (C. M. Wade) was pleased to see them. The Sarkar asked on what day the military *Lat* would come to Ferozepur. Captain Sahib (C. M. Wade) stated that he would reach there on Wednesday. The Sarkar asked in which direction he would go? The Captain Sahib (C. M. Wade) replied that he would leave as he would be ordered by the *Lat* Sahib (the G.-G.). Thereafter Captain Sahib (C. M. Wade) took leave and went to his *Dera*.

Conversation of the exalted Sarkar with *Bhai* Gobind Ram; order to *Kanwar* Nau Nihal Singh; *Parwana* to Raja Gulab Singh; sending of Faqir (Aziz-ud-din) to Captain Sahib (C. M. Wade); and the marching of glorious standards towards Ferozepur; *Parwana* to Khuda Bakhsh, *Toshakhana* and Faqir Imam-ud-din, march from Kanha Kachha and arrival at Kasur; letter from Faqir Shah Din; letter from the Raja *Kalan*; letter from the Faqir on behalf of Captain Sahib (C. M. Wade); coming of Captain Sahib (C.M. Wade) to the Sarkar, talks about unity and march towards Kasur; arrival at the place; presentation of *Jamadar* Khushal Singh and Sardar Attar Singh; letter from the *Lat* Sahib (the G.-G.); dictation of a reply to it; presentation of an agent of Sham Singh Attariwala along with articles for entertainment and their distribution; march from Kasur and arrival at Mananwala; arrival of Captain Sahib (C. M. Wade) and departure towards Ferozepur; letter from *Kanwar* Nau Nihal Singh; letter from Lala Kishan Chand; order to Raja Dhian Singh; letter from Devi Dayal.

The Sarkar said to *Bhai* Gobind Ram that on the following day he intended to leave for Kasur on way to Ferozepur and what would he advise in the matter? The said *Bhai* remarked that there was hardly any time for any such consultation **[Page 33]** since the time for march had drawn very near. As soon as the Sarkar would leave he, too, would follow him. Then the Sarkar said that he had asked from Captain Sahib (C.M. Wade) the reason for borrowing money from the Cis-Sutlej chiefs. He had stated that the glorious Sahibs had despatched large treasure from *Saddar* (Calcutta) by ship. As chance would have it an opposite wind had made the ship drift in

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another direction. Shortly the boats were expected to come to the proper direction. As soon as the treasure would arrive every penny would be paid to everyone. They did not and would not require any more loan. An order was issued to *Kanwar* Nau Nihal Singh that he should send 500 well-equipped and decorated horsemen to the Sarkar and should himself stay at Amritsar. Raja Gulab Singh was asked to take 1,100 gallant horsemen and one platoon with himself, to cross river Jhelum and report about his arrival at Rawalpindi. The step was necessary lest, on hearing about the meeting between the glorious governments, Dost Mohammad Khan should engage in hostilities. He should also establish contact with Avitabile through correspondence, since it was learnt that the son of Dost Mohammad Khan had left Kabul and intended to go to Jalalabad. He should be alert about any developments. Mian Udham Singh should be sent to the Sarkar along with four *Risalas* of *Sowars*. Thereafter the Faqir (Aziz-ud-din) was asked to find out from Captain Sahib (C.M. Wade) if he wanted to leave from Lahore ; otherwise he would be made to depart from whatever station he would desire. The aforesaid Faqir (Aziz-ud-din) met Captain Sahib (C.M. Wade), conveyed the message and returned to the Sarkar to tell him that Captain Sahib (C. M. Wade) wished to take leave from Kasur. On the *10th Maghar 1895 Sambat*, (23rd November 1838 A.D.), Friday, the Sarkar went to Shah Balawal, returned to Bagh Chhote Ram, took his meals and, riding his special conveyance, came to *Sarai* Gola, *via* Mian Mir. The Raja *Kalan* was informed that on the way the Singhs of the sons of Hari Singh, deceased, had petitioned for their dues. They should be told that in case they paid up the salaries it would be well, failing which their estates would be forfeited. The said Raja *Kalan* submitted that since they had failed to pay the dues their estates would be confiscated and the amounts would be disbursed. Khuda Baksh was ordered to get all the requisites of illuminations carried by labourers and send these to Ferozepur. The dancing girls were asked to get prepared multi-coloured garments, ornaments, scarfs and scrolls, etc. for a jovial gathering and to accompany the Sarkar. The *Toshakhanas* of Misr Beli Ram and Missr Lal Singh were ordered to send to Ferozepur all the articles used at the meeting at Rupar. Faqir Imam-ud-din was emphatically ordered to procure some steel chandeliers from Amritsar and send them to the Sarkar. The *Gadwais* were ordered to take special quality wine, flasks of *Bed mushk* and rose water **[Page 34]** from Khailfa Nur-ud-din, get them carried by *Bhangis* and report themselves to the Sarkar. Ganga Singh, *Daroga* of excise was asked to present himself to the Sarkar with seven maunds of fine wine. On the *11th Maghar, 1895 Sambat* (24th November 1838 A.D.) the Sarkar marched from the *Sarai* (Gola), engaged himself in hunting on the way and reached Kahna Kachha and Kasur. A letter from Faqir Shah Din reported about his meeting with Shuja-ul-Mulk, the inquiry by the Shah about the health of the Sarkar and expression of his wish, as approved by the "*Nawab*" Sahib (the G.-G.) to address a letter to Dost Mohammad Khan, if so desired by the Sarkar, to make his submission and present himself, whereupon a maintenance should be granted to him. Since the relations of friendship were well-

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established between the glorious governments he did not venture to do so without the Sarkar's consultation. The Sarkar said that it should be made known to the Shah that he should do as desired by the '*Nawab*' Sahib (the G.-G.) without any hesitation. The Raja *Kalan* submitted that, if approved, Raja Gulab Singh might come to Ferozepur to join the meeting. He would thereafter, go back, as ordered. The said Raja (Gulab Singh) was accordingly informed that he should send Mian Udham Singh along with the troops, four *Risalas* and 4,100 *Sowars*, to Rawalpindi and should himself come to Ferozepur. Afterwards he would be sent back. The Faqir submitted on behalf of Captain Sahib (C.M. Wade) that he wished that a *Jagir* worth Rs. 2,100 should be granted to Ventura Sahib from Sahnewal territory. The Maharaja said that he had been granted a *Jagir* worth Rs. 1,500. *Jagir* worth Rs. 1,000 more would be granted to him at the time of his presentation before the Sarkar. The Faqir (Shah Din) once again requested that it was particularly desired by Captain Sahib (C.M. Wade) that the *Jagir* should be granted to Ventura Sahib. Since the Sarkar had great regard for Captain Sahib (C.M. Wade) he ordered Rai Gobind Jas to grant a *Jagir* worth Rs. 2,500 to Ventura Sahib. At the third quarter of the day Captain Sahib (C.M. Wade) came to meet the Sarkar, who seated him in a chair with due respect and inquired about his health. During the talks it was revealed that among the newly-recruited troops of Shuja-ul-Mulk there were 500 Rajputs under the command of an English officer on behalf of the *Lat* Sahib (the G.-G.). For trial and practice the Sahib *Log* brought about a mock fight between the troops and artillery. The troops made a valiant attack and the artillery did not turn away. About two hundred men were killed. The Sarkar asked if any investigation would be made according to the rules of the British. Captain Sahib (C.M. Wade) said that no inquiry was necessary in the matter as it happened during trials. Thereafter Captain Sahib (C. M. Wade) took leave and returned to his *Dera*. On the *12th Maghar 1895 Sambat* (25th November 1838 A.D.) the Sarkar left Kanha Kachha and came to Kasur. *Jamadar* Khushal Singh presented himself to the Sarkar from Amritsar, offered fifty ducats as *Nazar* to the Sarkar and made *Sarwarnas* of the same amount over *Sahibzada* Kharak Singh and Raja Hira Singh. Then Sardar Attar Singh Sandhanwalia presented himself, offered Rs. 100 as *Nazar* to the Sarkar and similar amounts to Raja Hira Singh and the *Sahibzada* (Kharak Singh). **[Page 35]** *Jamadarji* (Khushal Singh) submitted that *Kanwarji* (Kharak Singh) had expressed a desire that the Sarkar must send for him at the time of the meeting with the glorious Sahibs. The *Jamadar* (Khushal Singh) further explained that the Sarkar may not think that he had said so on his own; he had merely conveyed whatever had been desired by the *Kanwar* Sahib (Kharak Singh). The Sarkar clapped his hands, burst into laughter and said that the *Jamadar* (Khushal Singh) was trying to wriggle out of what he had said. A friendly letter from the *Lat* Sahib (the G.-G.) expressed great eagerness for a meeting with the Sarkar and thanked him most heartily for coming for a happy meeting. It was also desired that a list of the glorious Sardars, who were expected to come with the Sarkar, should be furnished. The Faqir

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(Aziz-ud-din) was ordered to draw up the list as follows: *Kanwar* Kharak Singh, Raja Gulab Singh, Raja Sochet Singh, Raja Hira Singh, *Jamadar* Khushal Singh, Sardar Attar Singh Sandhanwalia, Sardar Ajit Singh, *Kanwar* Sher Singh, Sardar Lehna Singh, Sardar Nihal Singh Ahluwalia and Sardar Tej Singh. Thereafter Narain Singh, *Kardar* of Kasur and an agent of Sham Singh Attariwala presented themselves and offered two horses, Rs. 1,600 and vessels containing sweets as entertainment. The Sarkar distributed the amount of entertainment in cash: *Kanwar* Kharak Singh Rs. 500; Raja Hira Singh Rs. 500; Captain Sahib (C.M. Wade) Rs. 500. The Sarkar then went on a round of Kasur; visited the tomb of Bhule Shah, granted Rs. 200 to the attendants and returned to his glorious camp. On the *13th Maghar 1895 Sambat* (26th November 1838 A.D.) he proceeded from Kasur towards Ferozepur and encamped at the town of Mananwala. Under his orders the entire *Dera* was established at the place. At the third quarter of the day, during his hearing of the *Granth Sahib*, he inadvertently sat in chair and granted horses to *Kanwarji*. Soon afterwards he realized that he had taken the chair in the presence of the *Granth Sahib*, repented about it, rubbed his forehead before the *Granth Sahib* and sought forgiveness for his fault. Thereafter Captain Sahib (C.M. Wade) sought an audience with the Sarkar, who seated him in a chair with great respect and enquired about his health. The Captain Sahib (C.M. Wade) submitted that on the following day Macnaughten and some other Sahibs would come for the reception of the Sarkar. He may await their arrival before moving onwards from there. The Captain Sahib (C.M. Wade) further reported that across the river the C.-in-C. would come to welcome and enquire about the health of the Sarkar. From the *14th to 20th Maghar 1895 Sambat* (27th November to 5th December 1838 A.D.) he would stay at Barike for seven days. A letter from *Kanwar* Nau Nihal Singh intimated that **[Page 36]** all the glorious Sardars had been required to join the meeting with the '*Nawab*' Sahib (the G.-G.), while he was expecting to be favoured with similar orders. The Sarkar ordered that he should stay at Amritsar. He would meet him at the time of the arrival of the Sarkar and *Lat* Sahib (the G.-G.) at that place. A letter from Lala Kishen Chand reported that the Sahibs desired to go to Amritsar from Ferozepur to see the place and pay respect at *Darbar Sahib*. In reply it was written to him that at the time of the meeting it would be planned according to the wish of the Sahibs. Instructions were issued to the Raja *Kalan* that on the following day he should move from there along with the troops and get the camp set up in a vast open space with the platoons, *Ghorcharas, Charyari* and orderlies on different sides. The camp of the Sarkar should be set up in the middle of the troops. The Raja submitted that at first he would quickly go across the river, inspect the ground, get pegs fixed up at various points and report to the Sarkar on his return. The camp would be got set up thereafter. The Sarkar approved of the plan. The Sarkar asked *Rajaji* (Dhyan Singh) to tell all the associates that they should present themselves clad in *Kinkhob*. Whosoever would be wearing white clothes would be debarred from meeting the Sarkar. Captain Sahib (C.M. Wade) took leave and went towards Ferozepur. Devi Dayal, nephew of Dewan Sawan Mal, presented himself. Captain

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Sahib (C.M. Wade) met and asked him emphatically to procure the requirements of the Sahibs. The Sarkar began to talk with him about Captain Sahib (C.M. Wade). The said person said that it was surprising that on the one hand camels were being requisitioned, but on the other Thomas Sahib was purchasing grain and another Sahib *Log* had gone to Tank and was engaged in the purchase of grain.

Presentation of *Kanwarji* (Kharak Singh) and the glorious Sardars; order to the Raja *Kalan* and *Jamadar* (Khushal Singh); march towards Ferozepur; muster of the troops of the glorious *Sahibzada* (Kharak Singh) on the way, firing of salute and arrival at the ferry of Barike; order to *Kanwarji* (Kharak Singh) and other Sardars for presentation at the third quarter of the day for enquiry about the health of *Lat* Sahib (the G.-G.); order to Misr Beli Ram; presentation of Dewan Tara Chand and order to the aforesaid person about the *Dera* of *Charyari*; intimation about the coming of Aesopo Sahib to the Sarkar at the time of his arrival at the bridge; order regarding the erection of the big tent; arrival of Aesops Sahib at the third quarter of the day; sending of dignitaries for his reception; his coming to the Sarkar, talks about friendship and unity, grant of *Khillat* to the said Sahib and his send off with *Kanwar* Sahib and glorious Sardars; [*Page 37*] letter to Captain Sahib (C.M. Wade); going of the Sarkar for the inspection of the bridge, presentation of the *Jamadar*; an employee of the Sahibs; report about the coming of Macnaughten and other Sahibs for enquiry about the health of the Sarkar; return from the bridge; presentation of Kishen Chand and inquiry about the meeting between *Kanwarji* (Kharak Singh) and Macnaughten Sahib on the way; coming of Macnaughten and other Sahibs; talks about the strengthening of friendship and unity and grant of robes of honour to the Sahibs.

On the *14th Maghar, Sambat 1895* (27th November 1838 A.D.) early in the morning, *Kanwar* Kharak Singh presented himself to the Sarkar and reported that the horsemen, swivels and cannons were all arranged in rows and were standing on the way. The Sarkar may kindly inspect them. The Sarkar said that at the time of his march from there he would inspect the troops. Jamadar Khushal Singh, Sardar Attar Singh and Raja Sochet Singh presented themselves. They were asked to join the Sarkar on the march along with their horsemen and *Ghorcharas*, fully armed and equipped. Thereafter the Raja *Kalan* and *Jamadar* Khushal Singh were ordered to set up their *dera*, according to the rules, in a befitting manner in the open and spacious ground on the bank of the river. An emphatic order was issued to the persons in charge of floorings to pitch the glorious tents made of gold, *Kinkhob* and fine materials near the garden of *Nawab* Sahib (the G.-G.). Khuda Bakhsh *Kotwal* was expressly desired to bring together all the essentials for illuminations and fireworks near the exalted tent and make arrangements for bringing about the display of fireworks and illuminations in the most suitable manner. Four or five hours of the day had passed;

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but none of the Sahibs had arrived. Accordingly the Sarkar rode on a huge elephant and proceeded towards the ferry of Barike. On the way Sardar Mangal Singh, Ajit Singh and others presented *Nazars* and invited the Sarkar to inspect their troops. The Maharaja examined every horseman and approved him. Those in charge of the swivels showed such a performance as became a matter of astonishment for the observers and listeners. The Sarkar entered the *Bechoba* tent at the ferry of Barike. The Sardars, dressed in *Khinkhob* clothes and decorated with ornaments, presented themselves. The glorious *Sahibzada* (Kharak Singh), Raja Sochet Singh, Sardar Ajit Singh, Sardar Dhanna Singh Malwai, Arjan Singh, Faqir Aziz-ud-din, Misr Ram Kishen **[Page 38]** and Sardar Chet Singh were ordered to present themselves, dressed in elegant clothes, decorated with jewels with specially clad horsemen and horses, in the afternoon. They were to be sent to make a courtesy call on the "*Nawab*" Sahib (the G.-G.). Misr Ram Kishen was ordered to present himself to the Sarkar with Rs. 11,000, eleven *Khinkhob* bags, Rs. 1,100 for *Sarwarna* and the same amount put in a bag. All the troops were ordered to put on special clothes for seven days. Dewan Tara Chand sought an audience. The Sarkar asked him about the construction of the bridge. He reported that, through the glory of the Sarkar, a strong bridge had been completed. He also reported that Captain Sahib (C. M. Wade) had sent for him at night and had asked him to get the road prepared expeditiously. The Sarkar ordered that the troops of *Charyari*, of Sardar Attar Singh, *Ghorcharas Khas* and regiments should be made to stand in rows towards the bridge. Ten *Sowars* of his own should be stationed at the bridge so that they should be able to inform quickly when Aesops Sahib came from the *Lat* Sahib (the G.-G.) and should not allow any one of the troops of the Sarkar to cross over the bridge. However, they should not obstruct if anybody from the Sahibs wished to come that way. The persons in charge of floorings were required to pitch a satin tent close to that of the Sarkar for Captain Sahib (C. M. Wade) and set up the big tent used at Ropar for the Sarkar. As the sun crossed the meridian a *Sowar* from the bridge came to announce the visit of Aesops Sahib. Immediately Faqir Aziz-ud-din and Wazir Kesari Singh were deputed for his reception. At the time of his arrival at the *Deorhi* a salute of eleven cartridges and one cannon was fired and a company of platoons offered salute. As ordered, the Raja *Kalan* went to receive him at the *Deorhi*. At the edge of the floor, at a distance of a few paces, he was received by the Sarkar, who shook hand with him and seated him in a chair. The said Sahib made a *Sarwarna* of Rs. 500 and from the side of the Sarkar a *Sarwarna* of equal amount was made. Rai Gobind Jas offered five ducats as *Nazar*. The said Sahib (Aesops) inquired about the health of the Sarkar on behalf of the "*Nawab*" Sahib (the G.-G.) and expressed his eagerness for a meeting with the Sarkar. The Sarkar also made inquiries about the health of the *Lat* Sahib (the G.-G.). The Sahib (Aesops) said that the *Lat* Sahib (the G.-G.) was anxiously looking forward to the meeting with the Sarkar. In reply the Faqir (Aziz-ud-din) said that the Maharaja was still more eager for a physical embrace. Thereafter talks took place about unity and friendship. The said Sahib (Aesops) requested that as soon as *Sahibzada* (Kharak Singh)

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and other glorious Sardars would depart to make a courtesy call on the "*Nawab*" Sahib (the G.-G.) **[Page 39]** a salute of two cartridges may be fired so that, on hearing it, the "*Nawab*" Sahib (the G.-G.) should depute Macnaughten and six other Sahibs to call on the Sarkar. The Sarkar granted a robe of honour of eight garments, one horse with silver trappings and two ornaments to the aforesaid Sahib and made him depart with the blessed *Sahibzada* (Kharak Singh). He was directed to go to the '*Nawab*' Sahib (the G.-G.) along with the Sardars to inquire about his health and express a great desire for the meeting on behalf of the Sarkar. Misr Ram Kishen was sent with the *Sahibzada* (Kharak Singh) with the sums meant for entertainment and *Sarwarna*. He was asked to make the *Sarwarna* and hand over the entertainment money on behalf of the Sarkar. A letter was written to Captain Sahib (C. M. Wade) that the *Sahibzada* (Kharak Singh) has been sent to make a courtesy call on the "*Nawab*" Sahib (the G.-G.). Out of considerations of friendship and unity only six suits of clothes should be given to him and no trouble should be taken to give him more. The Sarkar wished to give similar suits to Macnaughten and other Sahibs. After the appointment of the *Sahibzada* the Sarkar went to inspect the bridge. He inquired from the commanding officer of the platoons standing near the bridge whether all the troops would leave for Qandhar or not. What did the men say about their departure towards Afghanistan? The said person replied that the details about the departure of the troops were known only to the *Lat* Sahib (the G.-G.). None dared procrastinate about departure. The Sarkar remarked that the troops might desert. He submitted that in that case they would be beheaded. Then the Sarkar inquired about his participation in battle and scars of wounds on his body. He replied that he had seen a lot of fighting; but had never been wounded. Rs. 50 were given to him as a reward. Dewan Tara Chand was appointed for the protection of the bridge. Meantime a *Sowar* came to announce the coming of Macnaughten and other Sahibs. The Sarkar hurriedly returned from there and took his seat in his glorious tent. Lala Kishen Chand presented himself, offered five ducats as *Nazar* and reported about the coming of the Sahibs to inquire about the health of the Sarkar. The Sarkar inquired about the meeting between *Kanwarji* (Kharak Singh) and Macnaughten Sahib on the way. The said Lala submitted that the Sahibs remained standing for full one hour and compliments were exchanged. Thereafter Macnaughten Sahib started towards the Sarkar and *Kanwarji* (Kharak Singh) proceeded towards the "*Nawab*" Sahib (the G.-G.). At the time of the arrival of the said Sahib at the *Deorhi* the Raja *Kalan* and the *Jamadar* (Khushal Singh) received him. A salute of 21 cartridges was fired and the Sarkar **[Page 40]** went upto the edge of the floor, shook hand with him and seated the Sahibs in chairs. The details of the chairs of the Sahibs were: Macnaughten Sahib, Captain Sahib (C. M. Wade), General Sahib (Sir Henry Fane), Osborne Sahib, Mcgregory Sahib and one other Sahib. On the side of the Sarkar there were: *Bhai* Ram Singh, *Bhai* Gobind Ram, Raja Hira Singh and *Bhai* Gurmukh Singh. Behind the chairs the Raja *Kalan*, the *Jamadar* (Khushal Singh) and Sardar Attar Singh remained standing. The Sahibs first enquired about the health of the

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Sarkar, expressed a desire on behalf of the "*Nawab*" Sahib (the G.G.) for a meeting more than ever before and produced Rs. 1,100 as entertainment and Rs. 1,100 as *Sarparna* in velvet bags. The Sarkar made a *Sarparna* of Rs. 1,100 over Macnaughten Sahib and of Rs. 500 over the General. The Sarkar then made inquiries about the health of the "*Nawab*" Sahib (the G.-G.) and asked how many platoons and guns were with them at Ferozepur. The General (Sir Henry Fane) replied that there were eleven (platoons) and six guns. The Sarkar then questioned whether all the troops would leave for Qandhar or some of them would remain at Ferozepur? The General (Sir Henry Fane) stated that he was not aware of the fact whether all the troops would go to Qandhar or part of them would stay on at Ferozepur. As the relations of unity and friendship between the glorious governments were firmly established the troops would be detailed after consultation in the meeting. The Sarkar asked whether the General (Sir Henry Fane) was to be in command of the troops to be sent to Qandhar? Macnaughten Sahib explained that all the troops were under the C.-in-C., Sir Henry Fane Sahib. But half of them would be under his (Macnaughten Sahib's) charge and the other half would be under the General (Sir Henry Fane). But both the humble ones would be subject to the direction of the military Commander-in-Chief. The Sarkar enquired about the health of the Commander-in-Chief. The General (Sir Henry Fane) submitted that the *Lat Sipah Salar* had sent his respectful *Salam* and felt a great desire to meet him. The Sarkar asked if the Commander-in-Chief was there. They stated that he would call on the Sarkar on the following day. The Sarkar remarked that at that time Shah Shuja ul-Mulk would be very much pleased because the troops of the Sahibs and the Sarkar were at his back. Macnaughten Sahib said that he had every reason to be happy when the glorious governments had decided to support him. The Sarkar said that he was likely to be opposed at Kabul and Qandhar. Macnaughten Sahib replied that in the face of the friendship of the Sahibs and the Sarkar who dared oppose him. The Sarkar then enquired about Dost Mohammad Khan. Macnaughten Sahib commented that he had fallen under an evil star. The Sarkar wanted to know about Herat. Macnaughten Sahib stated **[Page 41]** that, on hearing about the march of the glorious troops and under the shadow of the unity and friendship between the glorious governments, the troops of Fajarwala (*Qacharwala*) had become frightened and had taken to flight. The Sarkar then inquired about Honigberger Sahib. Macnaughten Sahib submitted that the *Nazims* of Sindh, out of short-sightedness and foolishness, had stoned Honigberger. However, they would be chastised. The Sarkar asked what number of Afghan troops a single platoon of theirs could meet. Macnaughten Sahib said in reply that it was against wisdom to praise ones own troops. At the time of battle it would, of course, be seen how steady they would be. In every country there were brave men who proved steadfast in battle. Thus little could be said in advance. The Sarkar inquired whether at first '*Nawab*' Sahib (the G.-G.) would come to meet him or he would go across the river. Macnaughten Sahib explained that it could be brought about as desired by the Sarkar. The Sarkar declared that on the *16th Maghar 1895 Sambat* (29th November 1838

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A.D.) at 4 p.m. he would go to the other side of the river to meet the "*Nawab*" Sahib (the G.-G.). The Sarkar then sent for the special wine and gave one cup to each of the visitors and grapes and pomegrenates were served. Macnaughten Sahib submitted that till that time he had not taken his meals. Drinking of wine would cause vapours to rise towards the head. He sought leave because various details had to be explained to the "*Nawab*" Sahib (the G.-G.). At the meeting they would take whatever quantity of wine the Sarkar would desire. The *Sarkar* asked what kind of wine was liked by the "*Nawab*" Sahib (the G.-G.)? Macnaughten Sahib said that the "*Nawab*" Sahib (the G.-G.) took a lot of wine. At the wine party he was expected to take a good deal and it would be a source of great pleasure. The Sarkar asked what sort of party was liked by the "*Nawab*" Sahib (the G.-G.). The intelligent Sahib said that the "*Nawab*" Sahib (the G.-G) was very fond of parties. The Sarkar then asked the *Moulvi* to take wine. He begged to be executed, whereupon the Sarkar asked who the *Moulvi* was? It was submitted that he was the tutor of Macnaughten Sahib. The Sarkar remarked that the person was deprived of the blessing of wine. Macnaughten Sahib explained that it was regretted that the *Moulvi* did not drink wine. Thereafter, under instructions of the Sarkar, Khairan, Kaulan and Pahro (dancing girls) presented themselves and engaged in singing. Macnaughten Sahib pointed out that it was late in the evening and the camp of the "*Nawab*" Sahib (the G.-G.) was situated at a considerable distance. He, therefore, requested to be allowed to depart. The Sarkar ordered horses and clothes to be given to the Sahibs. Macnaughten Sahib, 17 garments, three jewels and one horse with a golden saddle; General Sahib (Sir Henry Fane), 11 garments, three jewels and one horse with a silver saddle; Mcgregor Sahib the same articles; Osborne Sahib, 13 garments, four jewels and one horse. The others were given the same articles. Captain Sahib (C. M. Wade) would be given the things at the time of his departure. One costly white *Doshala* was granted to the *Moulvi*. **[Page 42]** Sardar Lehna Singh was ordered to accompany the Sahibs and take them to their *Dera* across the river. He was asked to return to the Sarkar on the following day.

Account of the going of the glorious *Sahibzada* (Kharak Singh) to the *Lat* Sahib (the G.-G.), his return and presentation before the Sarkar. Reproduction of the details of the evening after the departure of the Sahibs.

The glorious *Sahibzada* (Kharak Singh) presented himself along with the Sardars. Fakir Aziz-ud-din reported that at the time of the arrival of the *Sahibzada* at a distance of one *Kroh* from the *Dera* of *Lat* Sahib (the G.-G.) from the other side *Calvern* (J.R. Colvin)[1] and three other Sahibs came to welcome him on elephants. On arrival near the *Deorhi* a salute of guns was fired. The "*Nawab*" Sahib (the G.-G.) came upto the edge of the floor, welcomed the *Kanwar* (Kharak Singh), and, taking him by the hand, seated him in a chair. The glorious *Sahibzada* enquired about the health of the

1. Private Secretary to Lord Auckland. Later Lt.-Governor of N.W.P., who died during the mutiny in the Fort at Agra.

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"*Nawab*" Sahib (the G.-G.) on behalf of the Sarkar. Misr Ram Kishan presented Rs. 11,000 for entertainment and Rs. 1,100 for *Sarwarna* to the "*Nawab*" Sahib (the G.-G.). The *Lat* Sahib (the G.-G.) remarked that Sardar Ajit Singh was an old friend, who had met him at Simla. Sardar Dhanna Singh was an humble and feeble chief. The Sarkar asked how did they find the troops of the glorious Sahibs. The said Fakir (Aziz-ud-din) stated that the troops were standing there drawn in lines without any movement like paintings. The "*Nawab*" Sahib (the G.-G.) gave six robes of honour to *Kanwarji* and the Sardars: *Kanwarji* (Kharak Singh), 31 garments and jewels and one horse with a gold saddle; Sardar Ajit Singh, nine garments, two jewels and one horse; Sardar Chet Singh the same; Sardar Dhanna Singh, seven garments, two jewels and one horse and Arjan Singh the same. The "*Nawab*" Sahib (the G.-G.) said that, as desired by the Sarkar, six robes had been granted. To Fakir Aziz-ud-din and Misr Ram Kishan robes would be given at the time of departure. Misr Ram Kishan brought the robes before the Sarkar, who ordered that he should keep them with himself. Orders regarding the same would be given on the following day.

Orders to *Jamadar* (Khushal Singh) along with the troops for coming in the morning in connection with the meeting with the '*Nawab*' Sahib (the G.-G.) across the river; presentation of Sandhanwalia Sardars, Raja Sochet Singh, Sardar (Lehna Singh) Majithia, Fakir Shah Din, Bawa Lachhman Singh, Lala Kanhaya Lal, *Vakil* of Sardar Ahluwalia; and his submission regarding the coming of the Sardar; orders regarding his reception; submission by *Rajaji* (Dhyan Singh) about the coming of *Kanwar* Sher Singh; order to Misr Ram Kishan for entertainment [*Page 43*]**; appointment of the Fakir (Aziz-ud-din) to the *Lat* Sahib (the G.-G.); order to Misr Beli Ram; grant of an audience to Raja Gulab Singh; letter from Lala Kishan Chand; visit to the bridge for inspection.**

On the morning of the *15th Maghar 1895 Sambat* (28th November 1838 A.D.), Wednesday, *Jamadar* Khushal Singh presented himself before the Sarkar along with the orderly troops, well-armed and equipped. The Sarkar inspected each of them and ordered that they should present themselves on the following morning before sunrise. The *Sowars*, who possessed gold and silver saddles, trappings embroidered in gold thread, plumes or *Kinkhob* dresses should report at the *Deorhi* along with the paraphernalia. The Sarkar would go to meet the "*Nawab*" Sahib (the G.-G.) across the river. Similar order was issued to Sandhanwalia Sardars, Raja Sochet Singh and other Sardars. Sardar Lehna Singh Majithia was granted an audience. He submitted that, as ordered, he had sought leave from the "*Nawab*" Sahib (the G.-G.) and had come to the Sarkar. Fakir Shah Din and Bawa Lachhman Singh presented *Nazars*. The Sarkar inquired from them about the number of platoons and troops with Shuja-ul-Mulk. The Fakir (Aziz-ud-din) stated that he had with him four platoons and some cavalry. Kanhaya Lal, *Vakil* of Sardar Ahluwalia, stated that Sardar Nau Nihal Singh had come and alighted at a distance of five *kos*. As

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ordered, he had sent his platoons and troops to Amritsar and had himself hurried there with eighty well-armed and decorated *Souars*. The Sarkar ordered that Sada Singh Baharia and Mahan Singh Hazarawala should go to receive him, bring him with themselves and get his camp set up on the bank of the river near the camp of *Jamadarji* (Khushal Singh). As per instructions the Sardars received him and, having got his camp fixed up, reported to the Sarkar. The Raja *Kalan* conveyed the news of the alighting of *Kanwar* Sher Singh on the bank of the river. Misr Ram Kishan was asked to give Rs. 700 to *Kanwar* Sher Singh and Rs. 500 to Sardar Ahluwalia as entertainment. The Raja *Kalan* was ordered to send four cart loads of fireworks to the *Lat* Sahib (the G.-G.) for showing their display. Fakir Aziz-ud-din was given a grand order that he should go and hand over the list of the glorious Sardars drawn by him. He should also inform him that the glorious Sahibs to be appointed for the reception of the Sarkar should be sent before sunrise. Misr Beli Ram was asked to bring to the tent of the Sarkar the gilded and bejewelled saddles and chairs, gold and silver candle stands and other goods regarding the jovial gathering so that the same might be seen by the Sahibs. At the third quarter of the day Raja Gulab Singh and Mian Udham Singh presented *Nazars*. *Kanwar* Sher Singh, Sardar Nihal Singh Ahluwalia, the Raja *Kalan*, Raja Gulab Singh and other Sardars were ordered to bring their troops, well-decorated and armed and horses equipped with golden saddles, to the *Deorhi* before sunrise and present themselves there. A letter from **[Page 44]** Lala Kishan Chand reported that Fay (Hay ?) Sahib and Doctor Gordon Barqan Sahib had been deputed by the military *Lat* Sahib (the C.-in-C.) to inquire about the health of the Sarkar. The Sarkar asked Wazir Kesari Singh to receive the Sahibs at the bridge and to bring them with himself On their arrival at the edge of the floor the Sarkar received them, seated them in chairs and inquired about the health of the "*Nawab*" Sahib (the G.-G.). The Sahibs paid compliments to the Sarkar on behalf of the C.-in-C. The Sarkar asked them whether Macnaughten Sahib and Captain Sahib (C. M. Wade), who had gone to meet Shuja-ul-Mulk, had returned or not. They stated that they did not know it for certain. The Sarkar inquired whether all the troops gathered at Ferozepur would leave for Kabul. They replied that the matter was entirely left to the discretion of the Civil "*Nawab*" Sahib (the G.-G.). The Sarkar asked who had been appointed the Commander of the troops. The Sahibs stated that all the troops were under the control of the Commander-in-Chief. Over half the troops Macnaughten Sahib and over the other half *General* Sahib (Sir Henry Faue) would exercise command. The Sarkar sent for specially brewed wine and offered it to the Sahibs. He also advised them to witness the jovial gathering. They replied that they would join the party along with the "*Nawab*" Sahib (the G.-G.). The Sarkar ordered eleven garments and one horse to be given to each of the Sahibs and allowed them to leave. The Sarkar went to inspect the bridge. Kanahya Lal, *Vakil* of the Ahluwalia Sardar, presented himself and requested that, if approved, the Sardar would call on him for the sake of courtesy. The Sarkar observed that on that day he had come after a long and strenuous march and should, therefore, take rest. On the

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following day orders would be issued for his meeting. The Sarkar returned and entered the *Bechoba* tent. The dancing girls presented themselves to the Sarkar, who engaged himself in enjoying their performance. The Sarkar ordered that the dancing girls, who were specially good in singing, should be selected. They would be required to give a performance in the presence of the "*Nawab*" Sahib (the G.-G.). The Sarkar thereafter retired to rest.

In the morning prostration before the Holy *Granth*; presentation of *Kanwar* Sahib (Kharak Singh) along with the Rajas and Sardars; orders to Sardar Tej Singh and Ram Singh for stationing infantry and cavalry on the way; going of the Sarkar to the other side of the river and coming of the Sahibs for his reception on the other side of the river; orders to the Raja *Kalan* and *Jamadarji* (Khushal Singh) to go and meet Clerk Sahib; talks about unity and friendship, meeting with Hindu Rai (Rao); coming of the Commander-in-Chief and thereafter coming of the civil *Lat* Sahib (the G.-G.); coming of the Sarkar to the elephant ridden by the *Lat* Sahib (the G.-G.); their going together into a camp [*Page 45*] and talks purporting to strengthen unity and friendship; seeing the picture of the Holy Queen; firing of a salute; inspection of the clothes meant for the Sarkar and the Sardars; display by the band; inspection of horses and English women; return *via* the bridge into the tent; presentation of the exalted Sardar Nihal Singh; proposals regarding the *Khilats* and other presents of the Sahibs; grant of audience to Misr Rup Lal; order to the Raja *Kalan*, Jamadar (Khushal Singh) and Tej Singh; submission by Jamadar (Khushal Singh) for the reception of *Lat* Sahib (the G.-G.) and order of the Sarkar in reply thereto.

On the *16th Maghar 1895 Sambat* (29th November 1838 A.D.), in the morning, the Sarkar made a prostration before the holy *Granth*, offered Rs. 102 as *Ardas* and made it depart. Thereafter the elder *Kanwar* Bahadur (Kharak Sihgh) along with four Rajas, *Kanwar* Sher Singh, Sandhanwalia Sardars, *Jamadar* (Khushal Singh), Sardar Tej Singh and Sardar Lehna Singh Majithia presented himself to the Sarkar, clad in rich, multicoloured and gold-woven clothes and decorated with ornaments and jewels. Sardar Tej Singh and General Ram Singh were ordered to make the horsemen and platoons stand in rows on the right and left from the *Bechoba* tent of the Sarkar upto the bridge for the Sarkar would pass that way. Three hours after the day had arisen the Sarkar rode elephants with gold and silver *howdahs* along with the Sardars and horsemen and went to meet the *Lat* Sahib (the G.-G.). On behalf of the '*Nawab*' Sahib (the G.-G.), Macnaughten, Captain, Jay (Hay), Fane (Sir Henry) and Torrens Sahibs came to receive the Sarkar. The Raja *Kalan* was asked to make the cavalry cross over first. The Raja *Kalan* and *Jamadarji* (Khushal Singh) went thereafter and the Sarkar crossed over last of all. Near the bridge Clerk Sahib kissed the hand and inquired about the health of the Sarkar. The Sarkar inquired about the dispute between the rulers of Patiala and Nabha. Clerk Sahib explained that they were short-sighted and hence the matter had dragged on. Perchance Hindu

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Rao was riding alongside Captain Sahib (C. M. Wade). Captain Sahib informed the Sarkar that he was Hindu Rao Maratha. The Sarkar ordered that he should present himself. As directed, he presented himself. The Sarkar asked from the Captain Sahib (C. M. Wade) how much *Jagir* was enjoyed by him. Clerk Sahib submitted that he was holding *Jagir* worth Rs. 1,25,000. The Sarkar asked where did he live? It was submitted that he lived in his own country in great ease and comfort. Thereafter the *Lat* Sahib *Sipah-Silar* came to receive the Sarkar at a distance of one *kos*, kissed his hand and inquired about his health. The Sarkar in turn inquired about his health. The military *Lat* wished to know about the health of *Kanwar* Nau Nihal Singh. The Sarkar observed that the said *Kanwar* had been left at Amritsar along with the troops. At the time **[Page 46]** of the arrival of the Sarkar near the camp of the Sahibs the *Gora* and Hindustani regiments, preceded by *Gora* and Hindustani troops and artillery, offered a salute. Just at the time Lord Auckland rode on an elephant, came to a distance of forty paces, received the Sarkar with due respect and civility and kissed his hand. Thereupon the Sarkar left his sword, dagger and other arms in the *howdah* of the elephant ridden by him and joined the procession. Mutual courtesies were exchanged, talks were held regarding increase of friendship and unity and compliments were offered at the meeting between the glorious governments. The '*Nawab*' Sahib (the G.-G.) made the Sarkar inspect the cavalry regiments and platoons. Four *Gora* platoons, two Hindustani and two *Gora* regiments and one *Poorbeah* regiment fired a salute of guns simultaneously. The Sarkar got down from the elephant along with the '*Nawab*' Sahib (the G.-G.) and entered a tent. *Kanwarji* (Kharak Singh), Raja Dhyan Singh and Raja Gulab Singh went inside. Thereafter the *Jamadar* (Khushal Singh) and Attar Singh were able to go inside with some effort. One Sahib *Log* came from inside and took the *Bhai* Sahibs (Ram Singh and Gobind Ram) inside the tent. A meeting was held, the exalted Sarkar and the associates were seated in chairs, both the '*Nawab*' Sahibs, (G. G. and C-in-C) Civil and Military, and Macnaughten Sahib were seated in chairs and the rest of the Sahibs stood there with folded hands. The Sarkar made a *Sarwarna* of Rs. 5,100 and Rs. 1,100 over the Civil and Military *Lat* Sahibs (G.-G. and C-in-C), respectively, and made inquiries about their health. The '*Nawab*' Sahib (the G.-G.) showed some hesitation in the acceptance of the amounts of *Sarwarnas*. Macnaughten Sahib explained in English that it was the custom of that country. The '*Nawab*' Sahib (the G.-G.) then observed that ever since the Military *Lat* Sahib (Sir Henry Fane) had met the exalted Sarkar on the occasion of the marriage of *Kanwarji* (Nau Nihal Singh) and various kinds of courtesies, entertainments, etc. had been offered to him, he was full of praise for the good traits of character and the hospitality of the Sarkar and the excellent parade of the troops. He had reported about the elaborate arrangements of the marriage and the kind attention paid to the guests. Ever since he had cherished a desire to meet him. He was, therefore, anxiously looking forward to the day when he would be able to meet him personally. That day was blessed and auspicious because his heart's desire had been fulfilled. The Sarkar reciprocated that he, too, was extremely eager for a meeting. Sardar Nau Nihal Singh appeared there. The Sarkar got up from the

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chair, received him with great respect and seated him in a chair close to that of himself and the '*Nawab*' Sahib (the G.-G.). The '*Nawab*' Sahib (the G.-G.) asked what Sardar he was. The Sarkar explained that he was Sardar Nihal Singh, son of Sardar Fateh Singh Ahluwalia, the big Sardar. The '*Nawab*' Sahib (the G.-G.) also showed him respect. Fakir Aziz-ud-din sat near the chair of the Sarkar and Macnaughten Sahib close to the '*Nawab*' Sahib (the G.-G). Whatever was spoken by the Sarkar was conveyed to the '*Nawab*' Sahib (the G.-G.) by the Faqir (Aziz-ud-din). **[Page 47]**. And whatever was said by the '*Nawab*' Sahibs (G.-G. and C-in-C) was interpreted by Macnaughten Sahib. The '*Nawab*' Sahib (the G.-G.) sent for a picture of the holy Queen set in glass for the inspection of the Sarkar. At the time of the arrival of the picture the '*Nawab*' Sahibs (G.-G. and C-in-C) and other Sahibs offered respects and salute of guns was fired. The Sarkar inquired about it. The '*Nawab*' Sahib (the G.-G.) explained that it was the picture of the holy Queen, the princess of London. The Sarkar observed that he had been greatly pleased to see the picture. Then talks ensued about Kabul and Herat and Russia. At first the '*Nawab*' Sahib (the G.-G.) placed before the Sarkar two rolls of English satin and the picture of the holy Queen. Thereafter trays containing the following clothes were produced : garments 42 ; ornaments 4 ; horses with gold and silver saddles 7 ; elephant with seat one ; two pieces of cannon ; *Khillat* for Raja Dhayan Singh thirteen garments, and three ornaments, Raja Gulab Singh, Raja Hira Singh, Sardar Attar Singh, Sardar Nihal Singh Ahluwalia and *Kanwar* Sher Singh—the same. As desired by the Sarkar, the band began to play. They were granted Rs. 125 as reward. Then the '*Nawab*' Sahib (the G.-G.) took the Sarkar by hand, and, taking him into another tent, showed him Deccan horses. The Sarkar praised the horses. *Kanwar* Kharak Singh, *Kanwar* Sher Singh, the *Lat Sipah Salar* and Macnaughten Sahib went to another tent. The '*Nawab*' Sahib (the G.-G.) then showed him the guns. The Sarkar thereafter went to the tent of the English ladies and felt pleased on seeing them. The *Lat* Sahib (the G.-G.) came back to his own tent. The Sarkar took leave from him and rode upon his elephant. Meantime a salute of guns was fired. The military *Lat* Sahib (C-in-C) came riding towards the Sarkar. Some reliable person came to the Sarkar and reported that the military *Lat* Sahib (C-in-C) was following him and requested him to stop his elephant. The Sarkar halted. The Military *Lat* made him inspect the guns loaded on camels. The Sarkar proceeded onwards hurriedly, crossed the bridge and entered his blessed tent. Sardar Ahluwalia (Nihal Singh) presented himself and offered Rs. 200 as *Sarwarna* over the Sarkar and Rs. 100 over *Kanwar* Kharak Singh and Raja Hira Singh. He submitted that it was not proper to make the *Sarwarna* in the presence of the '*Nawab*' Sahib (the G.-G.). The Sarkar inquired about his health and welfare. The said Sardar replied that he had derived unlimited pleasure on meeting him. The Sarkar remarked that it was about mid-day. He should go and take rest. At the third quarter of the day Misr Beli Ram produced the garments, ornaments and horses which were to be given as perquisites. Misr Rup Lal presented himself. An order was issued to the Raja *Kalan, Jamadar* (Khushal Singh), Sardar Tej Singh and other officers and chiefs that on the following

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day the glorious Sahibs would come to meet the Sarkar. The cavalry, platoons, swivels, properly decorated and equipped, should be made to stand at the blessed *Deorhi* when four hours might be left of the night. At first there should be swivels **[Page 48]** followed by cavalry and platoons. The *Jamadar* (Khushal Singh) wished to find out which of the chieftains was to be deputed for the reception of the '*Nawab*' Sahib (the G.-G.) on the following day. The Sarkar observed that he could hardly understand the matter. The Sarkar would go himself. Subsequently the Sarkar ordered that *Kanwar* Kharak Singh would go.

In the morning presentation of *Kanwar* Kharak Singh, the Raja *Kalan*, Raja Gulab Singh, Raja Hira Singh and the appointment of *Kanwarji* (Kharak Singh) for the reception of the *Lat* Sahib (the G.-G.); attending of the Sarkar to the inspection of the rows of the troops to be stationed on the sides of the Garden; thereafter receipt of the news of the coming of the *Lat* Sahib (the G.-G.); going of the Sarkar for the reception; seating of the *Lat* Sahibs (G.-G. and C.-in-C.) and inspection of the formations of the troops; introduction of the principal chiefs to the *Lat* Sahib (the G.-G.) and talks about the strengthening of unity and friendship; observing of a performance by the dancing girls, handing over of presents and ornaments meant for the *Lat* Sahib (the G.-G.) and others; talks about Clerk Sahib; meeting of the exalted Sardar Ahluwalia with Clerk Sahib and Alexander Sahib; departure of the Sahibs at the third quarter of the day; talks about the meeting and inspection of the ornaments meant for Lady *Sahiba*; appointment of *Fakirji* (Aziz-ud-din) to the *Lat* Sahib (the G.-G.) in the evening and grant of *Doshala* to the Sahibs.

On the *17th Maghar 1895 Sambat* (30th November 1838 A.D.), early in the morning, the glorious *Sahibzada* (Kharak Singh), the Raja *Kalan*, Raja Gulab Singh and Raja Sochet Singh presented themselves. The *Kanwar* was ordered to go to receive the *Lat* Sahib (the G.-G.) and bring him to the Sarkar with himself. Thereafter the Sarkar along with Raja Hira Singh went to inspect the stationing of the cavalry, platoons and swivels in rows. He inspected the troops stationed from the *Deorhi* up to the edge of the bridge. The Sarkar made them stand on the four sides of the garden; on opposite sides the cavalry, orderly troops, *Charyari* troops, the *Kanwar* Sahibs and Sandhanwalia Sardars were stationed. Meanwhile it was learnt that the *Lat* Sahib (the G.-G.) was on his way. The Sarkar immediately attended to his reception. As soon as he saw the Sarkar coming on an elephant the "*Nawab*" Sahib (the G.-G.) got up from his own elephant and came to the elephant ridden by the Sarkar and together they moved in a procession. Inquiries were made about each other's health. At the time of arrival at the *Deorhi* guns and swivels were fired and the platoons offered a salute. The Sarkar and the '*Nawab*' Sahib (the G.-G.) entered the garden through the main gate. The Sarkar showed him the troops dressed in rich and gold-embroidered garments stationed along the sides of the garden. The '*Nawab*' Sahib (the G.-G.) and other Sahibs felt greatly pleased

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with them. Then they sat in chairs. **[Page 49].** From the side of the Sarkar there were the *Bhai* Sahibs (Ram Singh and Gobind Ram), *Bhai* Gurmukh Singh, *Kanwar* Sher Singh, Sardar Ahluwalia and Sardar Sandhanwalia. From the side of the Sahibs the Civil '*Nawab*' Sahib sat close to the military *Lat* (C.-in-C). and on the right and left of the Sarkar sat Macnaughten Sahib, Torrens Sahib, Collin Sahib, Clerk Sahib, Mcgregor Sahib, Alexander Sahib, General Sahib, Osborne Sahib, Fetton (Fane) Sahib, Jay (Hay) Sahib and Captain Sahib (C. M. Wade). The Civil and Military *Sahibs* offered Rs. 5,000 and Rs. 1,100 respectively, as *Sarwarna*. The Sarkar made all the Sahibs sit in chairs and inquired about their health. Then fifty military officers, who had been detained outside the *Deorhi*, were called in. Behind the chair of the Sarkar Raja Dhyan Singh, Raja Gulab Singh, *Jamadarji* (Khushal Singh) and Sardar Ajit Singh remained standing. Next to the chair of the Sarkar was Fakir Aziz-ud-din. The Sarkar called *Jamadar* Khushal Singh. The Fakir (Aziz-ud-din) cited that the *Jamadar* (Khushal Singh) was a close associate of the court of the Maharaja, a wise person, brave and courageous. The '*Nawab*' Sahib (the G.-G.) affirmed it. Then Sardar Attar Singh came. The Fakir cited to the *Nawab*' Sahib (the G.-G.) that he was a close relation of the Maharaja and a brave and courageous man. About Raja Gulab Singh the Fakir said that he was an administrator of civil and military affairs and a brave man. As regards Sardar Lehna Singh the Fakir announced that he was a principal Sardar and an associate of the court. He was well versed in administration. The Sarkar took hold of the hand of Sardar Nihal Singh Ahluwalia, who was sitting near him, and said that he was the principal Ahluwalia Sardar. The '*Nawab*' Sahib (the G.-G.) shook hand with him and asked him how he was doing. Then Jawand Singh Mokal came there. *Fakirji* (Aziz-ud-din) said that he was a confirmed drunkard, lucky-go-fellow and an associate of the court. Gulab Singh and Amla Singh presented themselves. *Fakirji* (Aziz-ud-din) revealed that they were the officers of *Ghorcharas Khas*. Raja Sochet Singh, the Commander of the *Charyari* troops, was similarly introduced. *Fakirji* (Aziz-ud-din) submitted that by the grace of God the friendship between the glorious governments was daily on the increase. At that time only a few of the officers were introduced. On their arrival at Amritsar they would be shown all the troops. Under instructions Misr Rup Lal presented eleven gold ducats to the *Lat* Sahib (the G.-G.). *Fakirji* (Aziz-ud-din) said that Misr Rup Lal was the *Nazim* of the territory of the *Doaba* and a very capable administrator. Out of good humour the Sarkar remarked that he had a platoon of 500 youth under him; but found it very difficult to control it. Many great men felt helpless in managing the platoon. At the time of the meeting with the '*Nawab*' Sahib (the G.-G.) at Rupar he had offered to him that he should manage the platoon in the manner deemed fit by him. Macnaughten Sahib submitted that the said platoon could not be managed by anyone previously nor would it be possible to do so in future. Then singing started. **[Page 50]** The Sarkar observed that the parade of the platoons of the parties would be inspected at Amritsar. The *Lat Sipah-Salar* (C.-in-C.) said that in the first instance parade may be inspected there and it may be done

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again at Amritsar. The '*Nawab*' Sahib (the G.-G.) commented that on account of the strong bond of unity both the armies were one. Then the '*Nawab*' Sahib (the G.-G.) stated that every month letters were sent to the holy Queen about the pay of the troops and the account of the country. Therein special mention was made of the ever-increasing relations of friendship and unity.. Since at that time their oneness had surpassed all limits and the long cherished desire of meeting the Sarkar fulfilled, a detailed report would be sent in the letters. The Sarkar remarked that it was fit and proper. The dancing girls were then presented. The Raja *Kalan* called for Khairan. He praised to the '*Nawab*' Sahib (the G.-G.) the performance of her peacock dance at Rupar. Such a dancing performance was then given that the onlookers were wonder-struck. The Sarkar sent for the trays containing the presents meant for the '*Nawab*' Sahib (the G.-G.). He commented that a red *Doshala* with a bejewelled border and a green '*Rumal*', worth ten thousand rupees, had been got specially prepared for him. *Pashmina* chintz was then produced. The details of the presents for the '*Nawab*' "*Sahiba*" (Hon'ble Emily Eden) were: garments, forty; ornaments, nine; *Pashmina* carpets, four; horses, two; bejewelled saddles, seven; silver saddles, two; elephants with silver *howdahs*, five; embroidered *Bechoba, Pashmina* canopy and gold decorated bedding. The Fakir (Aziz-ud-din) explained that the bedding was a friendly present for the comfort of the Sahib. The '*Nawab*' Sahib (the G.-G.) observed that earlier the deep friendship of the Maharaja was a matter for remembrance throughout the day and that gift would make him express his gratitude throughout the night as well. The Fakir (Aziz-ud-din) commented that during wet weather the *Bechoba* and canopy would be found useful. The Military *Lat* (C.-in-C.) was given 28 garments and three ornaments. Macnaughten Sahib, eleven garments and three ornaments; Torrens, Jay (Hay), Colvin and Clerk Sahib, the same. The Sarkar put a pearl necklace round the neck of Clerk Sahib with his own hands and said to the '*Nawab*' Sahib (the G.-G.) that thereafter Clerk Sahib had become the agent at Ludhiana. He should ask him to manage all the affairs according to the rules of the glorious governments. The '*Nawab*' Sahib (the G.-G.) put the hand of Clerk Sahib into that of the Sarkar. Misr Beli Ram brought scent in a gold flask. The Sarkar rubbed it on the clothes of the '*Nawab*' Sahib (the G.-G.) and the military *Lat* Sahib (C.-in-C.) with his own blessed hands. The Sarkar took the '*Nawab*' Sahib (the G.-G.) by hand and showed him the horses. Then he took him into his *Bechoba* and showed him his bejewelled bedding. Captain Sahib (C. M. Wade) introduced Sardar Nihal Singh to Clerk Sahib. The latter kissed the Sardar's hand and inquired about his health. Alexander Sahib said that the deceased Sardar (Fateh Singh Ahluwalia) was his great friend. After him he had made good arrangements. The Sarkar said that **[Page 51]** he wished that one pair of gold bangles should be granted to everyone of the Sahibs with the '*Nawab*' Sahib (the G.-G.). The '*Nawab*' Sahib (the G.-G.) replied that it would be very kind of him. The '*Nawab*' Sahib (the G.-G.) then took leave. The Sarkar came up to the edge of the floor, got them mounted on elephants and returned. Thereafter, as desired by Captain Sahib (C. M. Wade), two more *Khilats* were

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granted. At the third quarter of the day the meeting with the Sahibs was reviewed. It was gratifying that, as prayed by the devoted servants, the meeting had taken place in the most suitable manner. The Sarkar then sent for and inspected the bejewelled ornaments meant for the sister of the *'Nawab'* Sahib (Hon'ble Miss Emily Eden). The same were to be handed over to her on the following day at the dance party. The Sarkar sent Fakir Aziz-ud-din to the *Lat* Sahib (the G.-G.) to inform that the proposed parade of the troops had been cancelled. On the following day the party fixed in the afternoon should first be attended. Thereafter inspection of the platoons and the parade of the troops would come off. In the evening Captain Sahib (C. M. Wade) brought two Sahibs with himself and sent them off after the grant of a *Doshala* to each of them. The Sarkar took rest.

Coming of the Sahibs along with Captain Sahib (C. M. Wade) in the morning; talk about Dewan Sawan Mal; thereafter receipt of a letter from Sawan Mal and discussion about it with Captain Sahib (C. M. Wade); request by Captain Sahib (C. M. Wade) regarding the appointment of some Sardar for the reception of the *Lat* Sahib (the G.-G.) in the afternoon; letter to Dewan Sawan Mal and appointment of Tara Chand, as desired by Captain Sahib (C. M. Wade); grant of robes of honour to the Sahibs and going out on a pleasure trip; presentation of the agent of the Raja of Ladwa; inquiries from the newly-recruited English soldiers about the parade; letter from Ratan Chand; order to *Rajaji* (Dhyan Singh) and all other Sardars for preparations for the meeting and coming there along with their troops; well-decorated, armed and clad in good clothes and equipped with floorings.

On the morning of the *18th Maghar 1895 Sambat* (1st December 1838 A.D.) Captain Sahib (C. M. Wade) along with Burnes Sahib and Lane (Lind) Sahib, appointed at Hansi and Hissar for the supplies from the *Doaba* and the camels for the troops, came to the Sarkar. The Sarkar showed them respect, seated them in chairs and inquired about their health. During the talk about Dewan Sawan Mal it was stated that he had not accepted the terms offered by Thomas Sahib. The Raja *Kalan* submitted that it was surprising that earlier the Sahibs had repeatedly written in commendation of the Dewan, but at that time they had become sceptical about him. Captain Sahib (C. M. Wade) stated that rupees five lakhs may be taken in cash at that time (place) and the same should be paid at Multan. The Sarkar said that yesterday *Hundies* had been received from Dewan Sawan Mal. Ram Chand submitted that in a short time it was difficult to arrange for the sum of money. Captain Sahib (C. M. Wade) remarked that **[Page 52]** the Dewan had become very rich. A letter from Dewan Sawan Mal stated that he had been able to collect Rs. 30,000 with great difficulty from the Shikarpur *Sahukars* and had passed on the amount to Thomas Sahib. The said Sahib demanded Rs. 25,000 more. But the Sahib was not prepared to furnish a receipt for the amount. Orders were solicited from the Sarkar since the credit for the sum was not to be given

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without receipt. The Sarkar inquired how much money had been borrowed by the Sahibs from the Cis-Sutlej Rajas. Captain Sahib (C. M. Wade) stated that rupees twenty-six lakhs from the Raja of Patiala and rupees six lakhs from that of Kaithal had been taken. The Sarkar observed that they must have hoarded a lot of money. Captain Sahib (C. M. Wade) remarked that it was very difficult to part with money. Captain Sahib (C. M. Wade) submitted that rupees one lakh and seventy-five thousands had been borrowed from the bankers of Ludhiana ; rupees eight lakhs had been received from Shahjahanabad and in Calcutta sovereigns worth rupees twenty-five lakhs had been prepared and were being despatched to the English troops. Captain Sahib (C. M. Wade) inquired about the appointment of some dignified Sardar for the reception of *Lat* Sahib (the G.-G.) at the third quarter of the day. The Sarkar said that Raja Sochet Singh and Sardar Ajit Singh would be appointed for the purpose. A letter was sent to Dewan Sawan Mal that he should send to Thomas Sahib rupees two lakhs in cash in whatever manner possible for him. Accordingly, Ram Chand was appointed. Captain Sahib (C. M. Wade) stated that for consumption at three stages, Pakpattan, Saldera and Hamira, ten thousand maunds of fodder and straw were required. Amounts were, therefore, fixed on Jawand Singh and other territories. As desired by Captain Sahib (C. M. Wade), Dewan Tara Chand was appointed for the procurement. The Sarkar made both the Sahibs depart after granting them *Khilats*. The Sarkar went for an outing. The agent of Raja of Ladwa presented himself. The Sarkar inquired from him as to where Sardar Ajit Singh had reached. It was submitted that he had reached the ferry of Harike and would shortly present himself to the Sarkar. The Sarkar asked the newly-recruited Sahibs about their parade. Delarous (Dela Roche) submitted that he had never seen the parade by the English. Mourd stated that he had raised a new platoon and could make them parade like the English. The Sarkar inquired from Rattan Chand about the arrangements for illuminations. He stated that he had got six hundred double branched stands and five hundred chandeliers. The *Daroghas* were ordered to take the horses out of the tents. The Raja *Kalan* was asked to deposit whatever articles were lying near the tent in the *Toshakhana* of Misr Beli Ram. All the Sardars were ordered to present themselves with their well-equipped, dressed and armed troops at the time when one quarter of the day would be left.

Presentation of all the Sardars at the third quarter of the day along with their troops, well-armed and decorated ; their stationing [*Page 3*] **on the sides of the garden ; appointment of the Sardars for the reception of the "*Nawab*" Sahib (the G.-G.) ; coming of the Sarkar outside the auspicious *Deorhi* ; talk with the Raja *Kalan* ; request by *Jamadarji* (Khushal Singh) regarding fixing of the open space for showing the parade of the troops ; order to Sardar Majithia (Lehna Singh) ; coming of the Sarkar on the bank of the river for the reception of *Lat* Sahib (the G.-G.) ; coming of the *Lat* Sahib (the G.-G.) along with the Sarkar into the tent ; coming of the Lady *Sahiba* (Miss Emily Eden) and going of the Raja**

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Kalan for her reception ; presentation of all the officers of the platoons to the _Lat_ Sahib (the G.-G.) ; order to Khazan Singh and Kahan Singh for the requisites of the jovial gathering ; offering of drinks to the Sahibs by the Sarkar ; coming of _Lat Sipah Salar_ (C-in-C) and appointment of the Raja _Kalan_ and others for his reception; performance of dance and music; order to Misr Beli Ram for showing the _Koh-i-nur_ and other jewels to the Sahibs ; grant of a _Khilat_ to Lady _Sahiba_ (Miss Eden) and the wife of Macnaughten Sahib ; departure of the _Lat_ Sahib (the G.-G.) to his _Dera_ and retirement to rest by the Sarkar.

At the third quarter of the day all the Sardars presented themselves to the Sarkar along with their well-decorated and armed troops. The Sarkar rode a huge elephant and made the troops stand in rows along the sides of the garden. Sardar Ajit Singh Sandhanwalia, Raja Sochet Singh and Sardar Arjun Singh were appointed for the reception of the '_Nawab_' Sahib (the G.-G.). The Sarkar inspected the rows of the troops inside the tent and came out of the exalted _Deorhi_. _Rajaji_ (Dhyan Singh) wished to find out when the Sarkar may be expected to march from there. The Sarkar declared that on that day the Sahibs would come for a jovial gathering. The following day was a holiday. On the day after the Sarkar would go across the river to attend a party and inspect the parade. _Rajaji_ (Dhayan Singh) submitted for how many days the Sahibs would stay at Amritsar. It was announced that in five days the Sahibs would reach Amritsar, would stay there for five days, in three days they would reach Shalamar and would see the parade of troops, etc., during the six days' stay at Lahore. _Jamadarji_ (Khushal Singh) submitted that he did not find some suitable open space for the parade of troops. The Sarkar suggested two places, one at the back of the _Dera_, near the village Fattooke, and the other in front of the _Deorhi_ on the bank of the river. Meantime news reached that the '_Nawab_' Governor Sahib (the G.-G.) was coming with some Sahibs. The military _Lat_ (C-in-C) was not with him. The Sarkar ordered Sardar Majithia (Lehna Singh) to procure supplies for the _Lat_ Sahib (the G.-G.) from the ferry of Harike up to Amritsar. Then the Sarkar slowly went to the bank of the river. Meanwhile **[Page 54]** _Lat_ Sahib (the G.-G.) arrived and took his hat off as a mark of respect. The Governor Sahib sat near the Sarkar and talked about friendship and unity. Then they entered the tent and a salute was fired. The Sarkar proposed that they should first have a stroll in the garden and inspect the troops. The '_Nawab_' Sahib (the G.-G.) felt very much pleased on seeing the troops. They got down from the elephants and sat down in chairs. The Sarkar suggested that they should go inside and have talks in privacy. Thereupon the Sarkar went inside along with some Sahibs and had a talk purporting to increase friendship. The Lady _Sahiba_, sister of _Lat_ Sahib (Miss Emily Eden), arrived at the auspicious _Deorhi_. Captain Sahib (C. M. Wade) said to the Raja _Kalan_ that the sister of the '_Nawab_' Sahib (the G.-G.) had come. He should quickly go for her reception. As the lady _Sahiba_ came to the edge of the floor Captain Sahib (C. M. Wade) and other Sahibs went for her reception and

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raised their caps as a salute. The Sarkar came out of the small tent. Sardar Tej Singh and Misr Sukh Raj came to attend upon the Sarkar, who ordered that they should ask all the officers of the regiments and platoons to be present, because they were to be shown to the *Lat* Sahib (the G.-G). The said Sardar presented the officers one by one in a very good manner. Then the '*Nawab*' Sahib (the G.-G.) sent for his officers of the platoons and regiments and presented them to the Sarkar. Rattan Singh, Khazan Singh and Kahan Singh *Gadwais* were then ordered to bring the requisites of the jovial gathering Accordingly they brought the flask of wine, goblets, of gold and bejewelled, of glass and ceramics, snacks, pomegrenates and grapes. The Sarkar held the flask in his right hand and the goblet in the left and gave one cup full of wine to the '*Nawab*' Sahib (the G.-G.). He gave one cup full of wine to the 'Lady' *Sahiba* (Miss Eden), who said in a sweet tone that the wine was too strong. At that moment the resourceful Fakir (Aziz-ud-din) remarked that it was the wine of emeralds, grapes and oranges. The *Lat* Sahib (the G.-G) inquired what the orange was ? It was explained that it was a famous fruit of the Punjab and was sweet, sour and good for digestion. At the moment the news reached that the military *Lat* Sahib (C-in-C) was coming along with the ladies. Macnaughten Sahib came to the *Deorhi* and Captain Sahib (C. M. Wade) came running to the Maharaja and revealed that the military *Lat* (C-in-C) had come ; but nobody had gone to receive him. The Sarkar immediately ordered the Raja *Kalan* and Sardar Majithia (Lehna Singh) for the purpose. The *Lat Sipah Salar* came to meet the Sarkar along with the Raja *Kalan*. The Sarkar seated all the Sahibs in chairs with respect. The dancing girls presented themselves. The Sarkar ordered that Khairan, Kaulan and Bahari should start singing. The glorious Sahibs felt greatly pleased with their performance. Misr Beli Ram was ordered **[Page 55]** to bring the *Koh-i-nur* and other jewels in a gold tray and show them to the Sahibs. Thereafter multi-coloured fireworks were displayed and pleased the onlookers. The Sarkar gave presents, three jewels and one horse each to the 'Lady' *Sahiba* (Miss Eden) and wife of Macnaughten Sahib and made them depart. The '*Nawab*' Sahib (the G.-G.) went to his own *Dera* and the Sarkar retired to rest.

Coming of Bess Sahib along with two other Sahibs to the Sarkar, bringing of rupees five lakhs and expression of their desire to go to purchase grain towards Pakpattan ; grant of *Khilat* and appointment of Ram Chand with the amount ; presentation of the agent of Ladwawala and intimation about the coming of Ajit Singh ; inspection of the parade of the platoon of Sardar Ajit Singh ; letter to Dewan Sawan Mal ; study of the documents of agreements with the glorious Sahibs ; order to *Kanwar* Sher Singh and Sardar Majithia (Lehna Singh) ; order to Sardar Ajit Singh, Dhanna Singh Malwai and Misr Beli Ram for sending entertainment to the *Dera* of Ladwawala ; appointment of the Fakir (Aziz-ud-din) to the *Lat* Sahib ; presentation of the Fakir (Aziz-ud-din) along with the Captain Sahib (C. M. Wade) before the Sarkar ; declaration of the intention of the Sarkar to inspect the parade of the platoons and the display of fireworks in the morning ; departure of Captain Sahib (C. M. Wade) for his *Dera*.

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On the *19th Maghar 1895 Sambat* (2nd October 1838 A.D.) Burnes Sahib along with two Sahibs and another person presented himself before the Sarkar and, after offering a company salute, submitted that the '*Nawab*' Sahib (the G.-G.) had sent rupees five lakhs, which may be deposited in the treasury. He was proceeding to Pakpattan for the procurement of grain and requested that Ram Chand should be appointed quickly. The Sarkar made them depart after the grant of a *Doshala* to each of them. Orders were issued for the entertainment of the Sahibs at Kanganpur, Jethapur and Khadian. Ram Chand was sent to Multan, followed by *Bhayas*. Dal Singh, the agent of Ladwawala submitted that Ajit Singh had arrived at a short distance and some Sardar should be appointed for his reception. The Sarkar ordered that formerly Shamsher Singh had gone for the reception. At that time Jawand Singh and Dhanna Singh Malwai should go. The agent submitted that the convention of reception and departure was by Sandhanwalia Sardars. The Sarkar asked Sardar Ajit Singh to go. The said Sardar submitted that formerly Sardar Shamsher Singh had gone. He would go when the Sardar would come near the glorious tent. Thereafter the Sarkar went to the platoons of Sardar Tej Singh, who showed their parade in an appropriate manner. Then **[Page 56]** the Sarkar inspected the *maidan* at village Fatooke for the parade of the platoons and returned. A letter was issued to Dewan Sawan Mal that rupees three lakhs were being sent to him. To it he should add rupees two lakhs, due from him as instalment, and pay rupees five lakhs to Thomas Sahib. Then the agreements with Metcalfe Sahib, Lake Sahib, Murray Sahib and *Lat* Sahib (the G.-G.) were listened to. *Kanwar* Sher Singh and Sardar Majithia were ordered to accompany the *Lat* Sahib (the G.-G.) cover the stages of journey, as desired by him (the Maharaja), and make satisfactory arrangements regarding the supply of rations, grain and straw at every stage and take him to Amritsar. The Sarkar would leave one day ahead. The agent of Ladwawala reported that the said Sardar (Ladwawala) had waited for his reception by a reliable person of the Sarkar and had come by himself and encamped on the bank of the river. Sardar Dhanna Singh and Ajit Singh were ordered to go to the Sardar (Ladwawala) to inquire about his health. Misr Beli Ram was ordered to send Rs. 1650 as entertainment, according to the old convention, to the *Dera* of the Sardar: Rs. 1100 for the Sardar and Rs. 500 for the said *Kanwar*. Thereafter the paper containing the terms was sent to the *Lat* Sahib (the G.-G.) through the Fakir (Aziz-ud-din). The said Fakir (Aziz-ud-din) presented himself before him and stated everything, word for word. Then Captain Sahib (C. M. Wade) along with the Fakir (Aziz-ud-din) came to the Sarkar and stated that the *Lat* Sahib (the G.-G.) had sent him to the Sarkar so that he should stay there for the night and bring the Sarkar before sunrise on the following morning for the inspection of the platoons with himself and should bring with him one hundred *sowars* and one company only. An order was issued to the Sardars that when four hours would remain of the night they should present themselves with the following retainers: *Kanwar* Kharak Singh twenty; Sardar Ahluwalia and Sandhanwalia eleven and *Kanwar* Sher Singh ten. Captain Sahib (C. M. Wade) stated that the bonds of friendship and unity between the governments had become very

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strong and were on the increase everyday. At the time of the departure of Lord Auckland from Lahore a meeting would take place between the Sarkar and the Governor of Bombay. He had an intense desire to meet the Sarkar and had come for the purpose. The Sarkar showed the display of fireworks to the Captain and Nabett (Abott) Sahibs. The Captain Sahib said that as regards the terms got written by the Sarkar a reply would be sent, as proposed. The Captain Sahib took leave and went to his *Dera*. The Sarkar took rest.

Prostration before the *Granth Sahib* in the morning, presentation of the Sardars and Captain Sahib; letter from the agent of Ladwawala regarding the desire of the Sardar; order regarding his coming; coming of the *Lat* Sahib (the G.-G.) for the reception of the Sarkar and their procession together on an elephant; their arrival in the parade ground, sitting in chairs, [*Page 57*], riding on horses and inspection of the parade and rows of platoons and artillery drawn by horses and camels; grant of eleven thousand rupees as reward and return at the third quarter of the day; coming of the Fakir (Aziz-ud-din) and report on behalf of the *Lat* Sahib (the G.-G.) regarding the sending of requisites for illuminations; going of the Sarkar to the *Dera* of the Sahibs on the following day for attending the party; coming of the *Lat Sipah Salar* and Macnaughten Sahib for the reception of the Sarkar; sending of the articles for illuminations; orders to the Sardars for putting on elegant clothes on account of the coming of the Ahluwalia Sardar Nihal Singh; sending of the Fakir Aziz-ud-din to the *Lat* Sahib (the G.-G.) for intimation about the stages of journey; march of the Sarkar towards Amritsar; order to Sardar Tej Singh and the Fakir (Aziz-ud-din); appointment of Wazir Kesari Singh for the reception of Ladwawala; grant of an audience to him and offer of presents.

On the *20th Maghar 1895 Sambat* (3rd December 1838 A.D.), when four hours of the night were left the Sarkar got up from sleep, made a prostration before the *Granth Sahib* and offered an *Ardas*. The Sardars and Captain Sahib (C. M. Wade) presented themselves. When two hours of the night were left the Sarkar rode up. Meantime the agent of the Ladwawala presented himself and submitted that, if approved, the Sardar Sahib might also join the inspection of the parade and firing of the volley and present himself at the third quarter of the day to secure abiding felicity. The Sarkar said that it was very good; he should come. As the Sarkar reached near the *Dera* of the Sahibs the '*Nawab*' Sahib (the G.-G.) came to receive him with great respect along with the military *Lat* Sahib (C-in-C), Macnaughten Sahib and other Sahibs. The '*Nawab*' Sahib (the G.-G.) left his own elephant, joined the Sarkar and inquired about his health. The Sarkar and *Lat* Sahib (the G.-G.) took their seats in chairs in the huge tent pitched in the open parade ground. On the one side sat the *Lat* Sahib and the lady *Sahiba* (Miss Emily Eden). On the other were seated *Kanwar* Kharak Singh, Ajit Singh Ladwawala and Sardar Ahluwalia (Nihal Singh). *Kanwar* Sher Singh remained seated on the elephant. *Bhai* Sahib *Bhai* Ram Singh was

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beside the chair of the Sarkar. The Sarkar asked where the parade would be held. The *Lat* Sahib (the G.-G.) replied that the lines were at a distance of one and a half *Kroh*. At first the rows and then the parade would be inspected. The Sarkar inquired whether they would be riding elephants or horses. The *Lat* Sahib (the G.-G.) said that it would be better to ride horses. The Sarkar rode the bay horse and the '*Nawab*' Sahib (the G.-G.) his own horse. Accompanied by the Sardars they went there. From end to end the rows of troops and artillery drawn by horses and camels were inspected. The military *Lat* Sahib (C-in-C) explained about the troops. The rows of the platoons and regiments spread over a distance of three *Kroh*. The Sarkar returned from there. Soon afterwards all the platoons there **[Page 58]** came before the Sarkar and began to show their parade. The *Nawab*' Sahib (the G.-G.), *Kanwar* Kharak Singh and Raja Hira Singh rode on horses. The other Sardars remained standing. The artillery showed the action; then it displayed firing. Thereafter the parade of *Sham Sota* and groups was shown. The *Sham Sota* parade was preceded by a band. It was done very well. Mcgregor Sahib took all the Sardars with himself and showed them the parade of four platoons with one gun and band. After the inspection of parade the Sarkar gave a reward of Rs. 11,000 and returned. At the third quarter of the day Fakir Aziz-ud-din submitted on behalf of the '*Nawab*' Sahib (the G.-G.) that the requisites of illuminations should be sent to that side, because a jovial gathering had to be arranged. On the following day, when five hours of the day would be left, the *Lat Sipah Salar* and Macnaughten Sahib, *Kotwal* was come for the reception of the Sarkar. Khuda Bakhsh, the requisites for sent to the *Lat* Sahib (the G.-G.) along with a meeting with the illuminations. The Sardars were ordered they should dress themselves in Ladwawala would take place there. Then he got the stages of elegant clothes and should [illegible] (Aziz-ud-din) and asked him to go to the journey written by the [illegible] to explain that the Sarkar would reach '*Nawab*' Sahib (the G.-G.) days. They should leisurely reach there in five Amritsar [illegible] Nau Nihal Singh would receive them. Sardar Tej days was ordered to clean and decorate the garden. Fakir Iman-ud-din was asked to embellish Kaulsar and Rambagh and get a raised platform constructed on the four sides of the canal for the *durbar* of the '*Nawab*' Sahib (the G.-G.). Wazir Kesari Singh was appointed for the reception of Ladwawala. The said Sardar was granted an audience. He made a *Sarwarna* of Rs. 525 over the Sarkar. The Sarkar reciprocated with the same amount. Then he offered the following articles: 17 garments, 3 ornaments, one horse with golden trappings and one elephant with a silver *Howdah*. For Raja Hira Singh: 11 garments and *Sarwarna* of Rs. 100. The Sarkar said that on the following day he should call on *Kanwarji* (Kharak Singh) to offer condolences. The said Sardar (Ladwawala) was thereafter allowed to go. The exalted Sarkar went for an outing and, on return, took rest.

In the morning inspection of platoons, regiments and artillery in the *Maidan* and firing of guns; order to the officers to show the parade and firing to the Sahibs; appointment of

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the Fakir (Aziz-ud-din) and Rai Gobind Jas to the *Lat* Sahib (the G. G.); talks with the Sardars regarding the terms written by the Sahibs; order to *Kanwar* Sahibs and the Sardars; talks with the Bhai Sahibs and handing over of the paper containing the details to Kesari Singh for taking it with himself at the third quarter of the day; going of the Sarkar to the other side and coming of the Sahibs [*Page 59*] **for his reception; seating of the Sarkar in a *Buggi* along with Raja Hira Singh; coming of the '*Nawab*' Sahib (the G.-G.) from the other side; going into the tent of *Lat* Sahib (the G.-G.); order to Fakir (Aziz-ud-din) for seating the chiefs at various places; request by Macnaughten Sahib for seeing the Magazine; going of the Sarkar all alone; inquiries by the *Sahibzada* (Kharak Singh) and orderlies and their going after the Sarkar; presentation of the artillery men and Colonel, inspection of the balls and return; display of illuminations and dance and singing by the ladies; talks with the *Lat* Sahib (the G.-G.); order of the civil *Lat* (the G.-G.) to the '*Nawab*' *Sipha Salar* for the presentation of all the officers of the platoons and artillery to the Sarkar; talks about friendship and unity; offer of a bejewelled plume to the Sarkar by the 'Lady' *Sahiba* (Emily Eden); talks about the Sarkar; inspection of illuminations; offer of respects by the Sahibs and seating of the Sarkar in the *Buggi* and return to his glorious tent; grant of rewards to the *Buggi* driver and torch-bearers; talks about the exalted**

On the [illegible] *Maghar 1895 Sambat* (4th December 1838 A. D.) Wednesday, the [illegible] rode in the morning and inspected the platoons, regiments and [illegible]*ana*, which were arranged in rows. Then he saw the firing in the [illegible] style and ordered the officers that on the following day the Sahibs [illegible] come to inspect their parade and firing. They were asked to show [illegible] parade and firing in the best manner in the English style. The offic[illegible]mitted that, by the grace of God and glory of the Sarkar, it would [illegible]ne as ordered. Then the Sarkar returned and entered his glorious [illegible] Fakir Aziz-ud-din and Rai Gobind Jas presented themselves. They were asked to go to the '*Nawab*' Sahib (the G.-G.) to find out how much troops should accompany him to the meeting. Thereafter the Sarkar and the Sardars held a private meeting. The Sarkar said that the '*Nawab*' Sahib (the G.-G.) had requested for the passage of troops *via* Kabriarawala and Wazirian or *via* Pakpattan. What reply should be given to the proposal? The Sardars submitted that the suggestion was like entering the kitchen of the *Poorbeahs*. It was known to everybody that in case a stranger stepped inside their kitchen they would not take the meals. The Sarkar remarked that the Sahibs were ready to abide by the limits fixed by them in their agreements. Then he said that he would talk about it with the '*Nawab*' Sahib (the G.-G.) at the time of inspection of the cavalry. He would tell him that the troops of the Sahibs and those of the Maharaja were one and the same. Letters were written to the *Kanwar* Sahibs and the Sardars **[Page 60]** that they should put on fine clothes and present themselves at the third quarter of the day; because the

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Sarkar would go to attend a party given by the Sahibs. At the third quarter of the day the Sarkar held talks with the *Bhai* Sahibs. He said that Shuja-ul-Mulk had gone without meeting him and Taimur Shah had come to Ferozepur with two *Risalas* and one platoon. The '*Nawab*' Sahib (the G.-G.) proposed that at first Church Sahib, the attendant of Macnaughten Sahib, would go to Dost Mohammad Khan as a *Vakil* and would hold talks about friendship and goodwill. Thereafter Macnaughten and Torrens Sahibs would go to him to strengthen relations of unity. If the talks would result in peace and friendship, well and good. If not, they would resort to war. Macnaughten Sahib had been granted an increment of Rs. 5,000. The Sarkar said that Reny (Rennie) Sahib, the reader of Metcalfe Sahib, had come to Ludhiana in place of Captain Sahib (C. M. Wade). He was very intelligent and clever; but unacquainted with that country. Therefore '*Nawab*' Sahib (the G.-G.) had appointed Clerk Sahib as his superior. Ratan Chand was then made to prepare a list of the Sardars and *sowars* who had to accompany the Sarkar, and handed it over to Wazir Kesari Singh. It was stated that *Kanwar* Kharak Singh would be accompanied by two Sardars and the Sardars would be accompanied by an attendant each. When the day was left four hours the Sarkar went to the other side over the bridge. From the other side the Sahibs came to welcome him, seated him in the *Buggi* along with Raja Hira Singh and hurried away. None of the orderlies and *Khitmatgars* could go with him. The '*Nawab*' Sahib (the G.-G.) came to receive him at a distance of half *Kroh* and took him into the tent. Wazir Kesari Singh was ordered to seat all the Sardars according to their rank. Macnaughten Sahib submitted that the Sarkar had desired to see the magazine. It was dark night and not the proper time for the same. The Sarkar affirmed that he would like to see it at that time because the night was dark and the air was refreshing. Macnaughten Sahib said that Sarkar's will was supreme. The Sarkar proceeded to a place about two *Kroh* ahead of the *Dera* of '*Nawab*' Sahib (the G.-G.) along with the Sahibs all alone. An hour or two later the blessed *Sahibzada* (Kharak Singh) enquired from the orderlies about the whereabouts of the Sarkar. They began to search for him here and there. It was reported that the Sarkar had gone all alone with the Sahibs without their knowledge. The *Sahibzada* (Kharak Singh) went in pursuit of the Sarkar and reached the place where one regiment and two platoons were keeping watch and the gunners were ready. The Sarkar alighted from his horse and inspected each one of the gunners and received a salute from the Colonel. Thereafter he examined the carriages and boxes containing balls. The Sarkar asked Macnaughten Sahib how many balls per gun were kept in the boxes. He stated that eighteen thousand balls were fixed per cannon. **[Page 61]** The Sarkar noticed a mortar gun covered with water proof cloth and asked the reason for covering it. Macnaughten Sahib submitted that it was the rule of the English. The Sarkar returned and, riding his horse, entered the tent of the '*Nawab*' Sahib (the G.-G.). There they sat in chairs and saw the illuminations. Ladies came there dressed in fine velvet clothes. The state dancing girls came there and gave a performance of dance and music. The Sahibs started drinking wine. The Maharaja sent for wine from Ratan Singh *Gadwai* and drank it. He took snacks from the trays of the Sahibs. The

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performance was closed. Rs. 1,100 were given as reward to the dancing girls. Then the Sarkar and the '*Nawab*' Sahib (the G.-G.) held a conversation. The former said that all the glorious Sardars had advised him not to attend the meeting on that day. But out of regard for the treaties and agreements with the Sahibs he had come across the river without any hesitation. The '*Nawab*' Sahib (the G.-G.) asked the C-in.C to introduce to the Sarkar everyone of the officers of the platoons, regiments and artillery. The '*Nawab*' Sahib (the G.-G.) talked about the strengthening of the relations of unity and friendship between the two glorious governments and remarked that the friendship between the Sahibs and Sarkar *Khalsaji* was daily on the increase. Their unity and accord was greater than ever before. The Sarkar observed that like the other Sahibs he, too, should give an agreement in writing because such action would further strengthen amity between them. The '*Nawab*' Sahib (the G.-G.) said that it would be written out, as desired by the Sarkar. The Fakir Sahib (Aziz-ud-din) submitted that the '*Nawab*' Sahib (the G.-G.) had remarked that the friendship and unity of the Sarkar with the (East India Company) Bahadur was such as had not existed with any other Sardar and was always on the increase by the grace of God. The 'lady *Sahiba*' (Emily Eden) presented one bejewelled plume worth Rs. 7,000 and the wife of Macnaughten Sahib offered one ring to the Sarkar. The Sarkar put them on his forehead. The Sarkar then remarked that he had derived great pleasure from the meeting. The *Lat* Sahib (the G.-G.) and others uttered with folded hands that they were the servants of the Company Bahadur and as well as of the Sarkar. They looked upon the Sarkar as equal to the Company Bahadur. The friendship and treaties between the glorious governments would remain generation after generation till seven generations. Then they together saw the illuminations. From one side the Civil '*Nawab*' Sahib Bahadur (the G.-G.) and Macnaughten Sahib with the C-in-C in front came out to show respect to the Sarkar. They seated the Sarkar in the *Buggi* and after the departure of the Sarkar left for their *Deras*. The Sarkar crossed the bridge and entered his glorious tent. Rs. 200 were given to the *Buggi* driver as reward and Rs. 25 to the torch-bearers. The Sarkar remarked that he would spend the months of *Poh* and *Mangh* (January and February) in hunting and sport and after the days of *Holi* would go **[Page 62]** towards Rawalpindi. The Sarkar revealed that the Sahibs had sought approval of three terms by the Sarkar. Firstly, they should be allowed to establish cantonments at Ferozepur and Shikarpur; secondly, the Sarkar should support Shuja-ul-Mulk and, thirdly, a resident should be appointed at Lahore so that the management and settlement of all matters should be carried on with his consultation. The Sarkar had replied to the proposals that the Sahibs were authorized to establish cantonments within their own territory; support would be given to Shuja-ul-Mulk in accordance with the relations of friendship and the appointment of the resident was not agreeable to the Sarkar. Just as it had been done in the past it should be strengthened in the same manner. From the other side Captain Sahib should come for consultation, as before, and should write to the *Saddar* (Calcutta). Since the relations of friendship and unity were well-established there

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was no necessity for the appointment of the resident, because their houses were one.

Morning of the 22nd *Maghar, 1895 Sambat* (5th December 1838 A. D.) ; presentation of the *Kanwar* Sahibs and the Sardars ; order to Sardar Tej Singh and Jamadarji (Khushal Singh) for setting right the rows of platoons, regiments and *Topkhana* in the *Maidan* ; appointment of Raja Gulab Singh and Sardar Ajit Singh for the reception of the *'Nawab* Sahib (the G.-G.) ; arrival of the *Lat* Sahib ; riding together on the elephant and their coming to the *Maidan* ; firing of a salute and inspection of the parade of *Bhuthoor, Looli* and *Sham Sota* ; grant of rewards ; return of the *Lat* Sahib to his *Dera* and coming of the Sarkar to his tent ; coming of Clerk Sahib and Arman (Ormond) Sahib along with Lala Kishan Chand ; report by Clerk Sahib about the departure of Arman (Ormond) Sahib towards Kabul ; grant of *Khilat* ; submission by Rai Gobind Jas about the attack of robbers on the *Dera* of the Sahibs ; request by Clerk Sahib for his going to Ambala ; writing of letters regarding the departure of the C-in-C towards Kot Mithan ; appointment of a reliable person for showing respect and providing entertainment, etc., in the dominions of the Sarkar at the third quarter of the day ; appointment of Fakir Aziz-ud-din to the *Lat* Sahib (the G.-G.) ; order to Sardar Majithia ; report by Rai Gobind Jas about the meeting of *Kanwar* Sher Singh with Military *Lat* Sahib (the C.-in C.) and thereafter going of the *Kanwar* to the other side of the river ; order to Jamadar (Khushal Singh) Sardar Ahluwalia, Sandhanwalia Sardars and the *Charyari Dera* ; order to the *Kardar* for providing entertainment to the Sahibs.

[Page 63] In the morning of the *22nd Maghar 1895 Sambat* (5th December 1838 A.D.) *Kanwar* Kharak Singh, *Kanwar* Sher Singh, the three Raja Sahibs, *Jamadar* (Khushal Singh) and Sardar Sandhanwalia presented themselves. . The Sarkar ordered Sardar Tej Singh and *Jamadar* Khushal Singh to go to the *maidan* near the village of Fatooke and arrange the platoons, regiments and *Topkhana* in the best possible manner, because their parade had to be shown to the Sahibs once again. Raja Gulab Singh and Sardar Ajit Singh Sandanwalia were asked to go to welcome the *'Nawab'* Sahib (the G.-G.) and bring him with themselves. The *'Nawab'* Sahib (the G.-G.) came along with the 'lady' *Sahiba* (Emily Eden) and the wife of Macnaughten Sahib. A salute of guns was fired. The Sarkar rode an elephant along with the *'Nawab'* Sahib (the G.-G.) and came to the parade ground. The platoons, regiments and *Topkhana* were stationed in rows up to a distance of 2½ *Kroh*. They saluted on the arrival of the heads of governments. Then they showed their parade in the English style, turn by turn—*Bhuthur, Looli, Sham Sota* and *Chakar Rookhi*. Thereafter they demonstrated battle formation. Then all the platoons, regiments and *Topkhana* marched past the elephants in the specified manner. The *'Nawab'* Sahib (the G.-G.) and the Sarkar felt greatly pleased and Rs. 11,000 were granted as reward to the soldiers of the platoons. After some talk about friendship and unity they departed and the Sarkar came to his tent.

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Clerk Sahib and General Arman (Ormond) came there along with Lala Kishan Chand. Clerk Sahib submitted that General Arman (Ormand) would be appointed with the English troops towards Kabul. The Sarkar was requested to allow him to depart. The Sarkar granted him a *Khilat* of nine garments and two ornaments. The Sarkar ordered that Rai Gobind Jas would be posted at Ludhiana and Lala Kishan Chand would stay at Ambala. The said Rai submitted that on that night the robbers had made away with twelve camels of the Sahibs laden with grain. The Sarkar ordered that the thieves must be traced. Clerk Sahib reported that he was ready to proceed to Ambala to manage the affairs. The Sarkar should, in pursuance of the relations of friendship and unity, write to him about matters pertaining to Dasuya. He also stated that the *Lat* (C-in-C) was very soon going to Kot Mithan by boat. The Sarkar immediately ordered Sher Singh orderly to accompany the C-in-C up to Kot Mithan in order to provide him entertainment and show him respect. Entertainment was to be provided according to the following schedule: Mamrot (Mamdot) 525; Pakpattan 525; Kot Mithan and Multan 525. Fakir Aziz-ud-din was asked to go to the *Lat* Sahib (the G.-G.) and inform him that the first stage will be at the ferry of Harike, the second at Khem Karan, the third at Lakhi and the fourth at Bhural. Sardar Majithia was ordered to accompany the *'Nawab'* Sahib (the G.-G.), to provide entertainment **[Page 64]** and hospitality at every stage in a satisfactory manner and take him to Amritsar with due respect and dignity. Rai Gobind Jas reported that the *Lat* (C-in-C) had invited *Kanwar* Sher Singh to a meeting. As ordered, the *Kanwar* had gone across the river. As he reached near the tent of the Military *Lat* (C-in-C) he was welcomed by him and was seated in a chair by holding him by hand. Then the *Lat* Sahib (C-in-C) indulged in drinking wine along with him. At the time of departure he was given a pair of revolvers and a big English tent. In the evening Sardar Nihal Singh Ahluwalia, *Jamadar* (Khushal Singh) and Sandhanwalia Sardar were ordered that on the following day the Sarkar would march from there and would reach Khem Karan. They should go to Waltoha and encamp there. The Charyari *Dera* was ordered that they should encamp in the *maidan* of Mian Mir along with the regiment of Raja Hira Singh. The *Kardars* of Kasur were ordered that they should deliver to the Sahibs Rs. 700 in lieu of entertainment at the ferry of Harike.

23rd Maghar 1896 Sambat **(6th December 1838 A.D.); order to** *Kanwar* **Kharak Singh, Sardar Ajit Singh,** *Kanwar* **Sher Singh, Raja Gulab Singh and Sardar Lehna Singh Majithia to accompany the** *'Nawab'* **Sahib (the G.-G.); march towards Amritsar, account of stay at Khem Karan; letter from Fakirji (Aziz-ud-din); presentation of** *Kanwar* **Sher Singh; grant of audience to Jagat Singh Bhadouria; order to** *Kanwar* **Nau Nihal Singh; letter to Rai Gobind Jas; march from Khem Karan; arrival at Bhakki; presentation of Isar Singh Mariwala; coming of** *Kanwar* **Kharak Singh; letter from Captain Sahib (C. M. Wade); appointment of** *Bhai* **Gurmukh Singh for setting up illuminations at Amritsar;**

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letter from *Kanwar* Sher Singh, order to Sardar Majithia; letter from Military *Lat* Bahadur (C-in-C); order to Ladha Singh and Fakir Imam-ud-din.

In the morning of the *23rd Maghar, 1895 Sambat* (6th December 1838 A.D.) *Kanwar* Kharak Singh, Sardar Ajit Singh, *Kanwar* Sher Singh, Raja Gulab Singh and Sardar Lehna Singh Majithia were ordered to accompany the '*Nawab*' Sahib (the G.-G.), to provide ration and grain on the way and reach him at Amritsar with due respect and dignity. The Sarkar ordered the march of the glorious standards towards Amritsar. On the way the Sarkar said that the Sahibs had praised the *Khalsa* cavalry and platoons. The Sarkar also observed that the *Lat* Sahib (the G.-G.) had declared that a detailed report about a pleasant meeting, the festivities, the parade and the various matters relating to hospitality would be sent to London. Thereafter through the press the news about the same would spread **[Page 65]** in the four corners of the world. The Sarkar then remarked that just as the troops of the Sahibs were smart, clever and courageous the sacred *Khalsa* army was bold and daring. By mutual consultation and united action in whichever direction the glorious governments would decide they would be able to conquer all quarters of the world. During these talks the Sarkar reached Khem Karan. Fakir Aziz-ud-din submitted that the '*Nawab*' Sahib (the G.-G.) had written to him that *Kanwar* Kharak Singh may be deputed for his reception. *Kanwar* Kharak Singh was ordered that he should present himself before the Sarkar in the evening, should go for the reception of the '*Nawab*' Sahib (the G.-G.), should make him encamp at Khem Karan and should again come to the Sarkar. *Kanwar* Sher Singh presented himself to the Sarkar and reported all about his meeting with the *Lat Sipah-Salar*. Sardar Jagat Singh of Bhadour, *Jagirdar* of Khem Karan, presented two horses, eleven garments and rupees one hundred as entertainment for the Sarkar. Fakir Aziz-ud-din submitted that Captain Sahib (C. M. Wade) had written to him that the Sarkar had felt relieved after the meeting with the *Lat* Sahib (the G.-G.) and had proceeded towards Amritsar. But he had gone leaving a heavy load on his neck. It remained to be seen whether he could bear it or he would break his neck. An order was issued to *Kanwar* Nau Nihal Singh that after halting at various stages the glorious *Dera* of the Sarkar would reach Amritsar. The '*Nawab*' Sahib (the G.-G.) was coming one stage behind the Sarkar. The *Kanwar* Sahib would go to receive the *Lat* Sahib (the G.-G.) on the *24th Maghar 1895 Sambat* (7th December, 1838 A.D.) and the *Dera* of the *Lat* Sahib (the G.-G.) would be at Khem Karan. He should bring with himself one thousand well-dressed and armed horsemen and artillery-men, clad in fine clothes, and riding his special conveyance, come to the Sarkar. He should in no case ride a horse as the exertion was likely to cause discomfort. He should also bring with himself Rs. 1,000 for *Sarwarna* over the *Lat* Sahib (the G.-G.) A letter was written to Rai Gobind Jas that on the *24th Maghar 1895 Sambat* (7th December 1838 A.D.) *Kanwar* Kharak Singh would go to receive the '*Nawab*' Sahib (the G.-G.) and would encamp him at Khem Karan. On the *25th Maghar 1895 Sambat* (8th December 1838 A.D.) *Kanwar* Nau Nihal Singh would march from Amritsar

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and receive him on the way. He should join him and bring about a meeting between the *Kanwar* and the *Lat* Sahib (the G.-G.). In the evening the Sarkar inspected illuminations and a play of fireworks. In the morning of the *26th Maghar 1899 Sambat* (9th December 1838 A.D.) the Sarkar marched from Khem Karan and, marching ahead, he came to Bhaki and halted there. The *Zamindars* of Bhaki intended to make a petition. The Sarkar ordered them to desist. Raja Hira Singh submitted that since long there was a dispute about boundaries. The Sarkar declared that he had not come there to settle disputes. At the moment he was primarily concerned with showing respect, hospitality and entertainment to the glorious Sahibs. Sardar Ishar Singh Mariwala presented one horse, rupees one hundred and sweets to the Sarkar. Kanwar Kharak Singh came to meet the Sarkar and submitted that **[Page 66]** he had made the *Nawab* Sahib (the G.-G.) encamp at Khem Karan. The '*Nawab*' Sahib (the G.-G.) had allowed him to depart because *Kanwar* Nau Nihal Singh would come to receive the '*Nawab*' Sahib (the G.-G.) from Amritsar. The Sarkar said that it had been done well. A letter from the Captain Sahib (C. M. Wade) was studied. It stated that, out of regard for friendship and unity, the Sahibs had brought a very small number of troops with them. The Sarkar may appoint two hundred regular horsemen under one officer for watch and ward of the *Dera*. *Kanwar* Sahib stated that he had, as requested by Captain Sahib (C.M. Wade), left behind fifty *sowars* of his own *Dera*. The Sarkar ordered that one hundred and fifty more horsemen be appointed. Moreover in the letter it was written that Fakir Shah Din was a wise and experienced man. He should be appointed at Ferozepur to render services to the Sahibs. The Sarkar ordered *Bhai* Gurmukh Singh to hurriedly go to Amritsar and make arrangements for illuminations three times as much as had been done before, because the same had to be shown to the '*Nawab*' Sahib (the G.-G.). A letter from *Kanwar* Sher Singh stated that, as approved, he had sent information about his arrival to the '*Nawab*' Sahib (the G.-G.), who had asked him to take rest on that day and meeting would take place on the following day. When the night remained one and a half quarters he had met the '*Nawab*' Sahib (the G.-G.) during the ride and had inquired about his health on behalf of the Sarkar. The '*Nawab*' Sahib (the G.-G.) inquired about the health of the Sarkar. The '*Nawab*' Sahib (the G. G.) asked him what conveyance was liked most by the Sarkar. Then talks took place about bravery, charity, equipment of the troops and prosperity of the country and the '*Nawab*' Sahib (the G.-G.) entered his tent. In reply it was written that on the following day the *Dera* of the Sarkar would reach Balowal. He should present himself along with the *Lat* Sahib (the G.-G.) at Amritsar. An order was issued to Sardar Majithia that on that day the Sarkar had reached village Bhaki. Sugarcane was available in abundance there. On the arrival of '*Nawab*' Sahib (the G.-G.) there he should stay there for one day on account of the holiday on Sunday. The elephants with the '*Nawab*' Sahib (the G.-G.) should be fed on sugarcane. Sardar Ajit Singh Sandanwalia presented himself and submitted that he had come after getting him encamped at Khem Karan. A letter from *Lat Sipah-Salar* requested for the appointment of 25 *sowars* with an officer for keeping watch. The Sarkar ordered

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that, as before, Chet Singh commandant should go and appoint the horsemen. Fakir Aziz-ud-din submitted that Captain Sabib (C. M. Wade) had sent Chuni Lal, Chief of the *Harkaras*, to *Kanwar* Sher Singh to request for sending *sowars*. The said *Kanwar* had sent fifteen *sowars* of his *Dera* to Captain Sahib (C.M. Wade). The Sarkar ordered Ladha Singh, *Kardar* of Amritsar, that he should get good sweets worth Rs. 250 prespered. A letter was sent to Fakir Imam-ud-Din that he should get the Gobindgarh fort repaired and Ram Bagh cleaned. Bags containing eleven balls should be distributed to each of the guns so that a salute be fired at the time of the arrival of the *Lat* Sahib (the G.-G.).

The *25th Maghar 1895 Sambat* (8th December 1838 A.D.), march from Bhaki and arrival at .. .. ; letters from Rai Gobind Jas and *Kanwar* Nau Nihal Singh ; letter to Dewan Sawan Mal ; grant of an elephant to Fakir Aziz-ud-din ; the *26th Maghar 1895 Sambat* (9th December 1838 A.D.), march from Bhaki and arrival at Bhurad, and thereafter at Kallowala [*Page 67*] **; presentation of *Kanwar* Nau Nihal Singh ; order to *Bhai* Ram Singh for offering an *Ardas* at *Darbar Sahib* ; letter from Khalifa Nur-ud-din ; stay at the *Shish Mahal* ; stomachache to *Kanwarji* (Nau Nihal Siugh) and departure to his *Dera* ; order to the Sardars for going to *Kanwarji* (Nau Nihal Singh) ; the *27th Maghar 1895 Sambat* (10th December 1838 A.D.) ; going of the Sarkar to the *Dera* of Sardar Tej Singh and firing of a salute ; order to *Ghorcharas* ; letters from *Kanwar* Sher Singh and Rai Gobind Jas ; letter from *Rajaji* (Dhyan Singh) ; order to Misr Beli Ram ; coming of *Bhai* Sahibs and report about lessening of stomachache ; going of Sarkar to *Darbar Sahib* and offering of *Ardas* ; the *28th* (11th December 1838 A.D.) going of the Sarkar to Ram Bagh and thereafter to the *Kotha* of *Dussehra* ; taking of muster of the *Topkhana* by Imam Shah, Ilahi Baksh and Sheo Parsad ; order for firing a salute at the time of arrival of the *Lat* Sahib (the G.-G.) ; order to the *Kardars* of Amritsar for presentation before the *Lat* Sahib (the G.-G.) and offering of *Nazars* ; letters from Rai Gobind Jas and Lala Kanhaya Lal, *Kanwarji* (Kharak Singh) and the Sardars for the reception of the *Lat* Sahib as also to the *Fau-ji-Khas* and orderlies.**

On the *25th Maghar, 1895 Sambat* (8th December 1838 A.D.) the Sarkar marched from Bhaki and reached Bajoor. A letter from Rai Gobind Jas submitted that the *'Nawab'* Sahib (the G.-G.) and other Sahibs were eagerly looking forward to the meeting with the Sarkar at Amritsar and said that the day would be auspicious when their eyes would be blessed with the sight of the sincere friend and pure-hearted associate. In reply it was written to him that the Sarkar, too, was so eager to meet them that it could hardly be described in writing or words. He was asked to inform *'Nawab'* Sahib (the G.-G.) that on the *24th Maghar, 1895 Sambat* (7th December 1838 A.D.) *Kanwar* Nau Nihal Singh would come to receive him. A letter from the said *Kanwar* stated that he had started from Amritsar on the *24th Maghar, 1895 Sambat* (7th December 1838 A.D.) along with the cavalry, platoons and swivels, well-armed

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and decorated, and, having secured the felicity of meeting the Sarkar, would go to receive the '*Nawab*' Sahib (The G.-G.). In reply he was informed that on the following day the Sarkar would enter Amritsar and thereafter mutual consultation, the light of the eyes (or dear one) *Kanwar* (Nau Nihal Singh) would be appointed for the reception of the '*Nawab*' Sahib (the G.-G.). A *Parwana* was sent to Dewan Sawan Mal that he should procure for Thomas Sahib grain stores worth rupees five lakhs. Three lakh rupees of Raja Shahi currency were being sent with Ram Chand. Credit for rupees two lakhs would be given to him. It was intimated that *Lat Sipah Salar* (C-in-C.) had left for Sindh by boat. He should arrange to provide entertainment to him within his territory, as ordered earlier. Thereafter, out of his unlimited kindness, the Sarkar granted one elephant with a silver seat to Fakir Aziz-ud-din. On the *26th Majhar 1895 Sambat* (9th December 1838 A.D.) the Sarkar marched from Bajoor and reached Bhuroo. The Sarkar said that Amritsar was three *Kroh* away from the place. Again at Kallowala *Kanwar* Nau Nihal Singh presented himself and offered 50 gold ducats and *Sarwarna* of Rs. 125 as *Nazar*. He got up from his own elephant and joined the Sarkar in his own *Howdah*. **[Page 68]** The Sarkar made inquiries about his health and a salute of swivels was fired. *Bhai* Ram Singh was asked to go to *Darbar Sahib* and made an *Ardas* of Rs. 125. During these talks they passed through the bazar and reached the *Shish Mahal*. A letter from *Khalifa* Nur-ud-din submitted that all the requisites for supplies for *Lat* Sahib (the G.-G.) had been procured; but he had not been able to obtain straw for want of carts. The *Jamadar* (Khushal Singh) was ordered to send all available carts to the *Khalifa*. Meantime the disposition of *Kanwarji* became adverse and, taking leave, he went to his *Dera*. The *Bhai* Sahibs, the Fakir (Aziz-ud-din) and the Sardars were ordered to visit the *Dera* of *Kanwarji* (Nau Nihal Singh) and prescribe medicines to him. On the *27th Maghar, 1895 Sambat* (10th December 1838 A.D.) the Sarkar went to the *Dera* of Sardar Tej Singh. The said Sardar offered a salute and then a volley was fired by guns. The Sarkar ordered that the platoons should be stationed in rows in a very good manner because their parade was to be shown to the '*Nawab*' Sahib (the G.-G.). He submitted that, with the glory of the Sarkar, he will show the parade in an exquisite manner. The *Ghorcharas* were ordered that they should arrange themselves in rows so that the '*Nawab*' Sahib (the G.-G.) may be pleased on seeing them. A letter from *Kanwar* Sher Singh reported that on that day the '*Nawab*' Sahib (the G.-G.) was encamped at Bhaki and the humble one was with him to render suitable services. The Sarkar ordered him that he should accompany the '*Nawab*' Sahib (the G.-G.) and should make him halt on the following day at Bhurad (Bhuroo). A letter from Rai Gobind Jas stated that Sardar Lehna Singh Majithia had rendered suitable services to the '*Nawab*' Sahib (the G.-G.) and had spared no pains in procuring ration and other articles. None of the members of the *Dera* of the '*Nawab*' Sahib (the G.-G.) had felt dissatisfied. In reply it was written that he should engage himself in rendering services more enthusiastically than before. He would be held responsible if any of the things remained unsupplied to the '*Nawab*' Sahib (the G.-G.). The Raja *Kalan* submitted that

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Kanwarji (Nau Nihal Singh) was still suffering from stomachache and had no motions. He was asked to call upon him to find out about his health. Misr Beli Ram was asked to send Rs. 5,000, twenty five cows and oxen to the camp of the *Kanwar* (Nau Nihal Singh) to be given away in charity. At the third quarter of the day, while listening to the holy *Granth*, the Sarkar folded both the hands and raised them in prayer for the long life and prosperity of the *Kanwar* (Nau Nihal Singh). *Bhai* Gobind Ram and Ram Singh came to the Sarkar and stated that at one quarter and five *Gharis* of the day the *Kanwar* (Nau Nihal Singh) got relief from stomachache and had two motions. The Sarkar ordered that they along with Fakir Aziz-ud-din should treat *Kanwarji* (Nau Nihal Singh). The Sarkar rode an elephant and went towards *Darbar Sahib* and, entering his own *Bunga*, folded his hands and in great humility rubbed his forehead. Then he came to *Har Mandir* and made an *Ardas* of Rs. 1,100 at *Darbar Sahib*, Rs. 500 at *Akal Bunga*, Rs. 250 at *Jhanda Bunga* and other *Bungas*. Thereafter he entered *Shish Mahal*. On the *28th Maghar, 1895 Sambat* (11th December 1838 A.D.) he visited Ram Bagh and ordered the gardeners to clean the garden of all rubbish. He went to the *Kotha* of *Dussehra*, inspected its repairs and white-washing and declared that the *'Nawab'* Sahib (the G.-G.) would stay there. The Sarkar then went to the *Dera* of *Topkhana*. Imam Shah, Ilahi Baksh, Sheo Parshad and Mazhar Ali offered *Nazars* of five rupees each and fired five balls from every gun. The Sarkar ordered that the *Dera* of *Topkhana* should be arranged very well. One thousand water carriers were ordered to sprinkle water in front of the *Dera* of *Topkhana*. At the time of coming of the *Lat* Sahib (the G.-G.) **[Page 69]** that way seven bags of cartridges per gun should be fired. A letter from Rai Gobind Jas stated that, as desired, the *Lat* Sahib (the G.-G.) had been made to stay at Bhuroo and would reach Amritsar on the following day. *'Nawab'* Sahib (the G.-G.) had desired that on the following day *Kanwar* Kharak Singh and *Kanwar* Nau Nihal Singh should be sent for his reception. In reply it was written to him that he may inform *Lat* Sahib (the G.-G.) that originally the Sarkar had decided to send *Kanwar* Nau Nihal Singh for his reception. But as ill-luck would have it, he was taken ill. Consequently *Kanwar* Kharak Singh, Raja Gulab Singh, Raja Sochet Singh and Sardar Ajit Singh would be sent in the morning for his reception. The *Kardars* of Amritsar were ordered to present themselves before the *'Nawab'* Sahib (the G.-G.) with Rs. 15,000 each. Through Kanhaya Lal, *Vakil* of Sardar Ahluwalia, it was submitted to the Sarkar that the grand-mother of Sardar Nihal Singh had died. He had been relieved from the ceremonies connected therewith. Some Sardar may be appointed for his reception and for bringing him to the Sarkar. The Sarker replied that the needful would be done. At the third quarter of the day *Kanwar Sahibji* (Kharak Singh), Raja Gulab Singh and Sardar Ajit Singh were ordered that on the following morning they should go to receive the *Lat* Sahib (the G.-G.), dressed in fine clothes and accompanied by select cavalry. The orderlies and other troops were ordered that they should present themselves at four *Gharies*, before day break, dressed in fine clothes. The Sarkar would go to receive the *'Nawab'* Sahib (the G.-G.). Raja Hira Singh submitted

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that *Kanwarji* (Nau Nihal Singh) was still indisposed. The Sarkar may call on him. The Sarkar approved it and, riding on elephants, went to his *Haveli*, made a *Sarwarna* of Rs. 1,100, distributed Rs. 5,000 among the poor and needy, rubbed his auspicious hand on the body of the *Kanwar* (Nau Nihal Singh) and wished him speedy recovery. The Sarkar returned to *Shish Mahal* and slept in his comfortable bed.

Morning of the *29th Maghar 1895 Sambat* (12th December 1838 A.D.) order to the Raja *Kalan* for the appointment of *Sowars* for bringing the news about the arrival of *Lat* Sahib (the G.-G.) at a distance of one *Kroh* from Amritsar ; coming of *Sowars* and going of the Sarkar for reception ; meeting near Katra Khazana Chakian and marching in a procession together ; arrival near *Dera* of platoons and *Topkhana* of *Kanwarji* (Kharak Singh) ; firing of a salute : going thereafter towards fort Gobindgarh ; firing of guns ; inspection of the fort, the ditch and the rows of *Ghorcharas* and the *Dera* of the *Jamadar* ; firing of guns again ; firing of a salute ; salute by *Campoo-i-Mulla*, request by Tej Singh for the inspection of his troops and *Campoo-i-Mulla*, praise by '*Nawab*' Sahib (the G.-G. of the troops of the Sarkar ; coming near *Kotha Dussehra-wala* ; camping of '*Nawab*' Sahib (the G.-G.) and return of the Sarkar towards *Shish Mahal* ; order to the *Singhs* of *Akal Bunga* and other places and Ladha Singh, *Kardar* of Amritsar, at the third quarter of the day ; submission by *Bhai* Nihal Singh about the arrival of Guru Sadhu Singh ; appointment of *Kanwarji* (Kharak Singh) for enquiring about his health ; order to Misr Beli Ram, [*Page 70*] **Fakir Aziz-ud-din and Rai Gobind Jas for entertainment for *Lat* Sahib the G.-G.).**

On the morning of the *29th Maghar 1895 Sambat* (12th December 1838 A.D.), before sunrise, the Sarkar ordered the Raja *Kalan* to appoint some suitable *sowars* to bring the news about *Lat Sahib's* (the G.-G.'s) arrival at a distance of one and a half *Kroh* from Amritsar. They should go like lightning, return and convey the news of the arrival of the *Lat* Sahib (the G.-G.). As the sun rose the *sowars* brought the news about the *Lat* Sahib (the G.-G.) The Sarkar immediately proceeded to receive him, riding on elephants and accompanied by select troops, well-decorated and armed. The Sarkar joined the '*Nawab*' Sahib (the G.-G.) near Katra Khazana gate and the two auspicious stars met together. Mutual inquiries about health were made. With a beaming face the *Lat* Sahib (the G.-G.) uttered words purporting to strengthen friendship and unity. As they reached near the *Dera* of *Topkhana* and the platoons of *Kanwar* Nau Nihal Singh, the officers of the *Dera*, as ordered, fired a salute on the blowing of a bugle. Then they proceeded towards fort Gobindgarh and a salute was fired a second time. The Sarkar showed the fort and ditch of Gobindgarh. The '*Nawab*' Sahib (the G.-G.) felt very much pleased on seeing it and remarked that it had been constructed quite strong and safe. They proceeded onwards and inspected first the rows of *Ghorcharas* and then the rows of the *Dera* of the *Jamadar* (Khushal Singh). A salute was fired the third time. The fourth time a salute was fired by the big *Topkhana*. As they

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came along the garden of the *Jamadar* (Khushal Singh) the big Company offered a salute. Sardar Tej Singh made a request for the inspection of the *Campoo-i-Mulla*. The '*Nawab*' Sahib (the G.-G.) agreed, but the Sarkar said that it may be deferred. The '*Nawab*' Sahib (the G.-G.) remarked that on seeing the *Ghorcharas*, the troops of the *Jamadar* (Khushal Singh) and *Campoo-i-Mulla* the Sahibs were startled as to wherefrom the *Khalsa* troops had learnt the parade, equipment and manoeuvring. They fired the guns as rapidly as the English did. He had been extremely gladdened with their inspection. Then they came to the *Kotha* of *Dussehrawalla* and the '*Nawab*' Sahib (the G.-G.) was made to encamp there in great pleasure and comfort. The exalted Sarkar returned and entered the *Baradari* of *Shish Mahal*. The custodians of *Akal Bunga* and others were ordered to perform illuminations with great decoration in their *Bungas*. Anybody who would show delay in illuminations would be fined Rs. 500. Ladha Singh, the *Kardar* of Amritsar, was given an emphatic order that he should get it announced in the town by beat of drum that suitable illuminations should be made in the whole town. All the streets should be cleaned of all dust and dirt, mud and rubbish. The small houses which obstructed the passing of elephants should be pulled down since the '*Nawab*' Sahib (the G.-G.) had to pay a visit to *Darbar Sahib* by riding on elephants. Consequently the *Deorhi* of Mai Karmon, on account of its low height was dimantled and some trees in the bazar, which did not permit the ingress and egress of elephants, were cut down. At the third quarter of the day *Bhai* Nihal Singh submitted that Guru Sadhu Singh had come there. *Kanwar* Kharak Singh was ordered that he should offer him sugar balls worth Rs. 5 and Rs. 100 in cash on behalf of the Sarkar, should make a prostration before him and inquire about his health. Misr Beli Ram, Fakir Aziz-ud-din and Rai Gobind Jas were ordered to send two thousand gold ducats, rupees two thousand and five hundred in cash **[Page 71]**, two hundred vessels containing fruits and sweets to the '*Nawab*' Sahib (the G.-G.) and Rs. 1,000 and twenty-five vessels of sweets to Captain Sahib (C. M. Wade). The Sarkar then went for an outing. In the evening Fakir Aziz-ud-din presented himself and reported that the *Lat* Sahib (the G.-G.) and other Sahibs had been greatly pleased with the entertainment and had said that words failed them to adequately express the unlimited kindness of the Sarkar. It was indeed unique in the world and in all directions.

The auspicious day of *Sankrant of Poh* (13th December 1838 A.D.); charities; a submission by Misr Beli Ram; talk about the exalted Sarkar; a submission by Fakir Aziz-ud-din on behalf of Captain Sahib (C. M. Wade); order to Rai Gobind Jas; appointment of Singhs in the service of *Lat* Sahib (the G.-G.; grant of rewards by *Lat* Sahib (the G.-G.); order to *Bhai* Gurmukh Singh for illuminations; order to Sardar Majithia for conducting the *Lat* Sahib (the G.-G.) to the *Darbar Sahib*; going of the Sarkar towards *Darbar Sahib* and meeting with the *Lat* Sahib (the G.-G.) near the gate of Rambagh; their passing together through the bazar and arrival at *Darbar Sahib*; offering of an *Ardas* and making

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a prostration ; public appearance at the *Bunga* of the Sarkar, watching the fireworks and illuminations and bringing of thirteen *Khilats* by *Bhai* Gurmukh Nihal Singh from the *Darbar Sahib* for the *Lat* Sahib (the G.-G.) and the ladies ; departure of the *Lat* Sahib (the G.-G.) towards his own *Dera*.

On the auspicious day of *Sankrant of Poh* (13th December 1838 A.D.), Friday, the Sarkar performed a *Sankalap* of Rs. 5,000 in cash, one suit of clothes and cows, etc. and got the things distributed among the poor and needy. Sardar Tej Singh and other Sardars were emphatically ordered to show the parade of the troops to the *Lat* Sahib (the G.-G.) in the best possible manner. Misr Beli Ram submitted that the '*Nawab*' Sahib (the G.-G.) had returned 2,500 gold ducats and had requested for 2,500 rupees. The Sarkar observed that the said Sahib (the G.-G.) was a wise man of the times, an Aristotle in nature and well-versed in law. He would not indulge in any excess in any matter. Then talks took place about Afghanistan. The Sarkar said from one side the troops of the Sahibs and from the other the troops of the *Khalsa* were going thither *via* Peshawar. At the time of conflict a great battle was expected to take place. At that time the valour and courage of the Sardars would be revealed. It would become known which of the Sardars would display capacity to advance in the battle-field. *Fakirji* (Aziz-ud-din) stated on behalf of the *Lat* Sahib (the G.-G.) that confirmed news had been received that Dost Mohammad Khan had shown repentance for his evil deeds, had agreed to submit to the will of the glorious governments and had expressed willingness to abide by their orders. The Sarkar observed that a report about the same had been received by him earlier. It was intimated that the son of the Sardar (Dost Mohammad) had been sent to the Sarkar with horses and other presents. In reply he had been informed by the Sarkar that the friendship between the exalted Sarkars was very firmly established. Whatever would be decided by the '*Nawab*' Sahib (the G.-G.) action would be taken accordingly. Rai Gobind Jas presented himself and was ordered to deposit with the Sarkar whatever balance of the territories across the river (Sutlej) was due from him. **[Page 72]** He submitted that, as ordered, he had distributed the amount among '*Lasia*' troops. The Sarkar ordered that he should submit the account to the main office. *Jamadar* Khushal Singh presented fourteen *Nihang Singhs*, well-armed and dressed and with fine horses. The Sarkars said to them that they should go to the *Lat* Sahib (the G.-G.) and talk about courage and bravery ; but should not utter anything contrary to the friendship and unity between the two governments which should incur a complaint by the *Lat* Sahib (the G.-G.). As ordered, *Bhaya* Mahtab was sent with the *Singhs*. He was asked to go to the *Dera* of the *Lat* Sahib (the G.-G.) and bring about a meeting with the *Singhs*. *Bhai* Gurmukh Singh was ordered to go to *Darbar Sahib* and arrange for illuminations and play of fireworks in the most suitable manner. Immediately after making an obeisance by the *Lat* Sahib (the G.-G.) he should deliver to him thirteen *Khilats*. Eleven *Khilats* should be given to the '*Nawab*' Sahib (the G.-G.), *Lat* Sahib *Siphah Salar*, Macnaughten Sahib, Captain Sahib (C. M. Wade) and other Sahibs. The sister of *Lat* Sahib (Miss Emily Eden) and wife of Macnaughten

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Sahib should be given ten *Khilats*. Sardar Majithia was ordered that he should go to the '*Nawab*' Sahib the (G.-G.), make him ride elephants and bring him towards the gate of Ram Bagh. *Bhaya* Mahtab presented himself and reported that the '*Nawab*' Sahib (the G.-.G) had been very much pleased with the *Nihangs*. He had sent them away with Rs. 250. The Sarkar ordered him to keep Rs. 5 for himself and hand over the rest of the sum to the said *Jamadar* to distribute it among themselves. Meantime the Sarkar rode towards the *Darbar Sahib* along with the Sardars. Near the gate of Ram Bagh the auspicious Mercury and Jupiter stars met together. The Sarkar took the '*Nawab*' Sahib (the G.-G.) to the *Darbar Sahib* through the bazar. The *Lat* Sahib (the G.-G.) and the Sarkar made their obeisance with due respect and offered an *Ardas*. The Sarkar offered Rs. 700 for *Darbar Sahib* and Rs. 500 for *Akal Bunga*. The *Lat* Sahib (the G.-G.) offered Rs. 11,250 for *Darbar Sahib*. The sister of '*Nawab*' Sahib (Emily Eden) went inside the *Darbar Sahib* and examined the gold plating. The '*Nawab*' Sahib (the G.-G.) offered a prayer with folded hands that the friendship between the exalted governments should last for ever. Thereafter both the holy Sarkars together went to the *Bunga* of the Sarkar and made a public appearance. On all the four sides illuminations took place and multi-coloured fireworks began to play. Out of foresight and wisdom *Bhai* Gurmukh Singh had made the figures of strange animals float on the surface of water. In addition large-sized replicas of summer houses were set afloat. Illuminations were made on these objects and fireworks played. The whole scene looked very strange for the onlookers and was pleasing to the eyes of the observers. The '*Nawab*' Sahib (the G.-G.) felt very much pleased and remarked that he had not seen similar illuminations and the play of fireworks anywhere between the ferry of Barike and Amritsar. As four hours of the night had passed *Bhai* Gurmukh Singh, in pursuance of the order of the Sarkar, brought thirteen *Khilats*. The '*Nawab*' Sahib (the G.-G.) went to his side and the Sarkar, on going inside the *Shish Mahal*, took rest by sleeping in his bed.

Order to *Kanwar* Sher Singh to go to '*Nawab*' Sahib (the G.-G.) and to bring him with himself to the *Dera*; paying attention by the exalted Sarkar to the platoons; coming of with '*Nawab*' Sahib (the G..G.) from the other side; meeting company other and inspection of the rows of platoons in and [*Page 73*] **cavae another; praise of platoons of troops (the G.-G); writing of the Sarkar; request by the *Lat* Sahib; order to Sardar Majithia for of the events to the Queen; balls; presentation of two *Subazing* the firing of cannon Sahib (the G.-G.) to the Sarkar; reques.the *Dera* of '*Nawab*' din) on behalf of '*Lady*' *Sahiba* (Emily Eden) to *Fakirji* (Aziz-ud-*Darbar Sahib*, order to Sardar Ajit Singh and Sardar sit to the to accompany her; order to *Fakirji* (Aziz-ud-din) for goithia the '*Nawab*' Sahib (the G.-G.) at the third quarter of the day; sending of sweets and *Dali* of fruits to the '*Nawab*' Sahib (the G.-G.); presentation of the Sarkar before Guru Sadhu**

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Singh ; fixing of the stages for *Lat* Sahib (the G.-G.) ; a submission by the Fakir (Aziz ud-din) on behalf of Captain Sahib (C. M. Wade) ; appointment of the Fakir (Aziz-ud-din) ; coming of Captain Sahib (C. M. Wade) and miscellaneous talks ; order to *Kanwar* Kharak Singh, other Sardars and Misr Beli Ram for the preparation of dresses and the jovial gathering ; appointment of *Kanwar* Kharak Singh for the reception of *Lat* Sahib (the G.-G.) ; illuminations and play of fireworks ; grant of ornaments ; visit of the *'Lady' Sahiba* (Emily Eden) and wife of Macnaughten Sahib and their departure.

In the morning of the *2nd Poh, 1895 Sambat* (14th December 1838 A.D.) *Kanwar* Sher Singh was asked to go to the *Lat* Sahib (the G.-G.), make him ride and bring him along there. The Sarkar proceeded towards the rows of the platoons in his special conveyance. From the other side the '*Nawab*' Sahib (the G.-G.) appeared. They rode the elephants and attended to the inspection of the rows of platoons from this direction to that direction. The columns of twenty-four platoons were spread over a distance of two and a half *Kroh*. The Sarkar said to the *Lat* Sahib (the G.-G.) how many platoons had been seen by him. The *Lat* Sahib (the G.-G.) replied that they might be some thirty platoons and one hundred guns. The *Lat* Sahib (the G.-G.) further remarked that he had been greatly pleased with the inspection of the cavalry and the platoons of the Sarkar. He had seen large number of the troops under the glorious Sahibs. Once again he had happened to see them under the Sarkar. But there were two special things about them. Firstly, he had never seen so many troops at one place and station with the Sahibs. Secondly, he had never seen with his own eyes anywhere in the world the cavalry like that of the Sarkar, such horses, clothes, trappings, ornaments, gold and silver saddles with harness ; costly garments, *Kimkhob* and gold and silver-threaded coverings and such beautiful and tall statured youngmen. Another matter of pleasure was that the troops of the Sarkar, on account of the two houses being one, were one and the same. The friendship between the glorious governments was daily on the increase. The sister of '*Nawab*' Sahib (Miss Eden) said in a very eloquent manner that the holy Queen was a sister to her. She would write to her in detail about the pleasant meeting between the exalted Sarkars, the hospitalities, entertainment, regard and respect, the jovial gathering, glory and the visit to the *Darbar Sahib*, the equipment of dignity, charity, platoons, good manners and traits of the Sarkar matter and at all courage, cleverness and preparedness inspection of platoons and, times. The Sarkar withdrew came to the *Topkhana* of Sardar along with the glorious Sahib the said Sardar to give a display of Majithia. The Sarkar balls. **[Page 74]** Heavy balls were fired forth- the firing of *Nawab*' Sahib (the G.-G.) and all the Sardars felt greatly with. Some balls burst on the way while others remained intact. The Sarkar remarked that Sardar Majithia had been attached to the glorious Sahibs. Had he remained in Amritsar he would have shown many more feats. The '*Nawab*' Sahib (the G.-G.) said that in firing

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the balls he had spared no effort. He was very wise and intelligent The Sarkar recalled that at the Rupar meeting a good performance of firing balls had been given. The Sarkar made the *'Nawab'* Sahib (the G.-G.) go to his *Dera* and himself returned to *Shish Mahal.* On the way two *Subadars* of *Dera* of the *'Nawab'* Sahib (the G.-G.) presented themselves to the Sarkar, who asked them how did they find the *Khalsa* troops. They submitted that the troops of the sacred *Khalsa* were excellent and well-trained. Under no other native ruler they had seen such fine troops. Whatever they had heard about the prosperity and the equipment of the troops they had found it ten-fold. The Sarkar rewarded the *Jamadar* with Rs. 100 and entered *Shish Mahal.* Fakir Aziz-ud-din submitted that the sister of the *'Nawab'* Sahib (Miss Eden) and wife of Macnaughten Sahib wished to make a round of the bazar of Amritsar, see the town and visit the holy *Darbar.* Presently Sardars Ajit Singh and Lehna Singh Majithia were ordered to send their associates with the ladies to the *Darbar Sahib.* They should see that none of the citizens, *Akalies* or *Nihangs* should utter any undesirable word which might create suspicion in their mind. The Sarkar said to Fakir Aziz-ud-din that Sardar Dost Mohammad Khan had written that he wished to submit to the exalted Sarkars and present himself to the Sarkar. In whatever way it was desired by the glorious Sahibs he should send a reply to the said Sardar (Dost Mohammad Khan). Thereafter the Sarkar sent to the *'Nawab'* Sahib (the G.-G.) different varieties of sweets in various colours and an assortment of fruits, such as, apples, pomegrenates, grapes, sugarcanes, water melons and oranges, as also sketches of forts, elephants, horses and guns. The *'Nawab'* Sahib (the G.-G.) felt greatly pleased on seeing them. Then the Sarkar along with the Sardars went to the *Dera* of the Sodhi Sahib (Sadhu Singh) in his special conveyance, made an obelisance and offered Rs. 1,100 as *Nazar* and *Ardas* and enquired about his health. The Sodhi Sahib (Sadhu Singh) gave a *Khilat* of seven fine garments to the Sarkar, of five garments and a pair of broad sheets to *Kanwar* Kharak Singh, of five garments and a pair of broad sheets to *Kanwar* Sher Singh and the same to Raja Hira Singh, the Raja *Kalan, Jamadar* Khushal Singh and Sardar Attar Singh. Thereafter the Sarkar came back to *Shish Mahal.* The Sarkar fixed the stages of journey for the *'Nawab'* Sahib (the G.-G.) from Lahore to Ferozepur and gave Rs. 6,000 to the Sardars for the purchase of rations and grain. First stage Kot Lakhpat Rai, *Jamadar* (Khushal Singh) Rs. 2,000; second stage Kanha Kachha, *Kanwar* Sher Singh Rs. 2,000; third stage the Raja *Kalan* Rs. 2,000; fourth stage Hazurwala, Sham Singh Rs. 2,000. The Sarkar thereafter retired to bed. On the *3rd Poh 1895 Sambat* (15th December 1838 A.D.) Fakir Aziz-ud-din submitted on behalf of the Captain Sahib (C. M. Wade) that he had requested to meet the Sarkar for talk on certain matters entrusted to him by the *Lat* Sahib (the G.G.). The Sarkar ordered that he should be brought after reception. It was planned to organise a jovial gathering and illuminations in an exquisite manner on the *Baradari* and all around the tent and to play fireworks in such a manner as to please **[Page 75]** the onlookers. Misr Beli Ram was asked to bring the requisites for a party; such as, gold and silver chairs, candle stands and wonderful vessels, as it was done on earlier occasions. The Sarkar ordered

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Sahibzada Kharak Singh and other Sardars that they should wear fine and multi-coloured clothes, should decorate themselves with ornaments and present themselves with one thousand *Sowars* with good horses and wearing many coloured uniforms. On the following day (16th December 1838 A.D.) a jovial gathering would be shown to the *Lat* Sahib (the G.-G.). Meantime Captain Sahib (C. M. Wade) gave the Sarkar the pleasure of meeting him. The Sarkar seated him in a chair with great respect and inquired about his health. The Captain said that the '*Nawab*' Sahib (the G.-G.) had said that the British troops would leave for Kabul *via* Shikarpur. But the said route was very difficult to traverse. Over a distance of 500 *Koh* the way was without any water and covered by many serious obstacles. If the Sarkar allowed the troops to pass through his country it would be very good. The Sarkar gave no reply. Then talks took place about other matters. The Sarkar said that all the Sardars were aggrieved on account of the bad deeds (of the troops). If the friendship and unity between the glorious governments were firmly established they should be asked to desist from bad deeds. The Captain Sahib submitted that he had already requested the '*Nawab*' Sahib (the G.-G.) to prohibit bad deeds. The Sarkar said that he was fully empowered in the matter. But it was feared that some Sardar may not resort to disorder and hostility. Replies to the rest of the matters were to be given at Lahore. The Captain Sahib (C. M. Wade) left for his own *Dera* and the Sarkar took rest. At the third quarter of the day *Kanwar* Kharak Singh and other Sardars, clad in elegant clothes, were appointed for the reception of the *Lat* Sahib (the G.-G.). The *Lat* Sahib (the G.-G.) along with the English ladies came there when four *gharies* were left to the day. As they came near the *Deorhi* the Sarkar attended to their reception. As they entered the camp of the friend outside the canopy a salute was fired. The Sarkar took the '*Nawab*' Sahib (the G.-G.) by hand, seated him in a chair and inquired about his health. Then singing and dancing by the dancing girls started and requisites of merry-making were provided and the market of pleasure and joy became brisk. The dancing girls of Lahore gave such a good performance that all the Sahibs and ladies became immensely pleased. Then illuminations and fireworks were shown. The '*Nawab*' Sahib (the G.-G.) observed that the party had pleased him greatly. When the night had passed four *gharies* the Sarkar made the '*Nawab*' Sahib (the G.-G.) depart. At the time of departure three ornaments were granted to "Lady" Sahiba (Miss Emly Eden), two ornaments to wife of Macnaughten Sahib and one bejewelled Kashmiri matchlock was presented to the *Lat* Sahib (the G.-G.).

The *4th Poh 1895 Sambat* (16th December 1838 A.D.); sending of Fakir Aziz-ud-din to the *Lat* Sahib (the G.-G.); order to Sardar Majithia and *Jamadar* Khushal Singh; coming of Captain Sahib (C. M. Wade) and decision about a meeting with Taimur Shah at the third quarter of the day at the request of Captain Sahib (C. M. Wade); [*Page 76*] **meeting with Taimur Shah; appointment of *Kanwar* Kharak Singh to the *Lat* Sahib (the G.-G.); their inspection together of Gobindgarh and grant of rewards to the gunners; the *5th Poh 1895 Sambat* (17th December 1838 A.D.), visit to *Darbar***

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Sahib and march from Amritsar ; arrival at Kala ; presentation of the Sardar of Kala ; a letter from Fakir Shah Din ; talks about _Khilats_ ; visit to the Ram Tirath Tank at the third quarter of the day and offer of an _Ardas_ ; the _6th Poh 1895 Sambat_ (18th December 1838 A.D.) ; arrival at village Arth on the way, the _6th Poh 1895 Sambat_ (18th December 1838 A.D.) ; arrival near Shalamar ; a submission by _Fakirji_ (Aziz-ud-din) ; presentation of Khalifa Nur-ud-din ; proposals regarding the stages of _Lat_ Sahib (the G.-G.) ; presentation of Sardar Majithia ; a letter from Dewan Sawan Mal ; meeting with the _Bhai_ Sahibs and talks with them ; a submission by _Fakirji_ (Aziz-ud-din) on behalf of the _Lat_ Sahib (the G.-G.) ; presentation of the Moulvi and intimation about the coming of the Sahibs and the ladies for a stroll in the garden ; order to the glorious _Sahibzada_ (Kharak Singh) and Sardar Ajit Singh for their reception ; coming of the _Lat_ Sahib (the G.-G.) to the garden ; sending of _Fakirji_ (Aziz-ud-din) to the _Lat_ Sahib (the G.-G.) ; order to _Kanwarji_ (Kharak Singh) and the Sardars ; coming of Mcgregor Sahib to the Sarkar.

On the _4th Poh 1895 Sambat_ (16th December 1838 A.D.) the Sarkar ordered Fakir Aziz-ud-din to go to the '_Nawab_' Sahib (the G.-G.) and inform him that on Tuesday, the _5th Poh 1895 Sambat_ (17th December 1838 A.D.) the camp of the Sarkar would leave for Lahore _via_ Ram Tirath and village Khakron. He should leave Amritsar on the said day and halt near Pul on the said day. Sardar Lehna Singh was ordered that he should accompany the _Lat_ Sahib (the G.-G.) stage by stage and arrange to procure supplies for him. The _Jamadar_ (Khushal Singh) was asked to make preparations for the supply of rations and grain for the Sahibs at Kot Lakhpat Rai. The Captain Sahib came to meet the Sarkar, who welcomed him, seated him in a chair with due respect and inquired about his health. He submitted that Taimur Shah, son of Shuja-ul-Mulk, had come to the '_Nawab_' Sahib (the G.-G.). The Sarkar may, out of his unlimited kindness, grant him an interview. The Captain Sahib (C.M. Wade) repeatedly requested that it was the sincere wish of the humble one that the Sarkar should meet him. The Sarkar then, out of regard for Captain Sahib, declared that the meeting would take place at the third quarter of the day. The Captain took leave and went to his _Dera_. At the third quarter of the day the Captain came to the auspicious _Deorhi_ along with Taimur Shah. But the convention of firing guns at the _Deorhi_ was not observed and none of the Sardars went for his reception. Taimur Shah went back to the _Dera_. Captain Sahib (C. M. Wade) submitted to the Sarkar that, out of regard for the friends, the firing of salute **[Page 77]** in honour of Taimur Shah was appropriate. The Sarkar ordered that both the guns driven by horses should be brought at the _Deorhi_. The Captain Sahib (C. M. Wade) further requested that some big Sardar should be appointed for reception. Sardar Majithia and Ajit Singh were deputed for the purpose. Both the celebrated Sardars received Taimur Shah and brought him to the Sarkar. At the time of his arrival at the _Deorhi_ one gun was fired, the Sarkar seated him in a chair after due respect and reception and enquired about his own health and that of Shuja-ul-Mulk. The said person made a _Sarwarna_

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of Rs. 500 and the Sarkar reciprocated with the same amount. The *Shahzada* (Taimur Shah) presented two horses. Then talks took place about friendship and unity and the departure of the said Shah with the collaboration and support of the glorious governments. The Sarkar granted two horses and a *Khilat* of twelve garments to Taimur Shah and made him depart. The Sarkar ordered *Kanwar* Kharak Singh to go to the *Lat* Sahib (the G.-G.), to receive him, make him ride and bring him to fort Gobindgarh. The Sarkar rode a horse and went towards Gobindgarh. The Sarkar and the *'Nauab'* Sahib (the G.-G.) met near the *Baradari* of Raja Sochet Singh. Together they went inside the fort. The Sarkar showed all the places inside the fort to the *'Nauab'* Sahib, (the G. G.) who felt very much pleased with the inspection and granted Rs. 5,100 to the gunners. The *'Nawab'* Sahib (the G.-G.) took leave and went to his own *Dera*. The Sarkar paid a visit to the *Darbar*, made a prostration there and made an *Ardas* of Rs. 500. Thereafter he offered Rs. 125 to *Akal Bunga* and other places, as usual, as *Ardas*. He left for Lahore and reached near Kala. Sardar Attar Singh Kalawala presented one horse. The Sarkar then came to Tanjo, near Ram Tirath. A letter from Fakir Shah Din stated that the Sahibs had asked him to do a number of jobs. But he was feeling bewildered regarding the affairs of the Sahibs since he had no *Sowars* with himself for communication. It was ordered that *Sowars* should be sent to him. The Sarkar said that the *Lat* Sahib (the G.-G.) had been greatly pleased on seeing fort Gobindgarh and remarked that the fort had been built very strong and massive. The Sarkar said that four similar forts might be built on the four sides of Amritsar so that there would be plenty of big forts. The Sarkar observed that in the hills the forts of Kangra, Haripur and Nurpur were very strong. At the third quarter of the day he paid a visit to the Ram Tirath Tank and went round it. He went inside the temple of the *Thakurs*, rubbed his forehead before them and offered Rs. 125 as *Ardas* to *Bawa* Mangal Dass. He returned from there and took rest in the bed. On the *6th Poh 1895 Sambat* (18th December 1838 A.D.) he marched from Ram Tirath in the morning and encamped at village Thattawala. As it was noon time no *darbar* was held. At the third quarter Chuni Lal submitted on behalf of the *Lat* Sahib (the G.-G.) that he wished to return from Harike. The stages should be fixed from Dhurewala to Harike, the essential articles, such as, rations, grain, etc. should be procured and a strong bridge should be constructed. The Sarkar said that Kasur-Ferozepur route was very good. The said person stated that the *Lat* Sahib (the G.-G.) meant to go the same way **[Page 78]** and requisites should be made available on the said route. The Sarkar ordered that the return should take place by the same way and all the accessories should be collected and kept there. Misr Rup Lal was ordered that he should proceed to Ferozepur with one hundred *sowars* of the *Jagirdars* and Lala Sodagar Mal, the reliable person of Ahluwalia. He should stay on the bank of the river and get a strong bridge constructed as early as possible. The *Lat* Sahib (the G.-G.) would cross over the bridge. On the *7th Poh 1895 Sambat* (19th December 1838 A.D.) the Sarkar rode from Thattawala and went towards Shalamar. He inspected the open ground for the *Dera* of the Sahibs and entered the *Bechoba*

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which had been, under his orders, pitched between Baghbanpura and Shalamar. Fakir Aziz-ud-Din presented himself and stated on behalf of Captain Sahib (C. M. Wade) that the Sahibs had made up their mind to visit Shalamar. An order may be issued to the keepers of the garden that whenever the Sahibs came there they should not obstruct them. They should rather accompany the visitors and show the different places inside the garden. The persons in charge of floorings were asked to spread the floorings in a very good manner in the *Baradari* and other parts of Shalamar so that the glorious Sahibs should be pleased to see them. Khalifa Nur-ud-din presented himself and offered *Nazars*. He reported that, by the glory of the Sarkar, all the goods had been got prepared and collected. The exalted Sarkar said that the *Lat* Sahib (the G.-G.) had proposed to return from the Ferry of Harike. The stages should be fixed as :— First stage the Raja *Kalan* at village Nihala ; Second stage at Dhuri entrusted to *Kanwar* Kharak Singh ; the Third stage to be managed by Misr Beli Ram ; two more stages were fixed under Sardar Lehna Singh Majithia. The said Sardar presented himself and handed over a letter of satisfaction from the *Lat* Sahib (the G.-G.) about his journey from the Ferry of Harike to Amritsar and up to Pul. It affirmed that the said Sardar had rendered suitable services, had procured requisite supplies and no Sahib *Log* had been dissatisfied in any way. The Sarkar commended his work. The Sarkar submitted that he had rendered the services to the best of his capacity and wished the same to be properly recognised. The Sarkar declared that at the time of the departure of the *Lat* Sahib (the G.-G.) a fine *Khilat* would be granted to him. The Sarkar submitted that five hundred camels laden with supplies were hired from the traders and sent to Ferozepur. The Sahibs retained one hundred camels with themselves. The traders made protests and petitioned ; but to no avail. Out of fear of displeasure of the Sarkar he did not interfere and object. At that time the traders were sitting in his *Dera*. The Sarkar said that the satisfaction of the Sahibs was paramount. The price of the camels would be paid by the Sarkar. A letter from Dewan Sawan Mal stated that with great difficulty he had been able to borrow rupees two lakhs from the bankers, had got grain purchased from the territory of Multan and had met the requirements of Thomas Sahib. At the time of clearance the receipt from the Sahib *L g* would be got written out and sent to the Sarkar. At the third quarter of the day the *Bhai* Sahibs came to meet the Sarkar, who inquired about the health of *Kanwar* (Nau Nihal Singh). The *Bhai* Sahib reported that *Kanwarji* (Nau Nihal Singh) was feeling slightly better. The said Fakir (Aziz-ud-din) stated on behalf of the *Lat* Sahib (the G.-G.) that, out of regard for the glorious Sahibs, the Sarkar had stayed near Shalamar. The Moulvi, teacher of Macnaughten Sahib, presented himself and stated that the Fakir (Aziz-ud-din) was wanted by the '*Nawab*' Sahib (the G.-G.). As ordered by the Sarkar, the Fakir (Aziz-ud-din) went to the *Dera* of the *Lat* Sahib (the G.-G.). The *Lat* Sahib (the G.-G.) told him that the "Lady" *Sahiba* (Miss E. Eden) and Macnaughten Sahib were going to see the garden. The glorious *Sahibzada* (Kharak Singh) and Sardar Ajit Singh should be appointed for their reception and for showing them the garden and other buildings. The enlightened Fakir (Aziz-ud-din) thereafter

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stated that after a visit to the garden Mcgregor Sahib intended to meet the Sarkar. **[Page 79]** But it was not known which way he was to come and go. The Sarkar ordered that Wazir Kesari Singh should bring him with himself. The Fakir (Aziz-ud-din) submitted that *Lat* Sahib (the G.-G.) had said that it was extremely regrettable that for want of flow of water the garden was in a bad condition. The Sarkar ordered that water should be made to flow in the garden at the earliest. The Fakir (Aziz-ud-din) went to the *Lat* Sahib (the G.-G.) and requested that just as the earlier Sahibs had given in writing he should also record more than what they had done. The Sarkar ordered *Kanwarji* (Kharak Singh) that he should go along with Sardar Ajit Singh and stay in the gateway of the Shalamar garden. On the arrival of "Lady" *Sahiba* (Miss E. Eden) he should show her round. Then the Fakir (Aziz-ud-din) came to the Sarkar and stated that he had spoken to the *Lat* Sahib (the G.-G.) about all the matters entrusted to him. The *Lat* Sahib (the G.-G.) had replied that there were eight days left as yet. As desired by the Sarkar, it would be written out more than before. At the third quarter of the day Mcgregor Sahib came to meet the Sarkar, who seated him in a chair with due regard and respect. The Sarkar said that a very small number of troops had been sent towards Kabul. What might be written or thought about them. The said Sahib submitted that the number of troops was quite adequate. The Sarkar said that from the news it was gathered that the *Nazim* of Qandhar had laid out a deep ditch around the fort and had made a canal flow into it. The Sahib said that a trench will be dug under the ditch and victory will be achieved. The Sarkar asked him if he would drink wine at the party. He replied that he would abide by the wish of the Sarkar. Thereafter the Sahib offered presents from his own country: a pair of revolvers and an English organ. The Sarkar granted Rs. 200 to the bearers of the presents. The said Sahibs went to his *Dera* and the Sarkar took rest.

Visit to Shah Balawal; pleasure of the Sarkar on account of the freshness of the garden; going to the garden of Sardar Jawala Singh, the garden situated between the fort, the small garden Lorala and the nursery of Kowala; inspection of articles of supplies; return of the Sahibs; order to Khalifa Nur-ud-din to deliver the goods required by the Sahibs; order to Rai Gobind Jas; submission by the Raja *Kalan*; order to Misr Beli Ram, Lal Singh, Rattan Singh and Kahan Singh *Gadwai*; order to *Kanwarji* (Kharak Singh) and Sardar Sandhanwalia (Ajit Singh) regarding the reception of *Lat* Sahib (the G.-G.) and for bringing him with themselves to Shalamar garden; going of the Sarkar towards Shalamar; meeting with the *Lat* Sahib (the G.-G.) and showing him the various places and buildings; inspection of illuminations, fireworks and a performance of music; return of the *Lat* Sahib (the G.-G.) to his own *Dera* and coming of the Sarkar to his own tent.

On the *8th Poh 1895 Sambat* (20th December, 1838 A.D.) the Sarkar came to the garden of Shah Balawal in his special conveyance and felt greatly pleased with the freshness of the place. Then he

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went to the garden of Sardar Jawala Singh, Chhota Ram and Lorala. In all the three gardens the young sprouts had made them the envy of heaven. The Sarkar felt very happy. The Sarkar then came to the storage house of grain and inspected the grain. He returned from there and entered his glorious tent. The Sarkar ordered Khalifa Nur-ud-Din **[Page 80]** that with great care and vigilance he should get all the goods conveyed to the *Dera* of the *Lat* Sahib (the G.-G.). He would be held responsible if any Sahib *Log* would feel dissatisfied in any way. He should produce a letter of satisfaction from the Sahibs just as Sardar Lehna Singh Majithia had got it written hy them. Rai Gobind Jas was asked to go to the *Lat* Sahib (the G.-G.) and inform him that the Sarkar had arranged for a jovial gathering at Shalamar garden. When four *gharies* would be left to that day they should reach the garden. The Raja *Kalan* submitted that large quantities of grain for the Sahibs had to be sent to Mahaka and camels were required for transport. The Sarkar ordered Devi Dayal to hand over to the Raja *Kalan* one hundred camels sent by Dewan Sawan Mal. Misr Beli Ram and Misr Lal Singh were ordered to send gold and silver chairs, gold candle stands, equipment for the party, sweets, snacks and fruits to Shalamar garden and bring for inspection the *Khilats* to be given at the time of departure to the *Lat* Sahib (the G.-G.), such as, garments, bejewelled ornaments, gold and silver saddles and medals, etc. Misr Beli Ram produced all the goods. The Sarkar inspected them and ordered that the remaining articles should be got prepared without any delay. Rattan Singh and other *Gadwais* were ordered to take pure wine, snacks and roasted meat for *Lat* Sahib (the G.-G.) to Shalamar garden and keep the articles there with great care. At the third quarter of the day *Kanwarji* and Sardar Ajit Singh were asked to go, receive the *Lat* Sahib (the G.-G.) and bring him to Shalamar garden. The Sarkar proceeded towards Shalamar garden. He met the *Lat* Sahib (the G.-G.) near the gate, took him by hand and went into the garden. He showed him all the places which had been decorated with floorings. They sat in chairs. Sardar Sultan Mohammad Khan presented himself and offered one hundred and one gold ducats, five horses and one horse with a golden saddle. The Sarkar inquired about his health. Macnaughten Sahib narrated the good qualities of the aforesaid Sardar and said that he was a very wise and intelligent man. He had remained in the service of the Sarkar and had thereby retained his chiefship. The jovial gathering started with great pleasure. The Sarkar and the other Sahibs drank wine. In the evening they saw illuminations, fireworks and a performance of dance and music. The *Lat* Sahib (the G.-G.) and other Sahibs felt greatly pleased and the Sarkar held talks with the *Lat* Sahib (the G.-G.) purporting to increase unity and friendship. The Sarkar said that relations between the glorious governments had been further strengthened and were on the increase everyday. It was the old established convention that he should write out a new agreement in his own hand and hand it over to the Sarkar so that it might serve as a lasting memorial. The '*Nawab*' Sahib (the G.-G.) replied that it would be done as desired by the Sarkar. The Sarkar made the *Lat* Sahib (the G.-G.) depart towards his *Dera* and himself came to his glorious tent. **[Page 81]**.

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In the morning the appointment of *Kanwarji* (Kharak Singh) and Sardar Sandhanwalia for going to the *Lat* Sahib (the G.-G.), receiving him and bringing him with themselves; going of the Sarkar to Lahore, meeting with the *Lat* Sahib (the G.-G.). their going together into Delhi Gate, the Bazar, Masjid Wazir Khan and entry into the fort; visit to the Badshahi mosque and return of the *Lat* Sahib (the G.-G.) to his own *Dera*; order to Raja Gulab Singh for setting up a *Chowki* for the Sahibs and regarding watch and ward to Sardar Tej Singh and *Kanwar* Sher Singh; presentation of Rai Gobind Jas and request for the grant of transit permit; appointment of *Fakirji* (Aziz-ud-din) for going to the *Lat* Sahib (the G.-G.); order to Misr Beli Ram for providing entertainment to the Sahibs and Sardar Sultan Mohammad Khan.

On the *9th Poh 1895 Sambat* (21st December 1838 A.D.) *Kanwar* Kharak Singh and Sardar Ajit Singh were ordered to go to the *Lat* Sahib (the G.-G.) early in the morning, welcome him, make him and party ride elephants and bring him along with themselves. Three *gharies* after day break the Sarkar rode an elephant and proceeded towards Lahore. Meantime *Lat* Sahib (the G.-G.) came there and met the Sarkar. In the company of each other they entered Lahore through Delhi Gate. First he was shown Masjid Wazir Khan, made an obeisance near the *Bawli* and, *via* Shah Alami Gate, Papar Mandi, Said Mitha, *Haveli* of the Raja *Kalan*, entered the gate of the fort, the mosque and the Hazuri Bagh. The '*Nawab*' Sahib (the G.-G.) was shown the Badshahi Mosque and the *Baradari* of Hazuri Bagh. The '*Nawab*' Sahib (the G.-G.) firstly praised the population of Lahore and, secondly, admired the garden which was like a piece of paradise. The Sarkar and the '*Nawab*' Sahib (the G.-G.) then went towards the troops who had been stationed in the spacious parade ground. Thence the '*Nawab*' Sahib (the G.-G.) was sent to his *Dera* and the Sarkar came to the Octagonal Tower. Raja Gulab Singh was ordered to present himself to the '*Nawab*' Sahib (the G.-G.) along with the *Risala* and regiments of *Sowars*, engage in watch and ward day and night and, after making him cross at the Ferry of Harike, to present himself after taking leave from him. A royal order was issued to Sardar Tej Singh that he should send fuel wood for the *Lat* Sahib (the G.-G.) at village Dhuri. Emphatic instructions where given to *Kanwar* Sher Singh that he should set up his *Dera* near that of the Sahibs and, in submission and obedience to the Sahibs, should render services desired by them. Rai Gobind Jas presented himself and stated that "Lady" *Sahiba* (Miss Emly Eden), sister of the '*Nawab*' Sahib (the G.-G.), wished that Raja Hira Singh should be sent to the *Dera* of the Sahibs for his painting was to be prepared. The Sarkar said that he would be sent there. He (the Rai) requested that a certain Sahib had left for Ludhiana under orders of the *Lat* Sahib (the G.-G.). A permit should be issued to him. Rattan Chand was ordered to write out a permit for him. Fakir Aziz-ud-din was asked to go to the *Lat* Sahib (the G.-G.) and inquire from him, that, as desired, the programme for twenty days should be written out. It should be stated that during the period

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such and such jobs were to be attended to. Misr Beli Ram was ordered at the third quarter of the day to send the following entertainment to the *Dera* of the *Lat* Sahib (the G.-G.) : For the *Lat* Sahib (the G.-G.), Rs. 5000, one hunderd and twenty five vessels of sweets **[Page 82]** and baskets containing oranges, sugarcane, grapes, pomegrenates and *Bahidana* ; Macanaughten Sahib, Rs. 1,100 ; Captain Sahib (C. M. Wade), Rs. 500 ; Resident, entertainment worth Rs. 250 ; Hindu Rai (Rao), Rs. 250 and fruits ; Taimur Shah, Rs. 200 and Rs. 1500 extra. Khalifa Nur-ud-din was asked to deliver Rs 1,500 and 51 vessels of sweets and fruits to Sultan Mohammad Khan and Rs. 100 and twenty-five vessels of sweets to Pir Mohammad Khan. Thereafter the Sarkar took rest.

Morning of the *10th Poh 1895 Sambat* (22nd December 1838 A.D.) ; going of the Sarkar for an outing ; meeting with general and major and talks with them ; presentation of the Fakir (Aziz-ud-din) before the Sarkar ; grant of an audience to the *Vakils* of the Captain Sahib (C. M. Wade) ; inquiry about the coming of *Kanwar* Nau Nihal Singh ; submission by *Rajaji* (Dhyan Singh) ; order to Sardar Attar Singh Sandhanwalia ; letters from Sardar Tej Singh ; talks with the Sardars regarding the pay of the troops.

In the morning of the *10th Poh 1895 Sambat* (22nd December 1838 A.D.) the Sarkar rode and in the parade ground met two Englishmen, a general and a major. The Sarkar questioned them as to what had brought them there. They replied that they were looking for a wide field for showing the parade to the Sarkar. The Sarkar asked them about their monthly pay. They submitted that the pay of the general was rupees one thousand a month and that of the major was rupees seven hundred a month. The Sarkar asked them if they would take up service under him in case of increase in pay. They submitted that they were servants and were not concerned with any other matter. They intended to return to England. They had served for a long time and had endured great hardships of travel. They wished to spend the rest of time in comfort and ease. The Sarkar asked them if they had participated in English fighting. They stated that they had seen fighting three or four times and had been in the thick of operations—firstly, the battle of Bharatpur, secondly, the battle of Burma and, thirdly, the battle against the Gurkhas. But out of all the three battles the Gurkhas had fought well, since they are martial and courageous. The Sarkar asked them how they had been victorious in the second battle of Bharatpur. They should state the reasons. They explained that in the first battle the British had limited artillery. Whatever breaches were made in the fort were repaired during the night. On the second expedition the British had plenty of artillery with them. Consequently the wall of the fort was completely demolished and blown off and this resulted in the victory of the Sahibs. The Sarkar returned and entered the fort. Fakir Aziz-ud-din presented himself and reported on behalf of the *Lat* Sahib (the G.-G.) that, according to the scheduled programme on that day, the *10th Poh 1895 Sambat* (22nd December 1838 A.D.), the Sarkar would inspect the cavalry. On the following day, the *11th Poh 1895 Sambat* (23rd December

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1838 A.D.), Monday, it would be a holiday. The Sahibs would go across river Ravi and would inspect the Targarh garden and visit Jahangir's tomb. On Tuesday, the *12th Poh 1895 Sambat*, (24th December 1838 A.D.), they would visit the sleeping chamber and the inside of the fort. In the evening they would attend the variety show and the party. On Wednesday, the *13th Poh 1895 Sambat* (25th December 1838 A.D.) they would go for an outing. On Thursday, the *14th Poh 1895 Sambat* (26th December 1838 A.D.) would take place the parade of the platoons and cavalry. **[Page 83]** On Friday, the *15th Poh 1895 Sambat* (27th December 1838 A.D.) the Sarkar would visit the *Dera* of the Sahibs, a meeting would be held and by sitting alone, without the Sardars, would listen to whatever the Sahibs might have to say and whatever the Sarkar wished to be stated or written out. It would be done as desired by the Sarkar. At the third quarter of the same day the Sahibs would take leave and would depart on Friday. Ram Dayal, the news-writer of the Sahibs, presented himself and inquired whether Rs. 5,000 granted to the gunners of Gobindgarh had been distributed. The Sarkar ordered that Rs. 500 be given to Fakir Imam-ud-din and Taj-ud-din. The rest should be distributed among the gunners. The Sarkar then inquired about the coming of *Kanwar* Nau Nihal Singh. Raja Sochet Singh submitted that he was coming slowly. Sardar Lehua Singh Majithia was ordered to make the water of Shah Nahar flow into Shala Bagh. The Raja *Kalan* submitted that he had asked Jawand Singh Mokal to send straw to the *Dera* of the Sahibs ; but the said person had not done it till then. The Sarkar ordered that his *Jagir* should be confiscated. Sardar Ajit Singh was ordered to prepare his troops, because they were to be shown to the *Lat* Sahib (the G.-G.). Sardar Tej Singh requested for cannon balls. The Sarkar ordered that he should take five hundred balls from the Khalifa (Nur-ud-din). The Sarkar remarked that the royal troops were happy to receive their pay every month. But the soldiery of the Sardars were dissatisfied. The Sardars submitted that it was alright because during those days none of the Sardars possessed any treasure like the Sarkar.

Going of the Sarkar for an outing ; suggestion of the *Bhai* Sahibs (Gobind Ram and Ram Singh) for taking a mixture ; its taking ; presentation of the Sardars and the *Kanwar* Sahibs (Kharak Singh and Nau Nihal Singh) ; coming of the Sahibs for the reception of the Sarkar and for inspection of the parade ; regret of the Sarkar on account of indisposition ; sending of the *Kanwar* Sahibs (Kharak Singh and Nau Nihal Singh) along with the Sardars ; inspection of the parade ; riding together on horses ; falling of the *Lat* Sahib (the G.-G.) from the horse ; making a *Sarwarna* by the *Kanwarji* (Nau Nihal Singh) ; presentation before the Sarkar ; sending of the Fakir (Aziz-ud-din) for inquiring after the health of the *Lat* Sahib (the G.-G.) ; letter to Dewan Sawan Mal ; presentation of Rai Gobind Jas and the said Fakir (Aziz-ud-din) ; audience of Sardar Ladowala, appointment of *Kanwarji* (Nau Nihal Singh) for the reception of the *Lat* Sahib (the G.-G.) ; coming of the Sahibs into the fort ; talks of unity and friendship and their return to their *Dera*.

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In the morning the Sarkar went for an outing to the garden of Raja Hira Singh. Near the Roshnai Gate the *bhai* Sahibs (Ram Singh and Gobind Ram) informed that the medicine for paralysis and flow of water from the mouth had been prepared. It may be taken along with the earlier mixture. The Sarkar sent for the mixture and took it. Thereafter the *Kanwar* Sahibs (Kharak Singh and Nau Nihal Singh) and the Sardars presented themselves. The Sarkar stayed in the *Baradari* Bagh. The Captain Sahib (C. M. Wade) and Macnaughten Sahib submitted in connection with the reception that the platoons, regiments and artillery would show parade in rows **[Page 84]**. The Sarkar may inspect it. The Sarkar declared that he was indisposed. The *Kanwar* Sahibs (Kharak Singh and Nau Nihal Singh) and the Sardars should go and inspect it. The Sarkar withdrew from there and entered the Octagonal Tower. The *Kanwar* Sahib (Nau Nihal Singh) and the Sardars went to the *Lat* Sahib (the G.-G.) met him and in his company, came to the parade ground where both the platoons, regiments and *Topkhana* stood drawn in lines for the parade. The officers and commandants first fired a salute. Then they inspected the parade and equipment of the troops. *Kanwar* Sahibs, the Sardars and *Lat* Sahib (the G.-G.) proceeded to ride on horses. The *Lat* Sahib (the G.-G.) fell down from his horse. *Kanwarji* (Nau Nihal Singh) lifted him with his own hands and made him ride an elephant and made a *Sarwarna* of Rs. 1,100. He gave Rs. 5,000 as reward to the soldiers and the gunners, returned to the fort and narrated the whole account to the Sarkar. On hearing the news about the fall of the *Lat* Sahib (the G.-G.) and making of a *Sarwarna* the Sarkar felt greatly pleased. He observed that *Kanwar* Nau Nihal Singh was very wise and intelligent. By the grace of God he was worthy of chiefship and kingdom. Fakir Aziz-ud-din was sent to the *Lat* Sahib (the G.-G.) to inquire about his health. He returned to the Sarkar and reported that the *Lat* Sahib (the G.-G.) had said that he had fallen from the horse because the horse had been driven by riding. The Sarkar laughed for a moment. The Sarkar inquired from Sardar Tej Singh about the parade. He submitted that the parade had been shown in the English style. It was hoped that the parade of Sikh troops would be shown in the same manner. A letter was issued to Dewan Sawan Mal that rupees two lakhs as balance of the receipt of Thomas Sahib and rupees one lakh as the instalment of *Magh* should be sent to the Sarkar. Rai Gobind Jas was ordered to go to the *Lat* Sahib (the G.-G.), inquire about his health and bring a treaty written in English from him under his signature. Sardar Ajit Singh Ladwawala presented himself and enquired about the health of the Sarkar, who said that he was feeling better. *Kanwar* Kharak Singh was ordered to go to the *Dera* of the *Lat* Sahib (the G.-G.), receive him and bring him to the fort. For firing a salute two orderly guns were ordered to fire a salute at the time of the arrival of the *Lat* Sahib (the G.-G.) at the *Deorhi*. Meantime the *Lat* Sahib (the G.-G.), Captain Sahib (C. M. Wade), Torren Sahib and Collin Sahib came inside the Roshnai Gate. Immediately a salute of eleven balls was fired. The Sardars came for reception. As the time of arrival at the *Deorhi* of the Octagonal Tower the Sarkar received him and, taking him by hand, seated him in a chair. At first he enquired about the health of the Sarkar and requested for

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his departure. The Sarkar said that he may leave on day after tomorrow. The *Lat* Sahib (the G.-G.) said that the following morning the Sarkar should come to the *Dera* of the Sahibs. If he could not do so on account of his indisposition he would send the *Kanwar* Sahibs (Kharak Singh and Nau Nihal Singh) and the Sardars for *Khilats* had to be granted to them. The meeting concluded thereafter. Out of courtesy the Sarkar came up to the gate. The Raja *Kalan* and the Fakir (Aziz-ud-din) were ordered to show the sleeping chamber and other places to the *Lat* Sahib (the G.-G.). The *Lat* Sahib (the G.-G.) visited all the places and thence went to his *Dera*. The Sarkar took rest. **[Page 85]**

Coming of the Sahibs for the reception of the *Kanwar* Sahibs (Kharak Singh and Nau Nihal Singh) and the Sardars; sending of all of them to the *Lat* Sahib (the G.-G.); presentation by the Fakir (Aziz-ud-din) of all the presents; order to the *Kotwal*; coming of the *Kanwar* Sahibs (Kharak Singh and Nau Nihal Singh) and others after receipt of *Khilats* to the Sarkar at the third quarter of the day; Going of the *Kanwar* Sahib to the *Dera* of the *Lat* Sahib (the G.-G.); coming of the Sahibs and handing over of the *Khilats* at the time of departure, the *18th Poh 1895 Sambat* (30th December 1838 A.D.); grant of *Khilat* to Misr Rup Lal; presentation of *Fakirji* (Aziz-ud-din) and Dewan Dina Nath and reading out of the text of the new treaty; sending of *Fakirji* (Aziz-ud-din) to the *Lat* Sahib (the G.-G.); order to *Kanwar* Sher Singh and Sardar Majithia for accompanying the *Lat* Sahib (the G.-G.); firing of the guns at the place of *Kanwarji* and illuminations, the *19th Poh 1895 Sambat* (31st December 1838 A.D.); firing of salute; return of the *Lat* Sahib (the G.-G.); presentation of Rai Gobind Jas; permission to Sardar Ladwawala for departure; presentation of *Munshi* Shahamat Ali; order to the Raja *Kalan*; order to Sardar Majithia and Misr Rup Lal; receipt of letter from the *Lat* Sahib (the G.-G.) at the third quarter of the day; discussion about the treatment of the flow of water from the mouth of the Sarkar.

On the *17th Poh 1895 Sambat* (29th December 1838 A.D.) the Sarkar returned from an outing. The Captain Sahib (C. M. Wade) and Torren Tahib presented themselves. The Sarkar welcomed them, seated them in chairs and inquired about their health. They said that the *Lat* Sahib (the G.-G.) had sent for the *Kanwar* Sahibs (Kharak Singh and Nau Nihal Singh) and the Sardars for farewell. The Sarkar said that they would be sent, as desired. Thereafter Misr Beli Ram produced all the presents, as ordered. These comprised multi-coloured garments, bejewelled ornaments, golden and bejewelled saddles, jewel medals, swords, gilded bows, quivers and golden harnesses. The *Kotwal* was ordered to send ten carts to the *Dera* of the *Lat* Sahib (the G.-G.) for transport. The *Kanwar* Sahibs (Kharak Singh and Nau Nihal Singh) and the Sardars presented themselves and reported that the following *Khilats* had been received from the Sahibs:—*Kanwar* Nau Nihal Singh, 31 garments, one English rifle and one horse with a golden saddle; *Kanwar* Kharak Singh, English revolver; *Jamadar* Khushal Singh,

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eleven garments and two ornaments; Sardar Tej Singh, nine garments and four ornaments; Sardar Attar Singh, eleven garments and three ornaments, Shamsher Singh the same number of garments and two ornaments; Sardar Ajit Singh, an English rifle; Fakir Aziz-ud-din, four ornaments and fourteen garments; Khalifa Nur-ud-din eleven garments and two ornaments; Diwan Dina Nath nine garments and four ornaments. The Sarkar inspected and returned them. The *Kanwar* Sahibs (Kharak Singh and Nau Nihal Singh) were ordered to go to the *Dera* of the *Lat* Sahib (the G.-G.) at the third quarter of the day, receive him and bring him along with himself. The orderlies were posted at the *Deorhi* with two guns. On the arrival of the *Lat* Sahib (the G.-G.) a salute of eleven balls per cannon should be fired. The *Lat* Sahib (the G.-G.) came with the ladies. At the *Deorhi* a salute of eleven balls per gun was fired. All the Sardars **[Page 85]** went for their reception. At the time of their arrival at the *Deorhi* the Sarkar welcomed them, seated them in chairs and inquired about their health. The *Lat* Sahib (the G.-G.) said that the *Khilats* had been granted to the *Kanwar* Sahibs (Kharak Singh and Nau Nihal Singh) and the Sardars. Fine presents for the Sarkar were also ready: ring with forty jewels, red bejewelled pearl plume. The Sarkar granted the following *Khilats*:— the *Lat* Sahib (the G.-G.), bows and quivers, two bejewelled medals set with pearls, twenty eight garments, matchlock with golden harness, two horses with gilded and bejewelled saddles, two swords and one matchlock for General Macnaughten Sahib, Ismay Sahib one medal, one matchlock of Lahore make and one cloak; Torren Sahib, medal and matchlock; Collin Sahib the same; one pair of gold bangles and *Khilat* of eleven pieces to each of the four Sahibs. Then talks for increasing unity and friendship took place. The *Lat* Sanib (the G.-G.) went to his *Dera* and the Sarkar took rest. On the *18th Poh 1895 Sambat* (30th December 1838 A.D.) Misr Rup Lal was appointed to accompany the *Lat* Sahib (the G.-G.) and was granted a *Doshala*, one horse and a pair of gold bangles. Fakir Aziz-ud-din and Dewan Dina Nath presented themselves and submitted that the copy of the treaty signed by the *Lat* Sahib (the G.-G.) was ready with them. The Sarkar ordered that it should be read out to him. The said person read out word for word. The gist of the treaty is: The territories across river Sutlej will be completely under the control of the Maharaja Bahadur. To the north, south, east and west the company had no purpose or interest. The Sarkar would exercise control and authority, generation after generation. Earlier the country of the Punjab was unpopulated. Since it had come under the authority of the Sarkar it had flourished. The *Lat* Sahib (the G.-G.) had come and seen it himself. They (the English) would stick to whatever had been agreed upon with Shah Shuja-ul-Mulk. Whosoever would be appointed to Ludhiana and Ferozepur from the 'King' or (Queen) of London would not lay any claim to the territory or make any interference in the country of the Sarkar. The said person would also not create any provocation on that side of the territory. The *Lat* Sahib (the G.-G.) requested that at the time of return of the British army after victory it should be allowed to pass through the dominions of the Sarkar. Only once permission should be granted to them. No further going or coming would be

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desired. The Sarkar granted it ; but it was not reduced to writing. At the third quarter of the day Fakir Aziz-ud-din was sent to inquire after the health of the *Lat* Sahib (the G.-G.) and to say that his visit had pleased the Sarkar immensely. If he needed any other thing he may ask for it without any hesitation and the same would be provided. *Kanwar* Sher Singh and Sardar Majithia were ordered to accompany the *Lat* Sahib (the G.-G.) upto the Ferry of Harike. It was submitted that *Kanwar* Nau Nihal Singh had washed his hair (recovered from illness). It was ordered that all guns should fire five balls each. It was announced by beat of drum in the town that all should make illuminations. In the morning of the *19th Poh 1895 Sambat* (31st December 1838 A.D.) a salute of guns was fired to mark the return of the *Lat* Sahib (the G.-G.). Rai Gobind Jas presented himself and submitted that at one quarter before day break the *Lat* Sahib (the G.-G.) left. The Captain Sahib (C. M. Wade) had gone with the *Lat* Sahib (the G.-G.) ; but he had been ordered to stay for some days at Lahore with Taimur Shah. On receipt of further orders from Ludhiana he should leave for Peshawar. One pair of bangles of gold and a pearl necklace were granted to the said Rai (Gobind Jas). The Sarkar said that the Rai (Gobind Jas) was worthy of more reward. It was necessary for him to show greater obedience and submission to the *Lat* Sahib (the G.-G.) during the journey. He should supply all the requisites to the Sahibs at every stage through **[Page 87]** *Kanwar* Sher Singh and Sardar Lehna Singh Majithia lest any one of the Sahibs should have any cause for complaint. At the time of crossing the river he should get a letter of satisfaction from the Sahibs and send it to the Sarkar. Detailed news about the *Deorhi* of the *Lat* Sahib (the G.-G.) should be submitted. He should settle all the affairs of the Cis-Sutlej territory with wisdom and intelligence. In case of some big case report should be made to the Sarkar and thereafter he should settle it as per orders. Sardar Nihal Singh Ahluwalia and *Munshi* Kanhaya Lal appeared before the Sarkar, who said that they should leave along with the *'Nawab'* Sahib (the G.-G.), make him cross at Harike and should present themselves. The said Sardar submitted that he had a number of urgent matters to attend to at Kapurthala. If the Sarkar be pleased he would settle them and would come to the Sarkar, if ordered. The Sarkar said that he was at liberty to do so. Shahamat Ali, the *Munshi* of Captain Sahib (C. M. Wade), submitted that the Captain Sahib (C. M. Wade) had said that the *Lat* Sahib (the G.-G.) had left for the Ferry of Harike. But it had been reliably learnt that the bridge over the river had not been constructed as yet. The Sarkar should issue express orders for its construction as quickly as possible. He also reported that the Captain Sahib (C. M. Wade) had left Taimur Shah, as ordered by the *Lat* Sahib (the G.G.), with two guns and his company of platoon. The Captain Sahib (C. M. Wade) had said that as soon as two more guns would arrive from Ludhiana he should leave for Peshawar after taking leave from the Sarkar. The Captain Sahib (C. M. Wade) had on that day left with the *Lat* Sahib (the G.-G.) and would return on the following day. The Sarkar ordered that the camp of the Captain Sahib (C. M. Wade) and Taimur Shah should be set up at Anarkali on the following day. Both the Najib platoons should be stationed

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near the camp of the Captain Sahib (C. M. Wade). The troopers, who had gone to different places for the collection of revenue, should be recalled and made to join the platoon, because they would be detailed to Peshawar with the Captain Sahib (C. M. Wade). An angry message was sent to Sardar Lehna Singh Majithia and Misr Rup Lal that poor promptitude had been shown by them in not constructing the bridge by that time at the ferry of Harike. The *Lat* Sahib (the G.-G.) had left in that direction. The bridge should be constructed forthwith. A letter from the *Lat* Sahib (the G.-G.) was listened to. It expressed eagerness for the happy meeting and purported to increase friendship and unity. In addition it was written therein that five Sahibs had inadvertently not been granted *Khilats*. They should also be granted *Khilats*. The Sarkar granted five *Khilats* and Lahore matchlocks. Then the Sarkar held discussion with the *Bhai* Sahibs and the Fakir (Aziz-ud-din) regarding the treatment of flow of water from his mouth. The Sarkar asked them to prepare some useful and effective medicine.

Indisposition of the Sarkar; cancellation of the *Darbar* at the third quarter of the day; arrival of the Captain Sahib (C. M. Wade) at Anarkali; offer of thanks by the 'Nawab' Sahib (the G.-G.); presentation of one horse to the Sarkar by *Kanwar* Nau Nihal Singh; receipt of two hand-falcons sent by Sardar Majithia; grants to the Sardars; presentation of Shahamat Ali and Sardar Ladwawala; receipt of monthly instalment from Kashmir; letter from Dewan Sawan Mal; letter from Khalifa Nur-ud-din; letter to Rai Gobind Jas; appointment of the Fakir to the Captain Sahib (C. M. Wade) at the third quarter of the day; petition from the *Sowars* of the *Dera* of *Kanwarji* (Nau Nihal Singh); order for the payment of their dues; order to the *Bhai* Sahibs and Raja Sochet Singh; visit to the garden; appointment of the Fakir to Captain Sahib (C. M. Wade) and bringing him into the fort; letter to Kishan Chand; coming of [*Page 88*] **Captain Sahib (C. M. Wade); submission by the Fakir (Aziz-ud-din) on behalf of Captain Sahib (C. M. Wade) and thereafter presentation of the physicians.**

In the morning of the *20th Poh 1895 Sambat* (1st January 1839 A.D) the Sarkar went for an outing and on return entered the octagonal tower and held a *Durbar*. Meantime he had an untimely motion and felt very weak. The Sarkar took rest. The Sardars paid their respects and left. At the third quarter of the day Fakir Aziz-ud-din submitted that Captain Sahib (C. M. Wade) had come from the *Lat* Sahib (the G.-G) and had reached Anarkali. The Captain Sahib (C. M. Wade) had further conveyed to him that the *Lat* Sahib (the G.-G.) had left greatly pleased with the meeting and was very grateful to the Sarkar for the respect, regard, hospitably good treatment and courtesy shown to him. The *Lat* Sahib (the G.-G.) had asked Captain Sahib (C. M. Wade) to leave for Peshawar with the permission of the Sarkar as soon as two guns would be received from Ludhiana. *Kanwar* Nau Nihal Singh presented one horse with a gilded saddle. The Sarkar felt pleased with it and granted Rs. 100 to the *Darogha*. At the third quarter

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of the day, while the Sarkar was going in a conveyance, two hand-falcons sent by Sardar Majithia as a gift from the hills were presented. The Sarkar gave one falcon to Kanhaya Lal, the *Vakil* of Sardar Ahluwalia, to be delivered to the said Sardar and the other was given to the *Jamadar* (Khushal Singh). On the *21st Poh 1895 Sambat* (2nd January 1839 A.D.) *Munshi* Shahamat Ali was granted an audience. He requested that certain matters had to be referred to the Sarkar. He was ordered to get them written by the Fakir (Aziz-ud din). The same would be disposed of satisfactorily. Dal Singh, the agent of Sardar Ladwawala, presented himself. The Sarkar inquired of him about the said Sardar. He submitted that the Sardar had gone across Ravi for hunting and sport. The *Vakil* of the *Nazim* of Kashmir produced before the Sarkar Rs. 75,000 in cash as the monthly instalment, *Hundies* for the months of *Katik* and *Maghar* and perquisites. The Sarkar observed that the same had been sent in quickly on account of the security of Raja Gulab Singh. A letter from Dewan Sawan Mal reported that grain worth Rs. five lakhs had been purchased and delivered to Thomas Sahib. The Sahib was grateful and full of praise. Further it was stated that the Military *Lal* (the C-in-C) had come to Shahpur by boat. He (Dewan Sawan Mal) had immediately gone to the *Lat Sipah Salar*, had given Rs. 1,100 as entertainment and presented one horse to him. He had provided all the requisites to the Sahibs. The Military *Lat* (C-in-C) had felt pleased. The Sarkar remarked that the Dewan was very capable and intelligent and faithfully carried out orders. A pair of *Doshalas* was granted to *Munshi* Shahamat Ali and he was allowed to go. Khalifa Nur-ud-din submitted that employees of Captain Sahib (C. M. Wade) came to him and demanded fuel and straw. The Sarkar ordered that he should provide fuel and straw on that day. On the following day arrangements would be made. It was written to Rai Gobind Jas that he should engage himself in rendering service to the *Lat* Sahib (the G.-G.) with pleasure and should consider the fulfilment of his assignments a matter of felicity. He should write down detailed account of every-day at every stage and send it to the Sarkar. Fakir Aziz-ud din was sent to inquire about the health of Captain Sahib (C. M Wade). He was asked to go to the Captain Sahib (C. M. Wade) and find out what services were desired to be rendered so that the same should be performed. At the third quarter of the day the Sarkar rode the special conveyance and went for an outing. On the way the *Sowars* of the *Dera* of *Kanwarji* (Kharak Singh) met him **[Page 89]** and petitioned that they had been in service for a complete year; but no dues had been paid to them. *Bhaya* Mahtab was ordered to go to *Kanwarji* (Kharak Singh) along with the *Sowars* and tell him that the dues of the *Sowars* should be paid. He may retain them onwards if he wished or should dismiss them. On the *22nd Poh 1895 Sambat* (3rd January 1839 A.D.) the *Bhai Sahibs* (Ram Singh and Gobind Ram) and *Fakirji* (Aziz-ud-din) felt the pulse and examined the urine of the Sarkar. They said that as a result of motions the Sarkar's temperament had cleared. The Sarkar observed that acute weakness was felt by him. Thereafter the Sarkar went to the garden of Jawala Singh. Raja Sochet Singh submitted that he was present there. He was asked to separate

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two hundred stout Muslim *Sowars* from his troops and send them to the Sarkar because they were to be sent with Captain Sahib (C. M. Wade) to Peshawar. A letter was sent to Lala Kishen Chand that until then he had sent no report of the *Deorhi* of Clerk Sahib. It was surprising on account of his great capability. In future he should send regular news. Captain Sahib (C. M. Wade) called on the Sarkar, who received him at the edge of the floor, seated him in a chair with due respect and dignity and inquired about his health. The Captain Sahib (C. M. Wade) submitted that the *Lat* Sahib (the G.-G.) had been so greatly pleased with the meeting with the Sarkar that for a whole day and night he talked with him about good manners and traits of character of the Sarkar. At the time of his departure he (the G.-G.) had emphatically asked him to express to the Sarkar his ever increasing eagerness for friendship and irresistible desire for personal meeting with the Sarkar. The Captain Sahib (C. M. Wade) requested that the troops which had to be sent with him should be asked to get ready the luggage for the journey. The Sarkar said steps had already been taken for the purpose and troops would be made to join him at the time of departure. The Captain Sahib (C. M. Wade) took leave and went to his *Lera*. The Fakir (Aziz-ud-din) reported on behalf of the Captain Sahib (C. M. Wade) that two pieces of cannon and two companies of troops had left Ludhiana and had crossed the river. Orders may be issued to the *Kardars* of the territories under the sway of the Sarkar that none should obstruct them on the way. Instead they should provide them grain and rations. The *Kardars* of state and those of Sardar Ahluwalia should provide fuel wood, straw, dry fodder and other requisites to the two companies within their respective territories and should send them on from their territories with care and safety. At the third quarter of the day the Sarkar held talks with the *Bhai Sahibs* (Ram Singh and Gobind Ram) and *Fakirji* (Aziz-ud-din) about medicines and granted Rs. 500 to the *Granthies*.

Account of the disposition of the Sarkar; presentation of *Kanwarji* (Nau Nihal Singh), orders to Khalifa Nur-ud-din; letter from *Kanwar* Sher Singh; order of the Sarkar to *Kanwar* Nau Nihal Singh; appointment of the Fakir (Aziz-ud-din) to the Captain Sahib (C. M. Wade); presentation of the brother of Mackeson Sahib and *Munshi* Shahamat Ali; letters from Misr Rup Lal, Sardar Lehna Singh and Rai Gobind Jas, appointment of Misr Beli Ram, *Fakirji* (Aziz-ud-din) and Dewan Dina Nath to the said Colonel Sahib (C. M. Wade); letter from Misr Rup Lal regarding permission to depart; going of the Sarkar to Baba Kahan Singh and Mastan Shah; order to Khalifa Nur-ud-din for carrying out repairs to the city wall of Lahore; order to Amrik Rai [*Page 90*]; letter from the exalted Sardar Nihal Singh Ahluwalia; meeting with Sardar Ajit Singh Ladwawala; grant of audience to Sardar Sultan Mohammed Khan; submission of *Bhai* Ram Singhji regarding the troops of *Kanwarji* (Nau Nihal Singh); grant of two Lahore-made matchlocks to Collin Sahib and Tott Sahib; submission of the Fakir (Aziz-ud-din) on behalf of Captain Sahib (C. M. Wade) and sending for him.

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On the *23rd Poh 1895 Sambat* (4th January 1839 A.D.) the physicians submitted after examining the pulse and urine of the Sarkar that his disposition had cleared and little foreign matter had been left in his body. The Sarkar declared that he was feeling extremely weak and could not sit or stand. Consequently the Sarkar did not go for an outing. He held a private *Darbar* in the *Baradari*. *Kanwar* Nau Nihal Singh came and inquired about the Sarkar's health, who said that health and illness depended on God. Khalifa Nur-ud-din was asked to distribute fifty *Manis* of wheat grain among beggars, the needy, widows and the blind. A letter from *Kanwar* Sher Singh reported about his rendering services to the *Lat* Sahib (the G.-G.), submission and obedience to the Sahibs and their crossing at the ferry of Harike. In reply he was asked that he should send the letter of satisfaction from the glorious Sahibs to the Sarkar and should go to Batala and stay there. *Kanwar* Nau Nihal Singh was ordered to relieve the two companies of Najibs with him for they were to be sent to Peshawar along with the Captain Sahib (C. M. Wade). On the *24th Poh 1895 Sambat* (5th January 1839 A.D.) Fakir Aziz-ud-din was ordered to go to the Captain Sahib (C M. Wade), inquire about his health and request him to send for any article required by him without any hesitation. The same would be sent to him because the houses of the friends were one and the same. On the *25th Poh 1895 Sambat* (6th January 1839 A.D.) Fakir Aziz-ud-din submitted that the brother of Mackeson Sahib was at the *Deorhi*. If ordered, he would present himself. The Sarkar received him, seated him in a chair, inquired about his health and sent him away. He was granted a *Doshala* and pearl necklace as a farewell gift. Shahamat Ali presented himself and submitted details about the articles required by the Colonel Sahib (C. M. Wade) on his visit to Peshawar. He was asked to get them written down on a paper by Dina Nath. A letter from Misr Rup Lal reported about the stay of the *Dera* of *Lat* Sahib (the G.-G.) at Patti, visit to the town on elephants and on the way display of firing of balls. A letter from Rai Gobind Jas and Sardar Lehna Singh Majithia gave a similar account. The Sarkar ordered that the Sardar should go to Amritsar and attend to the matters entrusted to him. The said Rai should continue to send reports about happenings at that place. On the *26th Poh 1895 Sambat* (7th January 1839 A.D.) Fakir Aziz-ud-din, Misr Beli Ram and Dewan Dina Nath were ordered to go to Colonel Sahib (C. M. Wade) and submit a list of articles required by him. A letter from Misr Rup Lal intimated the arrival of the *Dera* of the *Lat* Sahib (the G.-G.) at Phagwara, his taking leave from him and grant of nine garments to him. In reply he was asked to send the instalments of the revenue of the *Doaba* to the Sarkar as early as possible. On the *27th Poh 1895 Sambat* (8th January 1839 A.D.) the Sarkar went in a conveyance and made an *Ardas* of Rs. 100 to *Baba* Kahan Singh. Then he went to see Mastan Shah, gave him Rs. 120 and entered the octagonal tower **[Page 91]**. An emphatic order was issued to Khalifa Nur-ud-din to get the city wall and the ditch repaired. He was granted Rs. 2,000 from the octroi duties at Lahore. Amrik Rai was ordered to distribute pay ameng five hundred muslim *Sowars*, two thousand footmen of the platoon of Najibs

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and two pieces of cannons placed under Colonel Sahib (C. M. Wade) without any delay. A letter from Sardar Ahluwalia reported that as soon as the glorious Sahibs had encamped in his territory he had contacted them, had delivered them Rs. 1,100 in lieu of entertainment and vessels containing sweets. At the time of departure he had given them Rs. 1,100 in cash, two hundred vessels of sweets, one elephant, two horses and three ornaments. The Sahibs then came to Ferozepur. The humble one (the Sardar) requested for leave; but the Sahibs asked him to accompany them upto their *Dera* from where he was allowed to depart. In reply it was written to him that his services were highly commended. Ajit Singh Ladwawala presented himself to solicit permission for departure. The Sarkar asked him to leave after the *Holi* celebrations. The said Sardar submitted that Clerk Sahib had sent for him by letter. It was reported that a meeting between the Cis-Sutlej Sardars and the *Lat* Sahib (the G.-G.) had been fixed at Sanam. It was necessary for him to proceed there. Accordingly he had made the request. The Sarkar said that he had already met the *Lat* Sahib (the G.-G.) there. The Sardar explained that *Holi* was to come off two months hence. After his meeting with the *Lat* Sahib (the G.-G.) he would come and present himself. The Sarkar observed that the presents on his departure would be given to him afterwards. At that time one sword with a gold covering and one fine shield were granted to the *Kanwar* of the said Sardar. A letter was sent to Clerk Sahib that the departure of the said Sardar had been scheduled to take place after the *Holi* celebrations; but he had left in pursuance of his letter. It had, however, been agreed that he would come back again after the meeting with the *Lat* Sahib (the G.-G.). It was expected of mutual unity that he should be sent there after his meeting with the *Lat* Sahib (the G.-G.). A letter was issued to the keepers of the ferry of Harike that the aforesaid Sardar should be allowed to cross because he had been sent with proper permission. Sardar Sultan Mohammad Khan offered Rs. 200 as *Sarwarna* and he reported that he had got his troops fully armed and equipped and awaited inspection. *Bhai* Ram Singh suggested that the troops of *Kanwar* Nau Nihal Singh may be inspected first. The Sarkar said that it was good and proper. Two muskets manufactured at Lahore were granted for Collin and Tott Sahibs and orders were issued that the same should be sent to the Colonel Sahib, who would himself forward them to the aforesaid Sahibs. Fakir Aziz-ud-din submitted that Colonel Sahib (C. M. Wade) had requested for the grant of some hand hawks. The Sarkar ordered that two hand hawks should be sent to the *Dera* of Colonel Sahib (C. M. Wade).

Request of Rattan Singh for sending the *Sowars* to Colonel Sahib (C. M. Wade); submission by *Munshi* Shahamat Ali; taking of a purgative; receipt of money from Hazara and its distribution; presentation of the treasurer of Colonel Sahib (C. M. Wade); order to Misr Beli Ram and the Raja *Kalan*; writing down of the stages of Colonel Sahib (C. M. Wade) and entertainment etc.; news from Kashmir; order to Raja Gulab Singh; petition by Lasia *Sowars*; presentation of Chet Singh Commandant and all the Sardars;

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[*Page 92*] appointment of *Bhai* Mahon Singh ; order to the Raja *Kalan* ; submission by the Fakir (Aziz-ud-din) on behalf of the Colonel Sahib (C. M. Wade) ; inspection of the troops of Sultan Mohammad Khan ; grant of an audience to *Kanwar* Sher Singh ; talk about the Fakir (Aziz-ud-din ; going for an outing ; *Holi* celebrations and grant of rewards to the queens.

On the *28th Poh 1895 Sambat* (9th January 1839 A D.) Rattan Singh submitted in the morning that he had written down the names of one hundred *Sowars* at the *Dera*. But twenty of them had gone home without permission. He had produced the remaining eighty *Sowars* before the Colonel (C. M. Wade). The Sarkar ordered that the *Jagirs* of the twenty persons should be confiscated and others should be appointed in their places. *Munshi* Shahamat Ali requested on behalf of the Colonel Sahib (C M. Wade) for a temporary loan of money, which would be returned on receipt of funds. The Sarkar ordered that whatever amount was needed may be taken by sending the treasurer, who should check and count the amount. A letter was issued to Avitabile that another Sahib was appointed as in charge of the platoon of Najibs sent with the Colonel Sahib. He should be given whatever goods he required and requested by him. On the *29th Poh 1895 Sambat* (10th January 1839 A.D.), on the advice of the *Fakir* (Aziz-ud-din) and *Bhai* Sahib (Gobind Ram), the Sarkar took some purgative. The Sarkar had three motions and the phlegm in the brain was removed. The physicians offered congratulations and said that the Sarkar may be expected to recover completely. Sardar Ajit Singh submitted that an agent of Lehna Singh had come with the sum realised from Hazara The Sarkar ordered that he should be presented before him. The aforesaid person offered an account for Rs 30,000 in cash, one horse and seven ponies. It was ordered that Rs. 10,000 should be retained for the Sarkar, Rs. 5,000 be paid to the Nawab of Multan and the same amout should be utilized for the preparation of articles to be given in *Sankalap* on the *1st of Magh*. Harbans Rai and Harjas Rai, treasurers of the Colonel Sahib (C M. Wade), produced a letter signed by Colonel Sahib for the receipt of 2,50,000. Misr Beli Ram was asked to take the sum out of Moti Mandir and hand it over to the agents of Colonel Sahib (C. M Wade) since the houses of the friends were one and the same and there was no reason for any reparation and discrimination. It was stated on behalf of the Colonel Sahib (C M. Wade) that some shopkeepers should be sent to his *Dera*. The Raja *Kalan* was asked to tell the *Sahukars* of Lahore to open shops in the *Dera* of Colonel Sahib (C. M. Wade). Thereafter the Sarkar ordered that stages of journey for the stay of Colonel Sahib should be written out so that at various places entertainment, requisites, like fuelwood, straw, fodder, etc., should be supplied to him : Shahdara, Nangal, Gujranwala, Nit, Wazirabad, Gujrat, Sarai Kharia Khari, Khariali, and from Rohtas to Attock, twenty-two stages. The Sarkar ordered that at the first stage Rs. 250 and thirty-one vessels and the same entertainment should be offered at Wazirabad, Gujrat, Rawalpindi and Attock. At other stages, the requisites except cash should be given. Dewan Dina Nath was ordered to issue letters to the *Kardars* to provide specified entertainment at these stages and at others to

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procure necessary supplies, such as fuelwood, straw and white fodder. Rations and grain would be purchased by them. News from Kashmir revealed that Vigne Sahib, along with his wife, had gone on a trip to Kashmir. By chance it showered very heavily. But they remained safe by the grace of Almighty God **[Page 93]**. On return *via* Kishatwar they intended to present themselves before the Sarkar. Raja Gulab Singh was ordered that the aforesaid person should be sent to Lahore with great respect, hospitality and dignity. If the Sahib would complain in any respect he would be held responsible. It was reported that fifty *L sia Sowars* attached to the Colonel Sahib (C. M. Wade) requested for the payment of their salary. Amrik Raj was ordered to take Rs. 4,500 from the *Toshakhana* and distribute it among the *Sowars*. Chet Singh Commandant submitted that the *Lat* Sahib (the G. G.) had sent him back of his own free will. On the way through the territory of Dewan Sawan Mal he had arranged to provide entertainment to the glorious Sahibs. The Sarkar remarked that he had done well. *Bhai* Mahon Singh was ordered to accompany Colonel Sahib, to provide him entertainment and requisites, obtain a letter of satisfaction from Colonel Sahib and present himself to the Sarkar. The Raja *Kalan* was asked to send four orderlies, two *Chobdars* and two attendants with the Colonel Sahib (C. M. Wade) to render suitable service, procure necessary supplies required by the glorious Sahibs on the way and to ensure safety and security through the *Kardars* of the territories of the Sarkar. The *Fakir* (Aziz-ud-din) submitted that Colonel Sahib (C. M. Wade) had, out of regard for unity and friendship, requested for seven or eight boats for carriage of goods. The Sarkar ordered that the same should be provided. As desired by the Sarkar, *Kanwarji* (Kharak Singh) was asked to inspect the troop of Sardar Sultan Mohammad Khan. After inspection he came to the Sarkar, who asked him how many troops were inspected by him. He replied that there were one thousand *Sowars* with good horses and fifty swivels. The Sarkar said that it was good. The Raja *Kalan* submitted that some officer had to be appointed over the troops proceeding to Peshawar. As suggested, Suba Singh, brother of Mahon Singh, had been appointed as commanding officer of the troops. The Sarkar said that it was good. *Kanwar* Sher Singh presented himself, offered Rs. 120 as *Sarwarna* and produced a letter from the *Lat* Sahib (the G.G.), saying that *Kanwar* Sher Singh and Sardar Majithia had spared no pains in providing entertainment and other requisites. The glorious Sahibs felt very much satisfied with their appropriate services and would be grateful throughout life. They were more eager than before for a meeting with the Sarkar and would look forward to some other occasion to derive unlimited pleasure from a happy meeting. At the third quarter of the day some crazy *Fakir* sought an audience with the Sarkar and said that in case the Sarkar desired good health he should do justice and save the oppressed and suppressed people. The tyrants were troubling the weak and helpless. Nobody's appeal was being attended to. On listening to all this the Sarkar felt annoyed and went for an outing On return he entered the fort. At the third quarter he got a fire lit, sent for the queens, talked to them affectionately, granted rewards to each one of them, as usual, and took rest in the comfortable bed. **[Page 94]**.

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Sankrant of Mangh (12th January 1839 A.D.) submission by Sardar Tej Singh; inquiry from Sardar Sandhanwalia and the Jamadar (Khushal Singh) about the revenue of Mandi; arrival of Sadhu Singh; presentation of one horse to the Sarkar by Sardar Sultan Mohammad Khan; departure of Colonel Sahib (C. M. Wade) towards Peshawar; grant of _Khilats_ and _Doshala_ to the officer commanding of the troops appointed towards Peshawar; presentation of Shahamat Ali; appointment of _Bhai_ Mahon Singh and Chuni Lal along with Colonel Sahib; request for the payment of dues of the elephants sent with the Colonel Sahib (C. M. Wade) presentation of the treasurer of Colonel Sahib (C. M. Wade); distribution of the articles of _Sankalap_ of _Sankrant_; grant of audience to Sardar Majithia and his presentation of letter from the _Lat_ Sahib (the G.-G.); submission by Misr Beli Ram regarding _Hundies_ of the glorious Sahibs; order of the Sarkar on Sidhu; submission by _Bhai_ Ram Singh on behalf of _Kanwar_ Sher Singh; inquiry from Dewan Dina Nath regarding the departure of troops appointed for Peshawar; news about the departure of Colonel Sahib (C. M. Wade); presentation of Dewan Hakim Rai; grant of audience to the news-writer of the glorious Sahibs; request by _Bhai_ Ram Singh for _Khilat_; presentation of Chet Singh commandant; departure of Sodhi Sahib (Sadhu Singh); a letter from Colonel Sahib (C. M. Wade); dues from Bazar and their fixation.

On the _Sankrant of Mangh_ (12th January 1839 A.D.) early in the morning the Sarkar listened to the reading of the _Granth Sahib_, made an _Ardas_ of Rs. 700 and distributed the sum among the _Granthies_ and their associates. Then he made a _Sankalap_ and gave away in charity Rs. 5 000, ten large pitchers, twenty-five suits of clothes, one elephant, two horses and five cows. Then he went for an outing and returned. Sardar Tej Singh submitted that Raja Zalim Sain of Mandi had passed away. His territory may be granted to the humble servant (Tej Singh). He would distribute the income of the place among the four platoons. The Sarkar kept quiet. Inquiries were made from Sardar Attar Singh Sandhanwalia and _Jamadar_ Khushal Singh about the revenue of Mandi. They submitted that its revenue was about six or seven lakhs of rupees. The Sarkar affirmed it. Meantime Sodhi Sadhu Singh came there. He gave him bow as a mark of congratulations on the day of Manghi, _1st of Mangh_, (12th January 1839 A.D.) and requested for his departure. The Sarkar said that he would be allowed to leave on the _5th Mangh 1895 Sambat_ (16th January 1839 A.D.). Sardar Sultan Mohammad Khan presented one horse and requested that the Sarkar may keep the horse with himself as a personal gift. On the request of the Raja _Kalan_ the same was accepted. The aforesaid person submitted regarding excessive expenditure at Lahore, appointment of the _Sowars_ towards Peshawar or their retention at Lahore. The Sarkar ordered that he should keep one hundred _Sowars_ with himself and should send the rest to Peshawar. Colonel Sahib (C. M. Wade) along with _Shahzada_ Taimur Shah and some other Sahibs came there. The Sarkar seated them in chairs with great regard and respect, inquired

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about their health and uttered words purporting to increase friendship and unity. The Sarkar inquired on which day it was proposed to depart from there. The Colonel Sahib (C. M. Wade) stated that he would leave on the *2nd Monday* (13th January 1839 A.D.), cross the river and reach Nangalwala The Sarkar asked him what would he do at Peshawar ? He submitted that he would gather details about the situation at Kabul and send reports to the '*Nawab*' Sahib (the G.-G). On having secured full information he would strengthen the bonds of unity and friendship between the two governments. The Sarkar granted the following robes of honour : Colonel Sahib (C. M. Wade), twenty-one garments and four ornaments ; Taimur Shah **[Page 95]** had already been granted a *Khilat* on the advice of Colonel Sahib (C. M. Wade). At that time he was granted one horse. Doctor Sahib, seven garments and two ornaments ; for other two Sahibs seven garments and two ornaments each. As regards other Sahibs robes of honour had been granted earlier. They were given a sword each. Two other Sahibs were granted a cloak each. Misr Beli Ram brought a medal set with jewels. The Sarkar said to the Colonel Sahib (C. M. Wade) that formerly two medals had been sent to him. He should take three medals more and send them to the '*Nawab*' Sahib (the G.-G.) for distribution among persons desired by him. Colonel Sahib offered respects and took leave. The Sarkar walked a few paces out of considerations of hospitality and made him depart. As desired by the Raja *Kalan* a pair of *Doshalas* and Rs. 200 as the price of a horse, were given to Suba Singh, brother of Mahan Singh Hazarawala. Rs. 900 were given as pay for Avitabile according to calculations. *Munshi* Shahamat Ali presented himself and submitted that yesterday Colonel Sahib (C. M. Wade) had taken leave from the Sarkar. He requested that boats laden with grain should be sent to Multan as quickly as possible. Earlier Rs. 100 had been settled as rental per boat ; but the boatmen were demanding more at that time. The Sarkar asked Khalifa Nur-ud din to tell the boatmen emphatically that they should not demand more than what had been settled. Colonel Sahib (C. M. Wade) wished that Rai Gobind Jas should remain with the Sahibs and Ram Dayal should stay at Ludhiana. The Raja *Kalan* submitted that the Colonel Sahib (C. M. Wade) was not quite familiar with the said Rai (Gobind Jas). Consequently he may be excused. The Sarkar said that the pleasure of the Colonel Sahib (C. M. Wade) was paramount with him and as such whatever was desired by him was fit and proper. Accordingly a letter was sent to the said Rai that he should very soon, having got the luggage for the journey ready, present himself before the Sarkar. Then orders were issued to *Bhai* Mahon Singh and Chuni Lal that they should accompany Colonel Sahib (C. M. Wade) and render suitable services until the arrival of Rai Gobind Jas, when they should take leave from Colonel Sahib (C. M. Wade) and report to the Sarkar. They should secure a letter of satisfaction from the Colonel Sahib. A *Doshala* worth Rs 200 and a pair of broadsheets were granted to the said *Bhai* (Mahon Singh) and Chuni Lal, respectively. It was requested that the cost of feeding two elephants sent with the Colonel Sahib (C. M. Wade) for two months and the pay of the elephant-drivers for four months should be granted. Amrik Rai was ordered to distribute two months' pay

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among the elephant-drivers. The said person submitted that, under the rules, pay for six months had to be detained and payment for six months had to be made to them. Presently they had been paid for six months Dues would be paid to them on the expiry of another six months. The Sarkar ordered that their pay should be given to them. It was submitted that their dues amounted to Rs. 150. The Sarkar ordered that their pay should be written to the *Kardar* of Gujrat and the cost of feeding of the elephants for two months should be got paid from Chanubak. It was ordered to Avitabile that two months' cost of feeding had been paid. On the expiry of two months he should pay them himself and get it adjusted at the time of accounts taking. Harjas Rai, treasurer of Colonel Sahib, presented himself for the receipt of Rs. 2,50,000 from Moti Mandir through Misr Beli Ram and Khalifa Nur-ud-din. He submitted that Colonel Sahib (C. M. Wade) requested that the amount should be got loaded on two hundred camels and sent to his *Dera*. The Sarkar said that it was good and proper. The treasurer was granted a pair of *pashmina chadars*. On the *3rd Mangh 1895 Sambat* (14th January 1839 A.D.) the Sarkar had four successive motions during four *gharies* and said that he was feeling acute weakness. The *Bhai* Sahibs (Ram Singh and Gobind Ram) said that as a result the foreign matter and phlegm had passed out. By the grace of God the Sarkar would regain strength everyday. Then the golden pitchers offered as *Sankalap* on the *Manghi* day were distributed among Taran Taran, the place of the fifth Guru at Lahore, Ber Babaji at Sialkot, Pul Kanchani, the free kitchen of Sodhi Jagram Dass, the flute player, and the free kitchen of the *Granthies*. Lehna Singh Majithia presented himself and offered Rs. 11,000 as *Nazar*. He produced a letter from the '*Nawab*' Sahib (the G.-G.) purporting to strengthen friendship and unity and saying that the said Sardar **[Page 96]** had performed suitable services and had pleased the glorious Sahibs, who had reached Ferozepur in his company. The Sardar also produced seven *Khilats* which had been granted by the '*Nawab*' Sahib (the G.-G.) to the *Bhai* Sahibs (Ram Singh and Gobind Ram). The Sarkar ordered that the same be delivered for whomsoever these were meant. On the *4th Mangh 1895 Sambat* (15th January 1839 A.D.) Misr Beli Ram reported that *Hundies* against cash and grain given to Colonel Sahib (C. M. Wade) had been obtained as follows : Kasur, Rs. 1,25,000. The Sarkar ordered that the amount of cash should be distributed among the troops of the *Jamadar* (Khushal Singh) and Raja Sochet Singh *Hundies* worth Rs. 38,000 against grain should be kept by him Mian Samdhu was ordered that whatever articles had been requisitioned by Colonel Sahib (C. M. Wade) should be sent to Bombay at the earliest. *Bhai* Ram Singh submitted that *Kanwar* Sher Singh had got the following goods prepared in connection with his meeting with the '*Nawab*' Sahib (the G.-G.). He had borrowed money for the purpose from the *Sahukars*, who were asking for its payment. The details of the articles were : One hundred silver saddles, five golden saddles, one silver *Howdah*, bejewelled harness, bejewelled ornaments, golden chairs and miscellaneous stores. The *Jagirs* and grants by the Sarkar were utilized in the expenses on the troops and some amounts had been retained for personal expenses. At that time he was finding it difficult to make both ends meet. The

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articles may be deposited in the *Toshakhana* and their cost should be reimbursed to him. In the event of selling the articles hardly half the price would be forthcoming and it would be a matter of disgrace for the family. The Sarkar ordered that the details of the articles should be got written out by Ram Kishan, who would check them up and the sum would be paid to him. At the third quarter of the day the Sarkar inquired from Dewan Dina Nath about the departure of troops appointed for Peshawar under *Kanwarji* (Nau Nihal Singh). The said Dewan reported that five hundred Muslim *Sowars* had to be sent with the Colonel Sahib. Four hundred and fifty *Sowars* had left and fifty remained to be provided. A letter was issued to Sardar Gulab Singh that he should select fifty Muslim *Sowars* from his *Ilaqa* and send them. A letter from Chuni Lal stated that on the *3rd Magh 1895 Sambat* (14th January 1839 A.D.) Colonel Sahib (C. M. Wade) had encamped at Nangal. On the *4th Magh 1895 Sambat* (15th January 1839 A.D.) no move was made on account of rain and excessive mud. All the requisites of entertainment for the Sahibs had been received through Khalifa Nur-ud-din. Consequently Colonel Sahib (C. M Wade) felt extremely pleased. On the *5th Magh 1895 Sambat* (16th January 1839 A.D.) Dewan Hakim Ram presented Rs. 1,000, which had been sent by *Kanwarji* for the *Haryog* and *Deh Arog* of the Sarkar. The Sarkar ordered that the amount should be given in *Sankalap*. Lala Ram Dayal and Sabhar Mal, news-writers of Colonel Sahib, presented themselves and reported that Lala Ram Dayal had been sent for by the Colonel Sahib (C. M. Wade) so that he should remain with him and through him letters would be got written out to the Sarkar and the '*Nawab*' Sahib (the G.-G.). Sabhar Mal and the son of the said Lala would stay on with the Sarkar. The Sarkar said that it was very good. *Bhai* Ram Singh submitted that Lala Ram Dayal was expecting the grant of a *Khilat*. A robe of honour of five garments was granted to him. Chet Singh Commandant presented himself with a letter from the '*Nawab*' Sahib *Sipah Silar*. The Sarkar asked him where he had left him. He submitted that he had taken leave from him six *Kroh* ahead of Bahawalpur. The Sarkar asked him about the proceedings of the '*Nawab*' Sahib (the G.-G. and (C in-C. He submitted that ten thousand armed men were with the '*Nawab*' Sahib (the G.-G.) and the said Shah. The Sahibs paid the troops under Shah Shuja ul Mulk every month and got the promissory note written by the Shah. The English had gone to the fort of Bhakkar, situated in the middle of river Indus, for a visit and had taken possession of it In the letter many things were said about unity and friendship and it was stated that through Chet Singh Commandant and Sher Singh orderly the **[Page 97]** *Kardars* of the territories of the Sarkar had rendered suitable services and procured all the essential supplies. They had spared no pains and had earned the pleasure of the Sahibs. On the *6th Magh 1895 Sambat* (17th January 1839 A.D.) the departure of Sodhi Sadhu Singh took place. The Sarkar gave him one horse with a golden saddle, eleven garments and five ornaments and made an obeisance before him. On the *7th Magh 1895 Sambat* (18th January 1839 A.D.) a letter from Colonel Sahib (C. M. Wade) reported that on the 3rd instant (14th January 1839 A.D.) he had reached Nangal after crossing Ravi, had halted on the *4th* (14th January 1839

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A.D.) on account of rain and on the *5th* (16th January 1839 A.D.) strongly hoped to go Kamonke in the territory of the *Jamadar* (Khushal Singh). In case he would not receive requisite supplies he would move backwards. The Sarkar ordered that emphatic letters should be issued to the *Kardars* of every stage of journey that no delay should be caused in sending all the supplies required by the Colonel, otherwise they would be held answerable to the Sarkar. Amrik Rai reported that the dues from the bazars of the triumphant *Deras* had not been collected for three years. Dewan Dina Nath was ordered to prepare a statement of the dues under the rules. The said person stated that the dues amounting to Rs. 3,000 were payable by the bazar of Sardar Tej Singh and similarly by the *Dera* of Ram Singh General.. In this connection the *Jamadar* (Khushal Singh) stated that the dues of Ram Singh had not been fixed by the Sarkar ; but he had of his own collected the dues in gold and had utilized them for personal expenses. *Bhai* Ram Singh submitted that any dues payable by him were excused on the plea that the *Dera* of the troops of the Sarkar would leave for Peshawar. In the case of the arrears of the other *Deras* the amounts should be deducted from the salaries of the commandants year after year. The Sarkar ordered that Rs. 1,000 should be charged from Sardar Tej Singh, Rs. 400 from Ram Singh, the same amount from Misr Sukh Raj, Jawahar Mal *Topkhanawala*, Pohowindia and Raja Gulab Singh, apart from these Rs. 100 should be charged per platoon.

Sankalap of the alms given on the occasion of eclipse ; presentation of a letter of satisfaction of Colonel Sahib (C. M. Wade) by _Jamadarji_ (Khushal Singh) ; _Nazars_ on the auspicious day of _Basant_ ; appointment of _Kanwarji_ (Nau Nihal Singh) to the Mausoleum of Madho Lal Hussain ; letter from Fakir Shah Din and sending of grain and rations in reply thereto ; performance of _Sankalap_ by all the Sardars ; letter from Chuni Lal ; distribution of sums among all the sacred places of the Punjab, Lahore, the _Fakirs_ and _Sadhus_ ; letter from Ventura Sahib ; letter from the _Lat Sipah-Salar_ (C-in-C) ; performance of _Sankalap_ by the Sardars, the big _Kanwar_ (Kharak Singh) _Kanwar_ Sher Singh and others.

On the *8th of Mangh 1895 Sambat* (19th January 1839 A.D.), Sunday, the Sarkar performed *Sankalap* of one elephant, one horse, a black cow, black *Doshala* and ornaments beset with emeralds. *Jamadar* Khushal Singh presented a letter of satisfaction from Colonel Sahib (C M. Wade) regarding satisfactory provision of entertainment, fuel wood, rations, straw, etc., as required by the glorious Sahibs The Sarkar said that he had done well. The Fakir (Aziz-ud-din) said that Colonel Sahib (C. M. Wade) had written about his return from Kamonke on account of non-provision of supplies. The letter had furnished satisfactory assurance. On the *9th Mangh 1895 Sambat* (20th January 1839 A.D.) it was ordered that all the troops, cavalry and infantry, from the Delhi Gate to the mausoleum of Madho Lal Hussain, should be dressed in red and yellow [**Page 98**] and stand in rows. As usual, the triumphant tents should be pitched there. *Kanwar* Nau Nihal Singh presented fifty-one gold ducats as *Nazar* of *Basant*. The Raja *Kalan*, Raja Hira Singh, Sardar Tej Singh, Gulab

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Singh) and Pohowindia presented *Nazars*. The *Jamadar* (Khushal Singh) and Raja Sochet Singh conferred between themselves and decided that *Nazars* shou'd be presented at the third quarter of the day. On the *10th and 11th Mangh 1895 Sambat* (21st and 22nd January 1839 A.D), the Sarkar felt restless on account of excessive phlegm. *Sankalap* was performed by *Kanwar* Sahibs of Rs. 10,000 ; of Rs. 5,000 as pay by Raja Hira Singh, of the same amount by the *Jamadar* (Khushal Singh) Sardar Ajit Singh, Raja Sochet Singh and Sardar Lehna Singh Majithia ; of Rs. 1,100 by the *Bhai* Sahibs (Ram Singh and Gobind Ram), of the same sum by Gurmukh Singh, Jawand Singh Mokal, Dewan Dina Nath and Misr Beli Ram, of Rs. 700 by Dhanna Singh Malwai, of the same amount by Gulab Singh Pohowindia, Amir Singh Man, Devi Dayal, Lala Tara Chand, Dhian Singh and Attar Singh Kalianwala on the afore-mentioned date. By the grace of God no relief was felt by the Sarkar. A letter from Fakir Shah Din revealed that completion of the assignments of the glorious Sahibs was impossible without *Sowars* and he had no *Sowars*. Sardar Tej Singh was ordered to send fifty *Sowars* from his own regiments. As regards the case of theft of goods from the camp of the *Lat* Sahib (the G.-G.) it was reported that seven thieves had been arrested from the village of Mari. Goods worth Rs. 3,000 had been recovered in kind and only articles worth Rs. 100 remained to be recovered. On the receipt of the remaining articles a letter of satisfaction would be sent to the Sarkar. It was reported that the glorious Sahibs intended to send thirty lakhs of rupees towards Shikarpur by loading them in boats. Letters may be issued by the Sarkar for the collection of boats at various places. The Sarkar ordered that letters should be written out and sent to the Fakir (Shah Din). Besides the English platoon and a second time two platoons, seven guns and two *risalas* had left Ferozepur for Ludhiana. The Fakir (Shah Din) had sent letters to the functionaries for the performance of suitable services. The Sarkar remarked that it had been done well. Clerk Sahib wrote that earlier an order had been issued by the Sarkar for sending boats from rivers Jhelum, Chenab aed Ravi towards Shikarpur. But it was then proposed that logs of wood should be sent by river to Shikarpur for the preparation of new boats. The *Lat* Commander of the cantonment at Ferozpur. under orders of the *Nawab* Sahib (the G.-G.) had asked for some boats for the carriage of grain to be sent to Shikarpur. The Fakir (Shah Din) had collected one hundred and twenty boats and had handed them over to him. The said person had demanded more boats. It was ordered that a request be made for as many boats as required. Sixty-six boats had been used for the construction of the bridge and forty-one had been rendered unfit for transport on account of flood in the river. A letter from Chuni Lal stated that Colonel Sahib had arrived at Kamonke on the *6th Mangh 1895 Sambat* (17th January 1839 A.D), had received good hospitality from *Jamadarji* (Khushal Singh) and had felt grateful to him. On the *7th Mangh 1895 Sambat* (18th January, 1839 A.D.) he had reached Gujranwala. On the *8th Mangh 1895 Sambat* (19th January, 1839 A.D.), he had made a halt on account of rain. He received entertainment and left for Wazirabad. The camels remained behind on account of mud on the way ; but later joined him at Wazirabad. Bhim Sen presented himself and offered entertainment

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and other goods required by them. The Colonel asked from him about the Rajas of Jammu and ordered the humble one (Chuni Lal) to appoint fifty *Sowars* under Taimur Shah. Bhim Sen procured one hundred camelmen on hire. The Colonel felt pleased. On the *13th and 14th Mangh 1895 Sambat* (24th and 25th January, 1839 A.D.), the *Kanwar* Sahib performed *Sankalap* of an elephant with a silver seat, horses with golden saddles, buffaloes, cows [**Page 99**], fine clothes, Sardar Tej Singh of one elephant and Rs. 1,100. Raja Hira Singh of one horse with a golden harness as also the officers of the platoons, *Sahukars* of Amritsar, Sukh Raj, Amir Singh Man and Sheikh Ghulam Mohay-ud-din. Rs. 6,000 were sent by Raja Gulab Singh through Mian Udham Singh. The son of Hari Singh, Bhagat Ram, both the Bugs, the officers of *Topkhana* and others, who performed *Sankalap*, are detailed in the Big Book. The Sarkar ordered that the articles should be sent to the following places :—Sri Amritsarji, Dehra Sahib, Bawali Kanwarji. Tahli Sahib, *Akal Bunga*, *Ghariali Bunga*, *Dukh Bhanjani Sahib*. Sri Anandpur, Taran Taran, Ramdas, Khawar (Khadour) Sahib, Bawli Sahib, Nankana Sahib, Kartarpur, Tham Sahib, Mukatsar, Kalesar, Jawalaji, Naina Deviji, Achint Devi, Lachhmi Nath Bherawala, Narshing, Phohar, Anandpur, Baba Haroji, *Kali Mata*, Ganj Bakhsh, Mian Mir Shah Hussain, Syed Miran Ghazi, *Chobara* Chhajju Bhagat Sadhus on the bank of Ravi, the blind through Khalifa Nur-ud-din, Katas, Manji Sahib, Dehra Guru ArjanJi, Dehra Sahib Bhai Wasti Ramji, Dharamsala of Guru Ram Raiji, etc. Sums of money were also sent for *Paryog* to the brahmans, *Majawars*, *Masnad Nashins*. It was requested that everyday sweet puddings should be prepared and offered to the Gurus. The holy *Granth* should be read out and prayers should be offered for the health and long life of the Sarkar. A letter from Ventura Sahib stated that on hearing about the expedition of the glorious governments towards Kabul he had got ready hurriedly and reported that some Englishman was being appointed with presents and horses on behalf of the Queen. A letter from the *Lat* Sahib about the sending of requisites of entertainment and other desired articles by the *Ilaqadars* of Dewan Sawan Mal at Harike and Ferozepur, coming of the Dewan to Nurpur, presentation of entertainment and requisites by him at Kot Mithan in a very good manner and the sending back of Sher Singh orderly with the permission of the glorious Sahibs was read out to the Sarkar. The *Lat* Sahib had written that Mir Rustam Khan had handed over the fort of Bhakkar out of his friendship and General Keene had occupied it. The Amirs of Sindh had become displeased with Mir Rustam Khan and were ready to engage in hostilities. Even though he had intended to proceed to Kabul; but the support of the said General was extremely desirable. On the *16th, 17th and 18th Mangh 1895 Sambat* (27th, 28th and 29th January 1839 A.D.) the *Kanwar* Sahibs (Kharak Singh and Nau Nihal Singh) and the glorious Sardars made a *Sankalap* of goods and grain. *Kanwar* Sher Singh sought an audience, offered Rs. 500 as *Sarwarna* and made a *Sankalap* as follows : Rs. 5,000 in cash, Rs. 7,000 fixed for him on Kashmir, an elephant with a silver seat, horses with gold and silver saddles, bejewelled ornaments, four pearl necklaces, eleven suits of clothes and twenty-five cows. The Sarkar felt pleased with him.

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News about the consignment of his life to the highest truth by Allard Sahib in Peshawar ; an account of the disposition of the Noble Sarkar ; a letter from Colonel Sahib (C.M. Wade) ; a letter from the news-agent ; discharge of a salute in honour of the recovery of health ; a letter from Fakir Shah Din ; an order to the Raja *Kalan* **; grant of one horse with gold harness to the light of the eyes ; a letter from Clerk Sahib ; an order for the setting up of a** *Kalandri* **in the Badami Bagh ; presentation of Sardar Majithia ;** [*Page 100*] **an order to** *Kanwarji* **; a statement by** *Kanwar* **Sher Singh ; arrival of the noble Sarkar in the** *Kalandri* **near the mound of Budhoo and his entering the Garhi Shahu ; providing of an entertainment in his own garden by Dewan Dina Nath ; sacred sight of Bhagat Chhaju Ram** *Sadhu* **; entry of the noble Sarkar in Mianmir ; appointment of** *Kanwar* **Kharak Singh towards Lahore; visit by the Noble Sarkar to Gunj Bakhsh ; a statement by** *Kanwar* **Nau Nihal Singh,** *Bhaiji* **(Gobind Ram) and Faqir (Aziz-ud-din) to the Noble Sardar regarding his return ; a statement by Mian Ellahi Bakhsh ; presentation of Sardar Sultan Mohd. Khan ; a letter from Ladwawala and the Raja of Nabha ; an order to Misr Lal Singh.**

On the *19th* (30th January, 1839 A.D.) it became known from the news from Peshawar that Allard Sahib bade farewell to the mortal world on account of incurable constipation and had packed up the luggage of his existence. The Noble Sarkar heard this and felt very sorry over it. A letter was issued to Avitabile and Court Sahibs that they must maintain the convention of the troops according to the old custom and should not display any kind of slackness in any way and added that shortly after that troops would be appointed by the Noble Sarkar in their place. Letters were issued to the officers of the platoons, regiments and the *Topkhana* that they must always be obedient and loyal to Avitabile and that they must not go against him in any way. On the *20th* (31st January, 1839 A.D.), when one quarter of the night was left, the Raja *Kalan* was told that all through the night there had been great restlessness in the disposition of the Noble Sarkar and that the boiled extract of various medicines had proved no good. The said Raja at once called into his presence the *Bhai* Sahib (Gobind Ram) and the Fakir (Aziz-ud-din) and said that although medicines were being used everyday, yet no benefit seemed to come out of them and asked them to state the reason for that. Consulting each other they made the Noble Sarkar take a mixture of rubies from Badkhashan. On the *21st* (1st February 1839 A.D.) still the Noble Sarkar felt that the influenza had great pressure over his disposition and, therefore, according to the proposal, *Badam Roghan* was administered to him along with *Shakar Tari*. A letter from Colonel Sahib (C.M. Wade) intimated that he had seen the town of Wazirabad and expressed his thanks and said that imposing and pleasant buildings were being erected at various places. He further said that as to his writing sent to Lord Sahib regarding the supply of one platoon of the Najibs, five hundred Mussalman horsemen, and two cannons to accompany him, he wanted to inform the Noble Sarkar that by that time only one hundred horsemen had joined

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him, one hundred and eighty sepoys of the company had presented themselves to him, fifty horsemen of Fateh Din and one hundred horsemen of Jamal-ud-din had not yet joined him. On hearing this news Lord Sahib had showed a great deal of displeasure and anger towards that sincere friend of the Noble Sarkar. It was stated that one hundred *Paradewala* sepoys had been appointed and that seventy persons had fled away. An order was issued to Rajaji (Dhyan Singh) that he must call upon one hundred sepoys sent over to the parade grounds from various places and should make them join Colonel Sahib (C.M. Wade) and take seventy sepoys from the platoon of the Najibs under Captain Prem Singh. Letters were issued to the axemen and the drivers of the elephants regarding their departure and their joining Colonel Sahib. A letter was issued to Raja Gulab Singh regarding 50 horsemen of Fateh Din, that he must select them from his own camp and should make them join Captain Sahib near Rawalpindi. Very emphatic order was issued to Jamal-ud-din, asking him that he must depart from Hazara and should join the camp of Colonel Sahib (C.M. Wade). A letter from the news agent stated that on the *14th* (25th January, 1839 A.D.), Colonel Sahib (C.M. Wade) was encamped in Wazirabad and on the *15th* (26th January 1839 A.D.), he had crossed to the other side of the river and had set up his camp there. The Noble Sarkar said that Mian Ganda Singh and Kanshi Nath must provide him with rations and grain and should give Rs. 250 by way of entertainment, and eleven vessels of sweetmeats and Rs. 100 to Taimur Shah, along with seven vessels of sweetmeat **[Page 101]**. The Noble Sarkar granted a robe of honour of 5 garments to the *Kardar* of Gujrat. After that the Noble Sarkar set up his camp in the Sarai-i-khas and said that the *Nazims* of Sind had had a fighting and dispute with the English troops that had been appointed from Bombay to proceed towards Shikarpur and added that the conquest over the Sindhis would mean a determined resolution for the conquest of Qandhar and said that in the first place control would be established over the *Nazims* of Sindh and after that a design would be made upon Qandhar. After that the Noble Sarkar spent the night in the Sarai of Aurangabad. The *Kardar* of that place presented an entertainment. A letter from Faqir Shah Din intimated that Lawrence Sahib had told him that the *Nawab* Sahib (the G.-G.) had ordered him to send over to Shikarpur 50,000 maunds of *Pakka* measure of various kinds of grain by means of boats. The Noble Sarkar said that the boats be collected and supplied to him. Letters were issued to the Sardars of the territory of the ferry of Pannah over Sutlej that they must manage the boats to reach Ferozepur. In addition to that news about the blocking of the way by the *Nazims* of Hyderabad was also written out. The Noble Sarkar issued an order that satisfactory and true news must be submitted and remarked that Lord Military *Sipahsalar* had joined the English troops once again on account of the affairs of the Sindhis. On the *22nd* (2nd February, 1839 A.D.), upto the time when the night had passed half a quarter, the disposition of the Noble Sarkar showed great restlessness on account of the flow of phlegm. After that the Noble Sarkar took rest and, according to his order, a salute was discharged. After that *Kanwar* Sahibs, *Kanwar* Sher Singh, Raja Hira Singh and several others performed *Sankalap*. After that

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illuminations in *Darbar Sahib*, *Ardas*, distribution of sweet puddings, and a discharge of guns in Gobindgarh were ordered by the Noble Sarkar to take place. *Rajaji* (Dhyan Singh) said that by the grace of God disposition of the Noble Sarkar would improve and blossom like rose. The Sarkar said on the *23rd* (3rd February, 1839 A.D.), that he felt a great liking on that day for having a walk and stroll in the happy garden. All the people said that they prayed that the immortal God make the Noble personality of the Sarkar improve everyday in health and that they might acquire felicity of both the worlds by sacrificing their lives at the blessed feet of the Noble Sarkar. After that the Noble Sarkar enjoyed a pleasure trip through Bagh-i-Badami, garden of Chota Ram, etc.; and returned by way of road. The Noble Sarkar heard the prayers of the brahmans performing the *Paryog* and said that Rs. 500 be taken from him everyday and be distributed among them so that they might pray on for his good health. After that the Noble Sarkar entered the octagonal tower. On the *24th* (4th February, 1839 A.D.), the Noble Sarkar went to Bagh-i-Badami. according to the advice of Fakir Raza (Aziz-ud-din) and *Bhai* Sahibs (Gobind Ram and Ram Singh) after taking a mixture of the pounded pearls.

Kanwar Nau Nihal Singh galloped the horse which was usually ridden by the Sarkar and was decorated and adorned with gold necklaces. The Sarkar praised him and once again he galloped it on the suggestion of the Sarkar and thus afforded a great deal of pleasure to him. After that the Noble Sarkar returned, granting the aforesaid horse along with its harness to *Kanwarji*, who paid his respects. After that the elder *Kanwar* Bahadur requested for the grant of a saddle to him and the Sarkar a tonce gave him a horse with harness and gold necklace. A letter from Clerk Sahib and a letter from Lala Kishan Chand reached the Sarkar. Requisite medicines of frequent use by the Sarkar were despatched; but they were not fit to be taken and so they were to be used for purposes of plastering, heating and keeping warm. On the *24th* (4th February 1839 A.D.) the Sarkar went to the garden of Chhota Ram and the Bagh-i--Badami and felt very much pleased and gratified on seeing the happy rosebeds and ordered at once for the setting up of a *Kalandri* by the staff-in-charge of floorings. *Rajaji* (Dhyan Singh) congratulated the Sarkar on his coming out of the fort to that garden. On the *25th* (5th February 1839 A.D.) Sardar Lehna Singh Majithia stated that he had arranged for a discharge of 11 bags of cartridges and for the illuminations in *Darbarji* and all over the town and added that only Rs. 3,000 had been received by him out of the sale of the various kinds of grain or things left behind in the supplies to Lord Sahib. The Sarkar ordered him to accept a promissory note worth Rs. 2,000 from him and to distribute Rs. 5,000 with a view to disburse the payment of the regular troops appointed at the gate of Amritsar. On the *26th* (6th February 1839 A.D.) the disposition of the Sarkar became restless and uneasy again on account of the high pressure of the influenza (flow of phlegm). The physicians said that there was great coldness over there and that the Sarkar must remain inside the fort for seven or eight days **[Page 102]** and added that, if he wanted to go, he must

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go out to the country of *Manjah*. An order was issued to *Kanwarji* (Sher Singh) that he must get the *Kalandri* set up in the neighbourhood of the kiln of Budhoo in the extensive and green *maidan* there and should report about the matter to the Sarkar. *Kanwar* Sher Singh said that if the Sarkar be pleased to order *Kanwar* Partap Singh could be sent over to Batala to arrange for the *Paryog* by the brahmans at Kalkaji, at Sawai Uchal and at several other sacred places. The Sarkar approved of the proposal and ordered that he might be allowed to depart. In the afternoon *Kanwarji* left for bringing about the fixture of *Kalandri* between the bungalow of Avitabile, near the kiln or mound of Budhoo, and the garden. Sardar Tej Singh said that *Kanwarji* (Nau Nihal Singh) had left, as ordered, and the Sarkar remarked that it had been very good and auspicious. At about the third quarter of the day the Sarkar took a doze of the mixture of the pounded pearls and first went to the garden of Sardar Jawala Singh and after that went to the *Kalandari*. On the *27th* (7th February 1839 A.D.) *Kanwar* Nau Nihal Singh submitted that the climatic conditions of *Baradari* were very auspicious and suggested to the Sarkar to shift there. The Sarkar said that he must take rest there and after that went over to the other place on the fixture of tent without poles in that place. *Kanwar* Sahib and other Sirdars performed a *Sankalp* there according to the old custom. Dewan Dina Nath presented Rs. 125. by way of entertainment in the garden to the Sarkar. At about the third quarter of the day the Sarkar had the honour of enjoying the sacred sight of Guru Ramaraiji, made a prostration to him and gave him Rs. 125 by way of *Ardas*. On the *28th* (8th February 1839 A.D.) he paid a sacred visit to the one, well-acquainted with the mysteries of the all powerful God and the inmost secrets of the high and low, Mianmirji, and offered Rs. 100 by way of *Nazar*, whereupon the attendant upon the tomb rubbed his own hand upon the blessed body of the Sarkar and prayed for the good health and longevity of his life. After that the Sarkar entered into his victorious camp and issued an order to *Kanwar* Kharak Singh that he must stay in Lahore and should carefully look after the subjects and the people and that the younger *Kanwar* (Nau Nihal Singh) must remain beside the victorious stirrup of the Sarkar. At about the third quarter of the day the Sarkar visited Ganj Bakhsh On the *29th* (9th February 1839 A.D.) the Sarkar enjoyed rest up to midnight and after that felt great restlessness and intermittent coughing during the other half. *Kanwar* Nau Nihal Singh, *Bhai* Sahibs (Ram Singh and Gobind Ram) and Fakir Aziz-ud-din said that something had to be said because the Noble Sarkar was intending to enjoy a sacred bath at Taran Taran while the winter season was setting in and remarked that the Sarkar must stay at that time in the *Baradari* of Amb Dhurewala. The Sarkar did not utter a word and the Fakir, the enlightened, out of his natural perfection of mind, made his head rest upon the feet of the Sarkar. His request was granted altogether without the disregard of an iota and the Sarkar returned from that place and went over to Tajpur. Mian Ellahi Bakhsh said that place was a heritage of his ancestors and added that, though the Sarkar had ordered for making its conditions prosperous many a time; yet Sultan Mahmud, who

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was a bit haughty and a sort of obstinate fellow, did not allow him to make it flourish. The Sarkar said that the said village must be improved and populated well and added that half of the revenue tax due to the Sarkar must be paid to him and half of it was allowed to be used by him for that purpose and he would be exempted and excused from its payment. Sardar Sultan Mohd. Khan came in and said that on account of the evil-minded nature of Wazir Fateh Khan Herat had passed into the possession of the King of Qajar. After that Fakir Aziz ud-din said that the Sindhis and the King of Qajar had agreed upon the point that it was not good for them to see the Sahibs enter that country. After that *Bhai* Gobind Ram reproduced verbally the contents of a letter from Sardar Ajit Singh explaining his happy interview with Lord Sahib the conversation purporting to strengthen the foundation of unity between the two great Governments, his praise about the good virtues of the Sarkar and grant of one sword and one shield and his request to be permitted to enter into the service or presence of the Sarkar. The Sarkar said that he could have the pleasure of a happy visit to him because their houses were one and there was no difference of any kind between them. After that a letter from the Raja of Nabha with the same contents about the interview became known to the Sarkar. At about the third quarter of the day an order was issued to Misr Lal Singh to present gold ducats to the value of Rs. 1,00,000 for purposes of *Tuladan*. The Sarkar went after that to the *Baradari* of Amb Dhurewala.

[*Page 103*] **Charities of the month of *Phagan*; news of the camp of Colonel Sahib (C. M. Wade); a letter of Raja Gulab Singh; an order to Sardar Tej Singh and other commandants of the platoons; appointment of the treasury to proceed towards Peshawar; a letter from Doctor Sahib; a letter from the news-writer of Colonel Sahib (C. M. Wade); presentation of Kanahya Lal, *Vakil* of the Ahluwalia (Fateh Singh); an order of the Sarkar to *Jamadar* Khushal Singh; a letter from Colonel Sahib (C. M. Wade); appointment of *Kanwarji* (Nau Nihal Singh) to go to Taran Taran and other places along with other Sardars to proceed to various other places; a letter from Fakir Shah Din; grant of *Doshalas* to the Sardars appointed at Peshawar along with the large sums of money; a letter from *Bhai* Gobind Ram; news from Khanpur; presentation of Chandar Bhan, *Vakil* of Bahawalpur; a letter from *Rajaji* (Dhyan Singh); departure of the Sarkar towards Amritsar; a letter from Khalifa Nur-ud-din intimating the arrival of the Sahibs in Lahore; appointment of robes of honour and the like.**

On the 1st of blessed month, the *Sankrant* of the month of *Phagan* (10th February 1839 A.D.), early in the morning, the Sarkar went into the service of *Granth Sahibs*, made a prostration and offered an humble *Ardas* of Rs. 500 to be distributed among the Keepers of the *Granth Sahibs*. After that the Sarkar performed a *Sankalp* on the occasion of his being weighed against gold ducats, and gave an elephant, one horse, several suits of clothes, several cows and many other things. It was ordered that *Bhai* Gobind

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Ram should distribute and send them to various places. A letter from Chuni Lal, the news-writer at the camp of the Sahibs, intimated that Colonel Sahib (C. M. Wade) had stayed for about 5 days in Aurangabad and added that the *Kardar* of that place had been put to great anxiety in collecting the things for those 5 days. H· further stated that the Colonel Sahib (C. M. Wade) had appointed troops accompanying his stirrup to purchase the necessities, to take care of Taimur Shah and made two Sahibs go to Pind Dadan Khan to visit the salt mines and wrote further to the *Kardars* regarding the requisites and other things of hospitality. A letter came from the horsemen regarding the gelding of the horses. In reply to it the Sarkar granted to the horsemen Rs. 500 for the purpose. The Raja *Kalan* said that Colonel Sahib (C. M. Wade) had emphatically told at the time of his departure towards Peshawar regarding the departure of the 2 companies of the sepoys, and 2 cannons to join their camps and had asked for their careful looking after along with the *Sahib Logs* and added that at that time they had all come to Lahore.

An order was issued to Sardars Tej Singh and Lehna Singh to provide them the requisite things from stage to stage with the remark that they would be allowed deduction on their account at the time of accounts taking. An order was issued to Raja Gulab Singh that he must traverse the stages of journey rapidly and, after joining his own camp, should cross the river Attock along with 1500 troops of horsemen, 4 platoons, *Topkhana* and the swivels and added that as soon as the Sarkar would get an intimation about his crossing the river at that very moment *Kanwarji* (Nau Nihal Singh), *Jamadar* (Khushal Singh), Sardar Attar Singh Sandhanwalia, and Sardar Lehna Singh Majithia would be made to depart and follow him towards Peshawar. On the *3rd* (12th February 1839 A.D.) Sardar Tej Singh, Amir Singh Man, Gulab Singh, and Ram Singh Colonel were ordered to distribute salaries among the troops and to cross the Ravi and reach Jhelum, moving slowly from stage to stage. An order was issued to Misr Beli Ram to send Rs. 3,00,000 out of the 6 lakhs that had come from Raja Gulab Singh from Wazirabad to Peshawar. After that the Raja *Kalan* submitted a letter from Court Sahib, stating that Doctor Sahib had begun looking after things in Peshawar, under orders of Colonel Sahib, and added that the establishment of the triumphant troops on the bank of river Attock was expected to create great awe and terror among the mischief makers. After that the news-writer of Colonel Sahib (C. M. Wade) stated that 8 horsemen of the camp of Sardar Sultan Mohd. Khan had come to Taimur Shah and had joined his camp. They stated that the aforesaid Sardar had imprisoned their families in the clutches of fate and they wanted that their families be set at liberty. The Raja *Kalan* said that the said Sardar must have set at liberty their families already, according to the order of the Sarkar ; [page 104] but added that they must write to Colonel Sahib (C. M. Wade) that it would be quite proper and in accordance with the relations of unity that those horsemen be made over to Sardar Sultan Mohd. Khan because all the troops of Sardar Sultan Mohd. Khan were

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under the Colonel Sahib (C. M. Wade) and not only those 8 horsemen. On the *4th* (13th February 1839 A.D.) Lala Kanhya Lal, *Vakil* of Sardar Ahluwalia, presented to the Sarkar Rs. 5,000 sent by the aforesaid Sardar. The Sarkar asked him to pay them over to the *Toshakhana*. After that the aforesaid *Vakil* said that the aforesaid Sardar had appointed and arranged for the performance of *Paryogs* in Kapurthala, *Jawalaji* (Jawala Mukhi) and several other places for the removal of the disease of the Sarkar and his good health. The Sarkar said that it had been done well. After that *Bhai* Gobind Ram made a statement in accordance with a letter from Court Sahib that there was no need for the appointment of any troops at Peshawar, because it was only proper and good that the troops be stationed in Hazroo and Attock for the sake of inspiring awe and terror among the mischief-makers He further added that a great deal of mismanagement and confusion had occurred in the district of Peshawar on account of the control of Doctor Sahib with the result that no distinction could be made there between a thief and a respectable person and requested further that it would be very good if an order be issued by the Sarkar turning Doctor Sahib out of the town. An order was issued to Doctor Sahib that he must set up his camp at a distance of 5 *kos* from Peshawar and should look after the army from there. An order was issued to *Jamadar* Khushal Singh that he should make the camp of his Sardars and officers to cross the river and thereafter present himself before the Sarkar and go back again after taking a valuable robe of honour. A letter from Colonel Sahib (C. M. Wade) intimated after purporting to strengthen the foundation of unity that the camp had been set up near Jhelum and that Sardar Mohd. Khan had talked very differently with Burnes Sahib and remarked that he would have to suffer the consequences of that talk. He further added that his sincere heart was praying for the health of the Sarkar day and night In reply it was written to him after dwelling upon the degrees of friendship and unity and talking about the good health of the Sarkar that the troops had been appointed towards Peshawar and that Colonel Sahib (C. M. Wade) had written to Doctor Sahib to put up at a distance of 5 *kos* from Peshawar and to look after the troops from that place. *Kanwar* Nau Nihal Singh was appointed to go to Taran Taran, Sardar Attar Singh Sandhanwalia to proceed to Raja Sansi and Sardar Lehna Singh Majithia to go over to Amritsar. A letter from Fakir Shah Din stated that the English troops had reached Shikarpur along with Shah Shuja-ul-Mulk and that the English troops that had come from Bombay had had to fight with the Sindhis and added that whatever rations and grains of the Sahibs had become collected in that country had been taken possession of by the Sindhis. He further added that Lawrence Sahib had sent one small bottle of medicine for the Sarkar and added that fourteen hundred camels had been collected by him there from various places and had been sent towards Shikarpur, all laden with grains. He further added that the Sardars of Qandhar had sent their families towards the mountainous regions, which were very difficult to cross, on hearing that the Sahibs and the Shah had made a determination and that the Sahibs were asking for Rs. 30,00,000 from them. He further added that 11

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lakhs of rupees had been sent from Ferozepur to Shikarpur. On the *5th* (14th February 1839 A.D.) *Doshalas* were granted according to their ranks to Sardar Tej Singh, Ram Singh General, Sardar Amir Singh Man, and Gulab Singh Colonel and they were allowed to depart with a grant of large sums of money, according to usual custom, in addition to that. On the *7th* (16th February 1839 A.D.) the Sarkar felt rest and ease in his mind and took *Yaquti* along with the extract of the vine creeper (*Gilau*). *Bhai* Gobind Ram said that Rs. 2,50,000 in cash had come to Lahore from Ludhiana along with the *Munshi*. The Sarkar said that Rs. 50,000 out of that should be distributed in the disbursement of the pay of the camp of the orderlies and Rs. 1 lakh should be made over to Raja Sochet Singh and the rest be made over to the *Toshakhana*. On the *8th* (17th February 1839 A.D.) news from Khanpur stated that out of the several boats laden with grain, which Fox Sahib had sent over to Shikarpur, 3 had been drowned and added that the Military Lord had joined the camp of the English troops near Shikarpur, where Shuja-ul-Mulk and Burnes Sahib were also present, and he had further sent Rs. 6,000 to Dewan Sawan Mal for the purchase of camels. According to the request the victorious tent was pitched in the village of Dukanj. After that, according to a request, *Bhai* Gobind Ram and Lala Chandar Bhan, *Vakil* of the *Nawab* of Bahawalpur, presented themselves to the Sarkar, **[Page 105]** who ordered that, according to the old custom, horses, gifts and a number of dogs should be sent to the Sarkar. Eleven garments were granted to him by way of gift for the aforesaid *Nawab* and 5 garments and Rs. 100 were given to him. After that, according to a request by the Raja *Kalan*, some *Doshalas* were given to the *Gadwais*, *Langries* and the other servants and the staff according to the old custom. After that the Sarkar went to Pul in his special conveyance. On the *11th* (20th February 1839 A.D.) the whole night was spent in ease and comfort. The Sarkar remarked that he would depart soon towards Kakran. A letter from Khalifa Nur-ud-din stated that 3 Sahibs with 2 cannons and a company (of troops) had come to Lahore from Ludhiana and added that he had visited them according to the order of the Sarkar and, after talking to them first with a view to increase the degrees of friendship and unity, he had supplied them with the requisites and further added that the Sahibs had a mind to visit the fort. The Sarkar issued an order that they must be made to ride upon an elephant with a silver *Hawdah* and should be made to enjoy a pleasure trip through the town and a visit to the fort and added that robes of honour were being sent therewith, out of which one cloak, one pair of gold bangles, 7 garments and a sword must be given to the big Sahib *Log* and the other Sahibs be given one pair of gold bangles and one cloak each. An order was issued to the State employees that they must provide requisite things and essentials to those Sahibs wherever they might happen to reach and added that the expenses incurred in connection with them would be allowed as a deduction to them in the accounts of the Sarkar.

Arrival of the Sarkar in Bachiwind; arrival of *Kanwar* Nau Nihal Singh; a letter from Rai Gobind Jas; a letter from Fakir Shah Din; arrival of the *Sahibzada* of Sardar

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Ahluwalia and a grant of large sum of money to the said *Kanwar* in honour of his birthday; a letter from Colonel Sahib (C. M. Wade); arrival of the Sarkar near Bopoke; a letter from Raja Hira Singh; departure of *Kanwarji* towards Lahore; an order to the Sardars appointed at Peshawar enjoining upon them loyalty and obedience; arrival of the Sarkar near Niluwal; an order to *Kanwar* Sher Singh; mounting a horse by the Sarkar and discharge of the *Topkhana*; presentation of *Nazars* by all the chieftains and grants to the bearer servants and the Sardars; a letter from Lala Chuni Lal; a letter from the news-writer of the camp of Colonel Sahib (C. M. Wade); departure of the *Sahibzada* of Sardar Ahluwalia; arrival of the Sarkar in Hullowal; a letter from Raja Gulab Singh; a letter from Lala Kishan Chand; arrival of the Sarkar in Jatha; presentation of Sardar Ajit Singh; news about Shahjahanabad; entry of the Sarkar in Ram Tirath.

On the *12th* (21st February, 1839 A.D.) the Sarkar reached Bachiwind and *Kanwar* Nau Nihal Singh presented him 15 gold ducats and the Sarkar ordered for their distribution among the bearer-servants, who were present at the time. A letter from Rai Gobind Jas intimated that he had visited Clerk Sahib in Ambala and the said Sahib talked with him regarding 5,000 camels, which were present in the territory of the Sarkar and about the settlement of freight rates with the tradesmen and about the interfering of the *Kardar*s of the Sarkar. An order was issued to him that he must settle the freight rates with the tradesmen himself. A letter from Colonel Sahib came regarding the appointment of the aforesaid Rai and a letter from Clerk Sahib to Colonel Sahib (C. M. Wade) intimated about the stay of the said Rai in Ambala and added that large sums of money in cash were in Ludhiana and requested the Sarkar to send some man of his own and take them. An order was issued that the aforesaid sums be handed over to the reliable persons of *Jamadar* Khushal Singh. After that Clerk Sahib expressed the intention to proceed towards Karnal and the writer was ordered by the Sarkar to accompany his stirrup. A letter from Fakir Shah Din stated that whatever numbers of boats and camels were required by Lawrence Sahib [**Page 106**] were going to be handed over to him after great search and effort from all the bridges and ferries. He further stated that the Sahibs had brought 200 huge beams of timber and 600 poles from Bahawalpur for building a cantonment at Ferozepur and had also brought 10 boats from that place for purposes of carrying grain and requested that the Sarkar must issue a letter exempting them from the payment of tax. He further added that the Sahibs had proposed to station their troops in Ferozepur to the limit of 3 platoons and regiments and 30 cannons and added that the *Nazims* of Hyderabad had tried to stop the conveyance of grain through their territories; but afterwards had accepted subordination, had sanctioned or approved of 30 lakhs of rupees as *Nazarana* and had agreed to the setting up of a cantonment in their dominions and had further agreed to the marching of troops appointed from Bombay through their country towards Qandhar. On the *14th* (23rd February

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1839 A.D.) the dignified *Sahibzada* of Sirdar Ahluwalia presented himself to the Sarkar and performed a *Sankalp*, through Lala Kanahya Lal *Vakil*, of Rs. 500 by way of *Sarwarna*, 1 elephant with a silver seat upon it, 1 horse with a silver harness, 1 suit of clothes, 11 garments, 7 cows and another sum of Rs. 225. The Sarkar made a *Sarwarna* of Rs. 250 over the said Sardar and granted him Rs. 525 by way of entertainment. After that, according to a request by *Bhai* Gobind Ram, Rs. 1,100 were granted to *Kanwar* Nau Nihal Singh in honour of his birthday. A letter from Colonel Sahib (C.M. Wade) intimated that he was putting up on the bank of river Jhelum and was anxiously looking for two cannons and two companies and added that it would be very good if the Sarkar made two more cannons and two more companies from the platoons of Dhaunkal Singh join them. An order was issued that one company had already been made to join and that two cannons and one platoon from the camp of Court Sahib would join him at the time of his arrival at Peshawar. It was written further to him that by that time the copy of the treaty had not reached him, and so he must send it soon to Avitabile, for the Sarkar would look through it at that place. He (Colonel) further said that it was impossible even for volumes to contain an account of the good qualities of the Sarkar in view of the excessive favours and kindness which he had shown him in providing him with entertainments and other necessary requisites from place to place on the way and expressed a hope that he would write to Peshawar also to treat him and *Shahzada* Taimur Shah as before. He further added that *Bhai* Mahun Singh was present there rendering good services to him and added that though it was proposed that he should encamp near the garden of Wazir in Peshawar ; yet it crossed his mind that it would not be good to set up the camp in the neighbourhood of the town, because in such cases a dispute and ill-will usually arises between the soldiers of the army and the people of the town. Therefore he had decided to set up his tent at half a *kos* from Peshawar. He further added that if there was any delay in the coming of the said Rai then Lala Kishan Chand be allowed to come and render good service. He further added that, by the grace of Immortal God, the Sarkar had thoroughly recovered his health, it would be a source of great awe and terror if he would go to that direction. In reply to the aforesaid letter the Sarkar issued an order to Lala Kishan Chand, asking him to join the camp of the Sahibs. Rai Gobind Jas said that he was kept with himself by Clerk Sahib and added that a letter had been sent to Colonel Sahib (C.M. Wade) that he must know of it and added further that letters had been issued to the employees at Peshawar for providing him with entertainment and stated that, on his arrival at Peshawar, one platoon and 2 cannons would join him to protect and guard his camp and suggested that he must set up his camp at a distance of 3 *kos* from Peshawar. After that *Bhai* Gobind Ram said that Sardar Attar Singh would be at Raja Sansi at the time of the arrival of the Sarkar to render good and suitable services to him and had written further to the Sarkar that he would manage to present an entertainment on his arrival in Jammu, just like the entertainment of the Raja *Kalan*. **[Page 107]** The Sarkar said that he must present the entertainment to the Sarkar and just after that at about the third

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quarter of the day the Sarkar went over to the village of Bopoki in his special conveyance. Raja Hira Singh said that the eldest *Kanwar* (Kharak Singh) had engaged in service 500 horsemen and was preparing to maintain a regiment and, therefore, expected to be granted a *jagir*. A letter was issued granting him an estate worth 1 lakh and 4 thousand rupees in the province of Kashmir. *Kanwar* Nau Nihal Singh said that he had been ordered by the Sarkar to prepare to go to Peshawar and added that it was necessary for him to get ready travelling necessities and requested that, if the Sarkar would order, he would go to Lahore to make arrangements for those necessary things. He further said that the Sarkar must send emphatic orders to the Sardars, who were appointed to proceed towards Peshawar, and letters enjoining them to be loyal and obedient to him be issued. The Sarkar approved of the idea and thereupon issued letters to Raja Gulab Singh, Sardar Attar Singh Sandhanwalia, Sardar Lehna Singh Majithia, and Jamadar Khushal Singh to remain present in the service of *Kanwarji* (Nau Nihal Singh) and to be obedient and loyal to him. Similar letters were issued to Sardar Tej Singh, Gulab Singh and others, who were appointed at Peshawar. After that the Sarkar asked where the days of *Holi* were to be spent and was told that the celebrations of *Holi* would be observed and performed in Lahore. An order was issued to Khalifa Nur-ud-din to supply 100 *pakka* maunds of *Gulali* (red lacdye) to *Kanwarji* (Nau Nihal Singh). The Sarkar issued orders that, after spending the days of *Holi* in Lahore, he should present himself again and, after taking a valuable robe of honour, must proceed towards Peshawar. On the *15th* (24th February 1839 A.D.), at about the third quarter of the day, the Sarkar entered the village of Bhalowal and issued order to *Kanwar* Sher Singh that he must go to *Sri Jawalaji*[1] and *Sri Kangraji*,[2] make prostrations there in a very pathetic and helpless manner, make an *Ardas* there for the health and normality of the disposition of the Sarkar and perform *Hawan*, *Shant-puryog* and *Jug*. On the *16th* (25th February 1839 A.D.), the Sarkar went to the village of Siyorian in his special conveyance and on the *17th* (26th February 1839 A.D.), performed *Sankalap* and distributed charities according to the old custom. At about the third quarter of the day a *faqir* putting on skin came forward and said that that hour was very auspicious and blessed and asked the Sarkar to ride a horse. The Sarkar considered it a matter of felicity of both the worlds to obey the words and to avail of the blessings of the *Sadh-sangat* and at once rode his Qandharwala horse, went forward a few paces and returned. Thereafter he gave the *Kulla* horse of his special ride to the said *Sadhu* and handed over Rs. 1,100 to be given to the needy and the poor. A discharge of 8 cartridges per cannon took place after that and the Sarkar ordered that a discharge of the *Topkhana* of Lahore and Gobindgarh should take place at that time. *Kanwar* Nau Nihal Singh made a *Sarwarna* of Rs. 1,100 over the Sarkar and presented him one horse. After that the Raja *Kalan* gave 11 gold ducats; Raja Hira Singh Rs. 1,000; Sardar Ajit Singh Rs. 500; Chet Singh Rs. 125 and Dewan Dina Nath and Faqir Aziz-ud-din and others

1. The temple of the goddess at Jawalamukhi.
2. The temple at Kangra.

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also presented *Nazars*. After that, according to a request by *Bhai* Gobind Ram one village worth Rs 300 was granted to *Baba* Gulab Singh. After that, according to a request by the respectable *Bhai*, (Gobind Ram) a pair of gold bangles was given to Kahan Singh *Gadwai* and Rs. 50 were given to Elahi Bakhsh, umbrella-bearer of the elder *Kanwar* (Kharak Singh) and other attendants and bearer-servants. A letter from Lala Mohan Lal reported about the arrival of the Military Lord near Rohri with 18 cannons, interview of Mir Rustam Khan and great show of respect and giving of great assurances to him by Lord Sahib and further mentioned about the going of a reliable person of his on the following day to the aforesaid Mir to make him inspect the fort of Bhakkar **[Page 108]** and the appointment of reliable persons by the Mir to show him the fort and inspection of the said fort with great care and consideration by Lord Sahib. He further talked about the request for a fort to contain safely the magazine and the like with troopers of the platoons at the eastern and western gates and about the possession of the fort. Lala Chunilal news-writer's letters intimated about the happy stay of Colonel Sahib in Jhelum, the excessive rainfall, the arrival of 500 newly-recruited men in the camp of Colonel Sahib (C.M. Wade) and Taimur Shah and added that, on inspecting the town of Jhelum and other places, they had become very much pleased with that place on account of their stroll on the walks about the river and the cold climate of the place and further remarked that they had an intention to go to Rohtas. An order was issued to the *Thanadar* that, on the arrival of Colonel Sahib (C.M. Wade) there, he must first go to meet him with show of great civility and courtesy and then should show him the fort and bring about a discharge as a salute. Doctor Sahib presented a map of the salt range in that country and Colonel Sahib (C.M. Wade) felt very much pleased to see it. After that one very valuable *doshala* and one pearl necklace were granted as farewell gift to Sardar Ahluwalia (Nihal Singh) and Rs. 200 were given to Lala Kanhaya Lal and Rs. 100 and a pair of *Pashmina* wrapping sheets were given to Lala Sodagar Mal and they were allowed to depart. After noon the Sarkar entered Dhariwal and a letter from Raja Gulab Singh stated that in support of the title of General, which had been granted to him by the Sarkar, a testimonial bearing the blessed seal must also be given so that it might be a source of honour, pride and the felicity of both the worlds to him. The Sarkar said that he had been granted the title of General in view of his good services, his being ever present and ready, his well-wishing, his loyalty, his obeying orders and his spirit and acts of sacrifice. A letter from Lala Kishan Chand intimated that some newly-come *Sahib Log* had come to Ludhiana and that he had given a letter for their departure (passage) to Mutabar Singh and added that the aforesaid persons had gone away to some place on his reaching this place and added that his transfer had, therefore, taken place. At about the third quarter of the day, on the *19th* (28th February 1839 A.D.) the Sarkar remained in the tent and in the meantime a letter from the aforesaid Lala came in and stated that the reliable persons of *Jamadarji* (Khushal Singh) were dilly-dallying with respect to taking money, although they had come at that time to Ludhiana to realise large sums of money on account of the Farrukhabadi stamp. In reply to

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it an order was issued that they must make payment to them in the old Farrukhabadi stamp. On the *20th* (1st March, 1839 A.D.) Sardar Ajit Singh presented to the Sarkar one horse and Rs. 2,100 by way of entertainment and requested him to visit Raja Sansi. The Sarkar said that he had received an entertainment from him and that was enough. News from Shahjahanabad intimated that the *Nawab* Sahib (the G.-G.) was in Shahjahanabad and was determined to proceed further after a short time and added that the glorious Sahibs were praising everywhere the liberality of the Sarkar and the equipment and decoration of the brave and smart troops and his prosperous country and about his not minding at all the arrival of the troops of the Sahibs on the bank of river Sutlej and their stay there and added that they were talking of a great deal about the excessive grants by the Sarkar in view of his agreements and treaty. At about noon the Sarkar reached the village of Jamoni, on the bank of river Shahnehr. On the *21st* (2nd March 1839 A.D.), he reached Ram Tirath in his special conveyance and issued an order to the *Bhai* Sahibs (Ram Singh and Gobind Ram) and Faqir Sahib (Aziz ud-din) that on that day he was feeling great rise in temperature. It was stated by them that the season was changing and was in transition. After that Jamadar Khushal Singh and *Bhai* Gurmukh Singh made a *Sarwarna* of Rs. 200 each and offered compliments to the Sarkar in the characteristic style of the Sikhs. On the *22nd* (3rd March, 1839 A.D.) the Sarkar first performed a *Parkarman* about Ram Tirath and after that went into the presence of *Baba* Mangal Dass, made an humble *Ardas* of Rs. 125 to him and requested him to pray for his health. The aforesaid person said that the Sarkar had given up administration of justice and was no more attending to the petitions of the poor.

[*Page 109*] **A letter from the news-writer of the camp of Colonel Sahib (C. M. Wade); presentation of Jamal-ud-din; receipt of a letter from Colonel Sahib (C. M. Wade); arrival of the Sarkar at Kala; a letter from Fakir Shah Din; presentation of Sardar Majithia and grant of an underturban and a pearl necklace to him at about the third quarter of the day; arrival of the Sarkar at Beli; a letter to Raja Gulab Singh; grant of a robe of honour to *Jamadar* Khushal Singh; arrival of the Sarkar in the *Kotha* Rukhwala; news of Multan; a letter from *Rajaji* (Dhyan Singh); grant of a robe of honour to Sardar Majithia; arrival of the Sarkar in *Shishmahal*; entry of the Sarkar in *Darbarji*; presentation of *Kanwar* Nau Nihal Singh from Lahore; grant of a robe of honour to Sardar Attar Singh Sandhanwalia; discharge of a salute; a letter from Lala Kishan Chand; Sarkar's visit to *Darbarji*; a letter from younger *Kanwar* (Nau Nihal Singh) and later on from the elder *Kanwar* (Kharak Singh); presentation of Dewan Dina Nath in the service of *Kanwarji* (Nau Nihal Singh).**

A letter from the news-writer of the Colonel Sahib (C.M. Wade) intimated that the camp of Colonel Sahib (C. M. Wade) had got down in Bakrala on the *14th of Phagan* (23rd February 1839 A.D.) and necessary essentials and entertainment had been supplied to him by

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a reliable person of Misr Ram Kishan and added that on the *18th* (27th February 1839 A.D.) it had reached very triumphantly, in very good health, Rawalpindi where all the necessary things were very satisfactorily made to reach Colonel Sahib (C. M. Wade) by the reliable person of *Bhai* Dal Singh and became a source of great pleasure to the Sahibs. A letter from Dost Mohd. Khan to Colonel Sahib (C. M. Wade) brought the happy news that he had no quarrel or ill-will against the glorious Sahibs ; but he feared and suspected terror from Shah Shuja-ul-Mulk and, therefore, his heart did not like the said Shah at all. In reply it was written to him that whoever was a friend of the Sarkar *Khalsa* and Shah Shuja-ul-Mulk he alone could be considered a friend of the Sahibs and whoever was not loyal to the Sarkar and the said Shah the Sahibs had nothing to do with him. Jamal-ud-din Khan of Kasur presented one horse and Rs. 100 to the Sarkar. The Raja *Kalan* said that Rs. 500 stood as due for payment against his name and the Sarkar said that only Rs. 100 more should be taken from him and he should be excused the payment of the remaining 300. Letters from Colonel Sahib (C. M. Wade) reached the Sarkar. A complaint was contained in a letter regarding the camp, its 2 cannons and companies that had left Ludhiana and to whom *Baba* Lachhman Singh had not rendered any suitable services on the way and added that *Pashmina* garments were required and the Sarkar was requested to send the same very soon and remarked that their price would be paid over to Avitabile. A cloak worth Rs. 50,000, a *Doshala*, a pair of *pashmina* wrapping sheets also of the same value were demanded. An order was issued to Misr Lal Singh to send over to Colonel Sahib (C. M. Wade) the luggage lying at Amritsar. Already an order had been issued towards Haji Hasan not to interfere with them with respect to the octroi tax. At this time an order was issued in reply to the demand to state how much octroi tax he should be excused from payment, when he had to buy things to the value of Rs. 1,000. An order was issued to *Rajaji* (Dhyan Singh) to give in writing a letter, granting exemption from the octroi tax. It was written furthermore that although in the treaty of Shah Shuja-ul-Mulk it was written that the supply would be of 5,000 horse and foot, yet it had become a source of great pleasure that the Sarkar had appointed so many troops to proceed towards Peshawar and further added that if some army be appointed to proceed towards the Dehras it would be a source of inspiring awe and terror in the minds of the mischief-makers and stated further that if the aforesaid troops would be allowed to join the camp of Taimur Shah, it would be a source of great honour for that humble person. **[Page 110]** The Sarkar dictated the division of the troops and issued letters to various places. In the course of a letter complaint was made about the omission to present himself by Rai Gobind Jas and Lala Kishan Chand, about the receipt of a letter from Clerk Sahib regarding his wish and request for the aforesaid Rai, and about his not going to Afghanistan in case of his resignation from the service. It was written that the said Rai had spent a long time in service and was requesting for the acceptance of resignation just at the time of his service and added that he was himself very enthusiastic at that time in strengthening the foundation of unity between the two great Governments and added further that it would be very good and

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quite appropriate if one of the brothers would secure the felicity of rendering services. A letter was issued to Lala Kishan Chand that he must present himself there as soon as he could and a letter was sent to Colonel Sahib (C. M. Wade), purporting to enhance the degrees of unity and stating that the aforesaid Lala would reach there very soon. On the *23rd* (4th March 1839 A.D.) the Sarkar went into Kala and a letter from Fakir Shahdin stated that Shuja-ul-Mulk had left for Qandhar along with the English troops and that the Sahibs had written to Kalatwala : "The old faults are forgiven. You must come now and present yourself." Colonel Sahib (C. M. Wade) wrote to Dost Mohd. Khan that that was the time for him to present himself and to get some benefit by traversing the path of unity and friendship, adding that his offence regarding his treatment of Burnes Sahib would then be foregiven. The aforesaid person had written to him that he depended altogether upon the fates and remarked that his lot was ordained by fates. He further added that Lawrence Sahib had felt very much pleased on hearing the happy news about the riding of the horse and added that out of 30 lakhs of rupees, which had been settled as a *Nazrana* upon the *Nazims* of Sindh through the Military Lord *Sipah-Silar* 9 lakhs of rupees were remitted and the remaining 21 lakhs of rupees only were to be realised and further added that the Lord Sahib had left for the port of Bombay. Sardar Lehna Singh Majithia presented himself to the Sarkar and made a *Sarwarna* of Rs. 1,000 on behalf of Suketwala, whereupon the aforesaid money was made over to the charge of Misr Beli Ram. At about the third quarter of the day the Sarkar gave a bejewelled underturban and a pearl necklace to a *Nanga Sadhu* (a naked saint) and himself entered Boli. A letter was issued to Raja Gulab Singh that he should cross the river Attock as soon as he could with his troops and should report about his arrival to the Sarkar on reaching Peshawar. After that a robe of honour, consisting of one horse, one pearl necklace worth Rs. 1,200 and a pair of *Doshalas*, was granted to *Jamadarji* (Khushal Singh) as a farewell gift on his departure towards Peshawar. On the *26th* (7th March 1839 A.D.) the Sarkar reached *Kotha* Rukhwala and the news from Multan stated that the Sahibs were collecting boats in Shikarpur and had set up cantonments in three fortresses for the Sindhies. After that, according to the request of the Raja *Kalan*, Rs. 200 and a pair of wrapping sheets were given to Ramchand Batti to meet his expenses, and, thereupon he left for Jagannathji. The Sarkar gave him *Hundies* worth Rs. 16,000 along with some very fine suits of clothes. After that the Sarkar granted a robe of honour, consisting of one horse, one *Doshala* and a sum of Rs. 1,100, to Sardar Majithia (Lehna Singh). An order was issued to him that he must go to Peshawar along with the *Jamadar* (Khushal Singh). At noon the Sarkar happily entered *Shishmahal*. On the *27th* (8th March 1839 A.D.) he entered *Darbarji*, made a prostration there and offered his humble *Ardas* of Rs. 750. On the *29th* (10th March 1839 A.D.) *Kanwar* Nau Nihal Singh came from Lahore, made a *Sarwarna* of Rs. 1,100 over the Sarkar, who made a *Sarwarna* of Rs. 500 in his turn over the said *Kanwar* (Nau Nihal Singh). After that one horse with golden saddle, one very valuable *Doshala*, a worth-realisation bill of Rs. 2,000 and a sword with a gold harness were given to Sardar Attar Singh Sandhanwalia

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and a *Doshala* worth Rs. 500 was given to Shamsher Singh and they were made to leave for Peshawar. **[Page 111]** According to a request by *Bhai* Gobind Ram a salute was discharged in honour of his sacred bath by the Sarkar when he washed his hair also and illuminations were made all over Amritsar. A letter from Lala Kishan Chand stated that the *Nawab* Sahib (the G.-G.) had left Shahjahanabad for Karnal and would reach Sirhind on the *2nd of Chet* (13th March 1839 A.D.), and added that departure of the *Sipah-Salar* (Commander-in-Chief) towards England was being proposed and the treasure had been arranged to leave *Saldar* Calcutta along with one platoon and two hundred and fifty horsemen towards Ferozepur and further added that the Doctor was accompanying Ventura Sahib and had reached Ludhiana and was requesting for the grant of a passport. It was written to him in reply that, according to the advice of the Sahibs a passport must be given to him. On the *29th* (10th March 1839 A.D.) afternoon the Sarkar went into *Darbar Sahib*, made an humble *Ardas* there and, after that, went into his glorious tent. On the *30th* (11th March 1839 A.D.) the Sarkar asked *Kanwar* Nau Nihal Singh which hour was fixed for his departure towards Peshawar. He replied that his older father would manage the affairs of Kashmir and Peshawar because he had himself made a request with thousand entreaties regarding the grant of Kashmir and added that still the Sarkar had not accepted the petition of that humble servant. After that the elder *Kanwar* Sahib (Kharak Singh) came in and the Sarkar reproduced to him all the above-mentioned account, stating that *Kanwarji* (Nau Nihal Singh), had talked like that and had gone away and the Sarkar wanted to know at that time what was his idea about it. (the Elder) *Kanwarji* (Kharak Singh) said that they were servants of the Sarkar and had no objection to their going away and added that he would manage the affairs of Kashmir and would go himself to Peshawar. He further remarked that the aforesaid *Kanwar* (Nau Nihal Singh) was a young and ignorant person and was showing a sort of disobedience to the orders of the Sarkar and added that, if the Sarkar would order him to go at that time, he would at once put his foot in the stirrup and go away. At about the third quarter of the day Dewan Dina Nath must go to *Kanwar* Nau Nihal Singh and should give him the order for departure towards Peshawar. On his return he reported to the Sarkar that *Kanwarji* (Nau Nihal Singh) was ready to march towards Peshawar; but he requested for the grant of the country of Hazara. The Sarkar said that he had already granted him the territory of Peshawar against seven lakhs of rupees and remarked what else he wanted. After that the Sarkar lay down in his bed to take rest.

***Sankrant* day of the month *of Chet Sambat 1896* (12th March 1839 A.D.) presentation of *Kanwar* Nau Nihal Singh in the morning; entry of the Sarkar into *Darbarji*; an order to *Kanwarji* (Nau Nihal Singh); news of the glorious Sahibs; a letter from Rai Gobind Jas; grant of a robe of honour to *Kanwarji* (Nau Nihal Singh); a letter from Clerk Sahib and Lord Sahib; a letter from Ventura Sahib; news of the camp of Colonel Sahib (C. M. Wade); departure of *Kanwarji* towards Peshawar; presentation of a reliable person from**

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Sardar Ahluwalia ; a statement by the Raja *Kalan* presentation of Sultan Mohd. Khan ; a letter from Colonel Sahib (C. M. Wade) ; a letter from Mutabar Singh ; letter from Fakir Shah Din ; a letter from Sardar Lehna Singh Sandhanwalia ; a letter from *Bhai* Gobind Ram ; presentation of Ventura Sahib ; his appointment towards Peshawar ; entry of the Sarkar into *Darbarji* ; and later on his arrival in Haveli and still later his arrival in *Darbar Sahib*.

On the *Sankarant* of the blessed month of *Chet* (12th March 1839 A.D.), early in the morning, *Kanwar* Nau Nihal Singh presented himself to the Sarkar, who asked from him about his departure towards Peshawar. He replied that he was ready with his foot in his stirrup according to the order of the Sarkar. After that the Sarkar entered *Darbar Sahib* ; made an *Ardas* of Rs. 1,100 in *Darbar Sahib* and Rs. 250 in *Akalbunga* and other places and after that came into his victorious tent and there performed a *Sankalap* of large sums of money in cash, one elephant, one horse, several suits of clothes and several cows and made *Kanwarji* (Nau Nihal Singh) write down the following terms : (1) He must keep in mind to show regard and please Colonel Sahib (C. M. Wade) in the same manner as the Sarkar **[Page 112]** had been doing in view of the friendship of the glorious Sahibs, and must consult and confer with the Sardars appointed at Peshawar and should join the camp of Colonel Sahib (C. M. Wade) with his horse and foot according to the treaty and must spend Rs. 5 00,000, which were with him, on essential business, in accordance with the advice of the glorious Sardars. Rattan Chand was appointed to maintain the mail service. After that an estate of Rs. 200 was granted to Mian Ilahia, bearer-servant of the elder *Kanwar* (Kharak Singh). News of the East stated that sixteen lakhs of rupees in cash and sovereigns to the value of Rs. 1,00,000 had reached Shahjahanabad along with 5 Sahibs, 400 horsemen, two companies of the platoons and all were bound for Ferozepur and added that according to a writing from Lord Sahib one *Camp* along with several *Risalas* of regiments had left *Villayat* (England). A letter from Rai Gobind Jas intimated that the '*Nawab*' Sahib (the G.-G.) had met Clerk Sahib and had felt very much pleased and happy on hearing the news of the good health of the Sarkar and added that inquiries had been made by them about the news about Mutabar Singh without any knowledge to him. In reply it was written that Mutabar Singh had reached Noorpur and added that a robe of honour of 11 garments with Rs. 1,000 by way of entertainment was granted to him with the strong hope that by the same road he would again leave for Ludhiana. It was stated further in the course of the aforesaid letter that at first Lord Sahib had an intention to leave for Simla *via* Sirhind ; but on account of fearing to cause inconvenience to the Rajas of Cis-Sutlej territory he had returned from that road and had reached Ambala and added that Lawrence Sahib, who had come to see Lord Sahib from Ferozepur *via* Sirhind, would see him if a meeting might be possible on account of the latter's (Lord Sahib's) going over to Ambala and if would be good and well, otherwise he would go back to Ferozepur. In the course of

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that letter it was further written that Lord Sahib had come from Shahjahanabad and that reliable persons of the King had come out to receive him in order to make him go on a pleasure trip through the bazar and the fort of Shahjahanabad. It was further added that the Lady *Sahiba* (Emily Eden) had drawn a map or sketch of the fort and the gate whereas on the following day Mirza Mughal Beg and Mir Niaz Ali had come to see '*Nawab*' Sahib (the G.-G.) and had presented him *Nazar* of seven sovereigns and 5 sovereigns, respectively, whereupon '*Nawab*' Sahib (the G.-G.) had given 7 garments to the Mirza along with 3 articles of jewellery and had given 6 garments and 3 articles of jewellery to Niaz Ali, and added that after that the King had sent 70 trays of fruits to '*Nawab*' Sahib (the G.-G.), whereupon he had granted a reward of Rs. 150 with a pair of *Doshalas* to the reliable persons of the king. It was stated that on the *3rd* (14th March 1839 A.D.) Misr Beli Ram presented a valuable robe of honour for *Kanwarji* (Nau Nihal Singh) and the Sarkar gave him the following things, conferring them with his own blessed hand : 1 pair of gold bangles beset with jewels, a big *Doshala*, a tussel sent by *Nawab* Governor Sahib (the G.-G.), a bejewelled sword, a huge pearl necklace, a bejewelled armlet inlaid with a piece of diamond and one horse with a gold harness. *Kanwarji* (Nau Nihal Singh) said that after two or three days, on the first day of *Naurata*, he would leave for Peshawar. A letter was received from Lord Sahib in reply to a letter from the Sarkar, purporting to strengthen the foundation of unity and to strengthen the relations of intimacy and brought the news of good health exactly at the moment when its arrival was being anxiously looked for and became a source of great pleasure to the mind of the Sarkar. After that a letter from Clerk Sahib came in, dealing with the receipt of the letter of the Sarkar, intimating the normal condition of his health along with a letter from Lord Sahib. It was written in the course of it that the letter had been put before Lord Sahib and a correct answer to it would be sent over to the Sarkar after its receipt by him. Another letter from Clerk Sahib came along with a letter from Shuja-ul-Mulk regarding the normal condition of the disposition of the Sarkar, stating that the Sarkar should remember to honour that sincere friend in future as well by issuing happy letters to him. A humble petition from Ventura Sahib came in and stated that the passage for the mail by the river was closed up on account of a disturbance of the Sindhis. Therefore he had reached Shahjahanabad **[Page 113]** by land and later on had gone over to Ludhiana and would soon present himself to him. It was written in reply to it that he must present himself very soon. News from Colonel Sahib (C. M. Wade) stated that on the *24th of Phagan* (5th March 1839 A.D.) he had set up his camp in Baoli, where the reliable persons of *Bhai* Surjan Singh had provided him with necessary requisites and added that on the *2nd* day (6th March 1839 A.D.) he had set up his camp on the bank of river Attock, where a salute of 11 bags of gunpowder was fired and *Kanwar* Peshawara Singh had come out to receive him and had made a *Sarwarna* over him. It was further stated that Colonel Sahib (C. M. Wade) after that turned his attention to visit the fort and did enjoy a round through it, mounting on an elephant. A salute was fired once again. The

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said Colonel Sahib (C. M. Wade) felt very much pleased on the inspection of the fort and said that if such a fort had been in the possession of the Sahibs they would have certainly built a bridge of iron for it. After that he inquired about the stores from the aforesaid *Kanwar* (Peshawara Singh), who stated in reply that in that fort there were large stocks of grain, ammunitions and gunpowder and at the time of need the articles could be sent from Attock to Peshawar. The Colonel Sahib (C. M. Wade) remarked that certainly it was expected to be like that, because the Noble Sarkar was attending to the management day and night. After that the Colonel Sahib (C. M. Wade) felt very much pleased to see the bridge and gave reward to the boatmen. On the *28th* (9th March 1839 A.D.) he crossed the river and reached Akora and added that when he reached near Peshawar first Ganda Singh, a reliable person of *Kanwar* Sher Singh, came out with 200 horsemen and showed great respect and courtesy in offering reception, while later on Avitabile and Colonel Sahib (C. M. Wade) went to see Shamsher Singh, riding in a *Bagghi*, whereupon Colonel Sahib (C.M. Wade) felt very much pleased on seeing the constructions in the fort and liked the fort itself very much and remarked that it was very well built. It further added that Avitabile had proposed the place known as Nahkal for the camp of the Colonel Sahib (C. M. Wade) ; but the said Colonel Sahib (C. M. Wade) suggested that the camp of *Shahzada* Taimur Shah would be at Nahkal and that his own camp would be separately set up in the garden. After that Avitabile and Colonel Sahib (C. M. Wade) retired to privacy and talked happily between themselves. The said Colonel Sahib (C. M. Wade) talked about purchasing various things and grain and Avitabile told him that at that time it was the season of the crop and added that the grain would be purchased at a sufficiently cheap rate at the time of the spring crop. After that Sham Singh Attariwala and Amrik Singh Ahluwalia each presented Rs. 500 by way of entertainment to Colonel Sahib (C. M. Wade). On the *5th*, on Saturday, (16th March 1839 A.D.), on the first *Naurata Kanwarji* (Nau Nihal Singh) offered his compliments and respects in the style of the Sikhs, kissed the feet of Noble Sarkar and departed towards Peshawar with an emphatic order to him that he must pay great regard to the ideas and must seek the pleasure of Colonel Sahib (C. M. Wade) and should abide by his orders. *Kanwarji* (Nau Nihal Singh) said that it would become known to the Noble Sarkar from the news in full details how far and what kind of efforts would be made by him with respect to that matter in order to strengthen the foundations of unity between the two great Governments, to please Colonel Sahib (C. M. Wade) and in rendering suitable services to him. After that Sardar Dal Singh, a reliable person of Ladowala, performed a *Sankalap* of Rs. 1,100 in cash and 21 very fine garments. After that *Bhai* Gobind Ram stated that the dignified Sardar Ladowala had written in the course of a letter that, in accordance with the recommendation of Noble Sarkar, Lord Sahib had shown to him unlimited kind attention and added that Clerk Sahib had told '*Nawab*' Sahib (the G.-G.) to grant the title of the Raja of Rajas to the Raja of Ladowala. The '*Nawab*' Sahib (the G.-G.) said that it was fit and proper. The Raja *Kalan* reported that Ventura Sahib had got down to put

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up in the garden of Sardar Tej Singh and the Noble Sarkar said that it had been alright and ordered for the delivery of Rs. 500 by way of entertainment, sweetmeats to the value of Rs. 25 to him on behalf of the Noble Sarkar along with a *Khes* and a mattress to be taken from Samdhu. After that Sultan Mohd. and Sayyed Mohd. came in and a statement regarding the grant of Peshawar on the payment of a fixed regular sum of 7 lakhs a year along with 20 horses, 25 mules, 25 camels, and 100 maunds of the *Eara*[1] rice. After that the Noble Sarkar made him write down with his own hand as follows: "I will not show any kind of deviation in rendering services, in obeying orders, in remaining always ready to serve, in proving true to salt and in sacrificing life **[Page 114]** and would always be loyal to Colonel Sahib (C. M. Wade) according to the order of the Noble Sarkar and would not allow any disobedience of his order to take place and would never have any kind of correspondence with Dost Mohd. Khan and would consider him alone as his well wisher who would be a well-wisher of the two Sarkars. Their enemy would be treated as such by him." After that a robe of honour, consisting of 9 garments, three articles of jewellery, 1 elephant, and Rs. 500 in cash was granted to Sultan Mohd. Khan, that of 8 garments and 3 articles of jewellery to Sayyed Mohd. and 4 *Doshalas* to four sons of Sultan Mohd. Khan. After that a letter from Colonel Sahib (C. M. Wade) to the above-mentioned Sardar was studied by the Noble Sarkar. It was written therein that the Barakzai Sardars were in Peshawar and the Noble Sarkar showed perfect satisfaction with respect to them and had full confidence in them whereas '*Nawab*' Sahib (the G.-G.) did not know it full well whether the Sardars were clear in mind and straightforward or not. The Noble Sarkar said that the Sahibs did not know of their being true to the salt and of their good intentions and, therefore, they did not feel fully satisfied with respect to them. Thereupon he ordered the news-writer of Colonel Sahib (C. M. Wade) to send a copy of the said letter to Colonel Sahib (C. M. Wade). A letter from Colonel Sahib (C. M. Wade) stated that he always wrote to the Sarkar regarding the settlement and management of every affair while no answer was sent to him. He added that he did not know the reason therefor, because the Sarkar was always kindly disposed to attend to all his affairs. But his workers and employees showed so much delay, negligence and indifference. He further wrote that the affairs of the Sindhis had been settled and added that on account of his accepting to be subordinate Rs. 7 lakhs of *Nazrana*, out of his own share, had been remitted to Mir Rustam Khan, while 15 lakhs of rupees, that formed share of the Sarkar, would be sent to him after the settlement of the affair of Khurasan. The English troops had left for Qandhar, while Mackeson Sahib had left for Peshawar *via* Dehrajat with a view to explain certain important problems and requested the Sarkar to issue orders for providing him with entertainment and hospitality on the way. The Sarkar issued letters to the *Sardars* of that country, asking them to provide necessities to the aforesaid Sahib. Colonel Sahib (C. M. Wade) entered

1. A famous variety of rice grown on the banks of the river of the said name near Peshawar.

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Peshawar on *Sankrant of Chet* (12th March 1839 A.D.) and a discharge of cannons took place in his honour. It was written in reply to the above letter : "The first thing, in view of the strengthening of the foundation of unity, is that it has already been written down in a treaty that Rs. 2 lakhs of the Nanakshahi coinage would be paid to the Sarkar in lieu of the appointment of his troops to help him and as *Nazrana* for making Shuja-ul-Mulk sit on the throne of Kabul. and that the country of the Sindhis would be allowed to remain in their own possession as before and none of the three Governments will ever interfere with it and that Rs. 15 lakhs from the Sindhis would be made to reach the Sarkar. But now it was being written that the large sums of money would remain in the treasury of the Sahibs as a trust and would be paid up after the settlement of the expedition to Khurasan. Where is this point written in the body of the treaty. Under the sixteenth term it is written that first Rs. 15 lakhs would be paid over to the Sarkar and the remainder only would be taken by the Sahibs." As to the division of 5000 horse and foot already a note had been sent in writing ; but at that time it was further stated that *Kanwar* Nau Nihal Singh would reach Peshawar in a very short time along with the other chieftains appointed there. A letter from Mutabar Singh intimated that he had experienced various kinds of calamities and difficulties at the hands of the Sahibs purporting to show their intention to deceive the Sarkar and mentioned something about his arrival by chance in Noorpur and his learning there about their retreat according to the order of the Sarkar and about his astonishment and surprise and added that if he would have the honour of seeing him he would first put on the guise of a mendicant. Fakir Shah Din wrote about the departure of Lawrence Sahib to Lord Sahib and the stay of his authorized agent in Ferozepur, and about his expressing certain ambitions and orders of intricate character with the remark that in case of delay it would be a cause of sorrow and disappointment, and further talked about the arrival of Mitchel Sahib, Torrens Sahib and an other Sahib *Log* in Ferozepur, as permitted by Lord Sahib, and about their asking for 3 boats and their supply by Fakir Sahib. He further stated that they had left for Shikarpur and remarked that the construction of a cantonment was in progress at Ferozepur and added that on account of the demolition of a mansion near about certain residents of the town a complaint had been preferred to Lord Sahib, who had thereupon ordered for the payment of Rs. 2,000 to the residents of those houses and prohibiting henceforward any more demolition or any kind of interference by any one of the employees of the Company Bahadur. **[Page 115]** A letter from Sardar Lehna Singh Sandhanwalia intimated that the Afghans of the country of Hazara had raised a disturbance, but, by the grace of the immortal God, they had been made to suffer again an ignominious defeat on the *28th af Phagan* (9th March 1839 A.D.). On the *9th of Chet* (20th March 1839 A.D.) *Bhai* Gobind Ram stated that an estate worth Rs. 15,000 had already been granted in the province of Kashmir to the dignified Sardar Ahluwalia, while a fresh letter regarding it must be issued at that time to *Kanwar* Kharak Singh. The Sarkar said that Dewan Dina Nath should hand it over to Lala Kanhaya Lal. Ventura Sahib presented himself to the

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Sardar and gave an account of his own presentation before the Holy Queen along with a letter from the Sarkar and dwelt upon the thankfulness of all the glorious Sahibs regarding his strengthening the foundation of unity between the two great governments and the increasing of friendly relations from day to day. He further added that the Resident, who was the sole authority on behalf of the company, had set his mind at rest by assurances, stating that no other idea was crossing his mind than the ideas of friendship and unity with the Sarkar. The Sarkar said that he had full faith in the words of the Sahibs regarding the relations of unity.

On the *10th* (21st March 1839 A.D.) the aforesaid person (Ventura) presented himself to the Sarkar according to his order and was granted one pearl necklace worth Rs. 1,100, one pair of *doshalas*, and one horse with a gold saddle for his daughter along with Rs. 12,000 to meet his expenses to be realised from Avitabile and Rs. 5,000 to be realised by him from Rai Gobind Jas. The aforesaid person had asked for the treaty and, according to his request, the Sarkar ordered Misr Beli Ram to give him a copy of the treaty and made the platoon of Court *Sahib* to go along with the aforesaid person. On the *12th* (23rd March 1839 A.D.) the Sarkar rode in his special conveyance and went first to sit for a while in his own *Bunga* and after that, riding in a boat, *Harmandarji* by way of *Har ki Pauri* and, making an humble *Ardas* of Rs. 525 there, listened to the recitation of certain parts of the *Granth Sahib*, made a prostration before it and returned afterwards, making an *Ardas* of Rs. 250 at *Akalbunga*, and entered his victorious tent at noon. On the *13th* (24 March 1839 A.D.), early in the morning he had the pleasure of making a prostration in *Darbar Sahib* and made an humble *Ardas* of Rs. 1,100 at *Darbar Sahib* and of Rs. 505 at *Akalbunga* and later on went into his tent.

Arrival of the Sarkar in Sayyed Mahmud ; a letter from Fakir Shahdin ; arrival of the Sarkar in Hamidpur ; an order to the Raja *Kalan* ; a letter to Sardar Ajit Singh ; arrival of the Sarkar in Kalowal ; a letter to Ventura Sahib ; a letter from Rai Gobind Jas ; an order to Sardar Gulab Singh ; arrival of the Sarkar in Pull ; news about Peshawar ; arrival in the *Baradari* of Amb Dhurewala ; a letter from Colonel Sahib (C. M. Wade) ; presentation of the *Vakil* of Mandi ; Grant of a robe of honour to the elder *Kanwar* (Kharak Singh) ; departure of Sodhi Kahan Singh ; a letter from Sardar Tej Singh ; news from Shikarpur ; a statement by Raja Hira Singh ; a letter from the newswriter of the camp of Colonel Sahib (C. M. Wade) ; a statement by Gobind Ram.

On the *13th* (24th March 1839 A.D.) at about the third quarter of the day, the Sarkar reached Sayyad Mahmud. A letter from Fakir Shah Din intimated that Lawrence Sahib had met "*Nawab*" Sahib (The G.-G.) in Ambala and again on the *9th of Chet* (20th March 1839 A.D.) in Ferozepur.

[**Page 116**] He further added that the news from Qandhar expressed that no straw, fuelwood, rations and water were being supplied on the way and that the tribes of Baluchies had closed up

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all the passages of communication. He further added that "*Nawab*" Sahib (the G.-G.) had dropped his programme of holding a meeting with the king of Delhi and had returned towards Simla. On the *14th* (25th March 1839 A.D.) the heaven-kissing royal standards (of the Maharaja) marched from Sayyed Mahmud and reached Hamidpur, where the victorious tents were set up and an order was issued to the Raja *Kalan* to realise Rs. 500 from Hamidpur as *Nazarana*. After that a letter was issued to Sardar Ajit Singh, stating that as soon as he would cross the river Sutlej in perfect health and safety with the permission of the glorious Sahibs, some reliable person would be appointed to receive him according to the request of his *Vakil*. On the *15th* (26th March 1839 A.D.) the Sarkar went from Hamidpur to Kalowal and a letter was issued to Ventura Sahib, stating that Afridis were committing thefts and doing many other bad deeds in Peshawar and so he must look after that tribe and should prevent the Afghans from behaving like that. It was further written to him that the large sums of money which Avitabile had unduly taken from the *Khatris* and had engaged himself in bringing about the demolition of their houses, must be paid back to them by him and a letter of satisfaction from them regarding the same should be sent over to the Sarkar, and their houses must be got rebuilt by Avitabile for them and remarked that he was responsible for all this. A letter from Rai Gobind Jas stated that he had met "*Nawab*" Sahib (the G.-G.), had presented him 21 gold ducats and thereupon they (the Sahibs) had inquired after the health of the Sarkar and had shown a great deal of pleasure and gratification on learning about his good health. He further added that on account of the heat of the sun he ("*Nawab*" Sahib G.-G.) had gone over to Simla. An order was issued to the respectable Faqir regarding the preparation of a draft. An order was issued to Gulab Singh, the officer of the troops of *Kanwar* Sahib, (Nau Nihal Singh) that he must traverse all the long stages of journey very soon and should join the camp of *Kanwar* Nau Nihal Singh. At about the third quarter of the day the Sarkar went from Kalowal to the Pull. On the *16th* (27th March 1839 A.D.) he rode from that place and reached near Kunjah at about the third quarter of the day. News from Peshawar dwelt upon the high-handedness or oppression of the soldiers under Colonel Sahib (C.M. Wade) upon the residents of Peshawar, their removing and destroying the harvest by themselves, the complaint of the residents to Avitabile, the statement of Avitabile about the whole case and affair to Colonel Sahib (C. M. Wade), giving some rolls of brocade, satin and *Kimkhab* for purposes of wearing to Taimur Shah by the Colonel Sahib (C. M. Wade) the preparation of a fine '*Masnad*' for him and ordering the chieftain to put on very fine suits of clothes, statement of Colonel Sahib (C. M. Wade) to Avitabile regarding the preparation of the bridge of Ramkian, statement by Avitabile regarding the expenditure of large sums of money without the order of the Sarkar ; later on a complaint by the *zamindars* residing in Peshawar to Colonel Sahib (C. M. Wade) regarding the destruction of their farms and great oppression upon them, and his giving them no price and beating them (the subjects). statement of the Colonel Sahib (C. M. Wade) regarding the punishment to the soldiers of his troops, and regarding their securing a letter of satisfaction from the *zamindars*, the gathering together of the ordinary people for pur-

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poses of seeking employment in the service of Colonel Sahib (C. M. Wade), statement of Colonel Sahib (C. M. Wade) regarding the affairs of control of Ali Masjid, grants of valuable robes of honour, later on going away of the men on hearing him and boasting of some of them, providing necessary requisites everyday to Colonel Sahib (C. M. Wade) by Avitabile, presentation of Rs. 1100 in cash and one hundred vessels containing sweetmeats on behalf of Avitabile by way of entertainment to Colonel Sahib (C. M. Wade), under orders of the Sarkar, adding another sum of Rs. 500 [**Page 117**] by him and sending the same to Taimur Shah, preparation of a new platoon of the selected sepoys of the platoon and their appointment to protect and guard the camp of Colonel Sahib (C. M. Wade). On the *17th* (28th March 1839 A.D.) the Sarkar went to the *Baradari* of Amb-Dhurewala in his special conveyance. Letters from Colonel Sahib (C. M. Wade), after seeking to increase the degrees of unity, referred to what the Sarkar had written in the course of letters regarding the appointment of *Kanwar* Nau Nihal Singh and the glorious Sardars, one by one, mentioning the names of each of the officers of the platoons and *Topkhana*, and regarding the copy of the treaty and remarked that it had become a source of great pride to them ; but whatever the Noble Sarkar had remarked as to the delay caused by the employees secretly had become a source of great surprise to them, because the war was imminent and many times a request had been made for the officers of the troops of horsemen and footmen and the division of 5000 horse and foot and their joining him soon. It added further that "*Nawab*" Sahib (the G.-G.) regarded it foremost to help and to protect Taimur Shah and about the arrival of the troops of the *Campo* in Peshawar added that on account of scarcity there was no grain. So the establishment of the troops on the other side of the river was good. The Sarkar issued an order to Sardar Tej Singh to come and present himself before the Sarkar and issued letters to Sardars Sandhanwalia, Majithia, Jamadar (Khushal Singh), Raja Gulab Singh, Dewan Sawan Mal, Misr Rup Lal, Mian Arbel Singh, both the *Kanwar* Sahibs (Kharak Singh and Nau Nihal Singh), *Kanwar* Sher Singh, Ahluwalia and many others to send troops of horsemen and footmen to Colonel Sihib (C. M. Wade). Bearer-servants were appointed at various places. Colonel Sahib (C. M. Wade) wrote furthermore that the Sarkar had proposed to send 5,000 horse ad foot to join him at the time of his meeting at Taran Taran. Therefore, it was very appropriate that he should send the troops of Mussalmans to Peshawar to join Taimur Shah and asked the Sarkar further to write when the troops would reach Peshawar. He further remarked that he saw there no other troops except those of *Kanwar* Sher Singh and Ahluwalia and added that stealing, doing evil deeds, dacoity, cheating, attacking by night was a characteristic of the residents of that country and, therefore, he had been compelled to speak to Avitabile to order two platoons to keep guard and protect him. He further stated that, although he had written to Lala Kishen Chand, he had not come to present himself to him and so it was a matter of great regret. He added further that he had gone over to the camp of Avitabile and had observed the whole of *Topkhana*, well-equipped and well-set, and he was himself making every effort to bring to a successful end everyone of the affairs. In reply it was written to him that *Kanwarji* (Nau Nihal Singh) would

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soon reach Peshawar along with the glorious Sardars and Ventura Sahib and added that he could take as many troops as he wanted and must manage all the affairs successfully in accordance with the relations of friendship between the two great governments. It was written to Avitabile that he should allow the two Gurkha platoons to remain with him upto the arrival of 5,000 horse and foot there. On the *19th* (30th March 1839 A.D.) Wazir Dhari, a reliable person from the Raja of Mandi, came and presented Rs. 12,000 and several pods of musk. The Sarkar asked Dina Nath how much balance was due still from the Raja of Mandi. He replied that eighteen thousand of the balance and 5,000 of the *Sarwarna* went to make up the total of Rs. 23,000. Thereupon the Sarkar issued an order for the payment of the balance. After that the Sarkar granted to *Kanwar* Kharak Singh a bill of Rs. 25,000 in cash to be realised by him from Kashmir, one horse with a gold saddle and one *doshala* of one seam ; to Sardar Mangal Singh Rs. 3,000 in cash and one *doshala* ; to Chet Singh Rs. 5,000 in cash and one horse with a saddle and that with an order that he must get such a *doshala* prepared at Kashmir and should manage to control that province and to go over to Peshawar *via* Muzaffarabad to join Colonel Sahib (C. M. Wade) as soon as he wanted him. On the *20th* (31st March, 1839 A.D.) departure of Sodhi Kahan Singh took place and he was given Rs. 500 in cash along with nine garments, and a pair of *pashmina* wrapping sheets for his reliable persons. A letter from Sardar Tej Singh intimated that he had distributed salaries among the four platoons in Rawalpindi and mentioned about their departure in the forward direction. The Sarkar said that it had been done well. The Raja *Kalan* stated that the bridge of the Ramkian had broken down on account of the excessive rainfall and added that it was very essentially required to be there. **[Page 118]** An order was issued to Avitabile to spend Rs. 500 and get the bridge ready and well set. The news from Shikarpur stated that the glorious Sahibs had reached the Gulab-pass straight on and added that no water was available in that fort and it was under the Baluchies. Therefore, the Sahibs asked for water from them. They told them that they looked after water only for purposes of farming and cultivation and thereupon the Sahibs proposed the setting up wells there. On the *23rd* (3rd April 1839 A.D.) Raja Hira Singh said that Sardar Jagat Singh Attariwala had consigned his life to the Creator and added that the Sarkar should state what *Nazrana* he had to take from his estates. The Sarkar ordered him to state details of his miscellaneous estates. A letter from the newswriter of the camp of Colonel Sahib (C. M. Wade) dealt with the following topics ; fixture of the *20th of Chet* (31st March 1839 A.D.) for the enthronement of Taimur Shah ; arrival of Colonel Sahib (C. M. Wade) in his *Dera* along with all the learned men and scholars and Court Sahib, Avitabile and others, congratulations and *Nazrana* and grants in return by Taimur Shah as follows : One *doshala* and one Afghan sword each to Avitabile and Court, arrival of Taimur Shah along with the Colonel Sahib (C. M. Wade) in Peshawar and their tour through the bazars, later on their reaching Shamshergarh, a discharge of a salute there and the presentation of Sardar Pir Mohd. with one horse to Colonel Sahib (C. M. Wade) and their conversation purporting to strengthen the foundation of unity between two governments and his

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giving a pair of pistols and one gun on the occasion of his departure. He further dealt with their arrival on the *21st* (1st April 1839 A.D.) to inspect the special troops, firstly to visit and inspect the horsemen putting on *Charaba* and the coats of mail and after that the troops of horsemen and the other troops of the platoons, well-equipped, and stated that the onlookers were very much pleased at their sight and after that took their meals together in the bungalow of Avitabile and later on went to the camp and saw the luggage and property ready for its preparations there. According to the request of *Bhai* Gobind Ram, Kahan Chand, a reliable person of the Maharaja of Patiala, presented himself to the Sarkar and delivered a letter from the aforesaid Raja along with Rs. 500 for *Sarwarna* and said that, in view of the increasing degrees of unity, at first his master had felt a great deal of restlessness on hearing the news of the indisposition of the Sarkar ; but he had become so happy and gratified afterwards on hearing about his recovery of health and the normalcy of disposition by the Sarkar that it could not be expressed in writing. Rs. 125 were granted to him by way of entertainment along with sufficient sweetmeats.

A letter from Avitabile ; presentation of Lala Kishen Chand ; going of the Sarkar to *Baba* Sharun Nath and *Baba* Shalagar ; a letter to Chuni Lal ; departure of the *Vakil* of Mandi ; presentation of Raja of Jind ; hunting of a lion before the Sarkar ; a letter from *Kanwar* Nau Nihal Singh, appointment of *Bhai* Gurbakhsh Singh to proceed towards Amritsar ; a letter from *Lat* Governor Sahib (the G.-G.) and a reply to it.

A letter from Avitabile dwelt upon the inspection of the fort of Fatehgarh by Colonel Sahib (C. M. Wade) and his pleasure on his seeing the strong and firm construction and the ditch and a statement that it was a good bulwark against the mischief-makers. He further mentioned about the joining of 50 horsemen from the camp of Amir Singh Ahluwalia, his satisfaction, a statement by himself to the said Sardar, according to an order by Colonel Sahib (C. M. Wade), regarding his own joining with Colonel Sahib (C. M. Wade) and his reply thereupon not to do so on account of there being orders to him from the Sarkar and the displeasure of Colonel Sahib (C. M. Wade) on the occurrence of that event and later on about the encampment by Colonel Sahib (C. M. Wade) with his heart full of disappointment. After that Lala Kishen Chand presented himself and offered his *Nazrana* and was granted one *Doshala* and one pair of gold bangles. He was asked to go to Peshawar along with 400 troops of the Raja of Chamba and was further granted the charge of the divisions of the horse and foot accompanying him as well as of those what had already joined the camp of Colonel Sahib (C. M. Wade) with the emphatic order further more that he must remain obedient and loyal to Colonel Sahib (C. M. Wade). On the *25th* (5th April 1839 A.D.) the Sarkar went to see *Baba* Sharun Nath and *Baba* Shalagur and, **[Page 119]** making an *Ardâs* of Rs. 250 asked them to pray for his good health. A letter was issued to Lala Chuni Lal to tell Colonel Sahib (C. M. Wade) that *Kanwar* Peshawara Singh, who had shown disrespect to the glorious Sahibs and disobe-

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dience in executing their orders, had been transferred and *Bhai* Surjan Singh had been appointed in his place. On the *27th* (7th April 1839 A.D.) *Vakil* of the Raja of Mandi departed, according to a request by the Raja *Kalan*, and he was granted at that time 11 garments, 2 underturbans, one necklace, one pair of gold bangles, 1 Lahore gun for the aforesaid Raja, 9 garments, 1 gold bangle and Rs. 200 for the Wazir and also a gold bangle, some garments and some cash for the other reliable persons besides him. On the *28th* (8th April 1839 A.D.) the Raja *Kalan* showed to the Sarkar a hunted lion and the Sarkar sent for it inside to examine it and remarked that he had never seen a lion with such a tall stature and plump body. The Sarkar asked *Rajaji* (Dhyan Singh) to give a full account of its hunt, whereupon *Rajaji* (Dhyan Singh) gave an account of his going out for hunt, his kindling up fire in the forest, running of the lion and his shooting in its pursuit. The Sarkar felt very much pleased with the daring and courage of *Rajaji* (Dhyan Singh). A letter from *Kanwar* Nau Nihal Singh gave an account of such a letter worthy of respect, dwelling upon his entering Peshawar straight on, his sending in a big officer into the camp of the troops regularly appointed to be with Colonel Sahib (C. M. Wade), the letter of satisfaction by Colonel Sahib (C. M. Wade), the *Nazrana* of Colonel Sahib (C. M. Wade) and the *Nazrana* assessed over the estate of Attariwala and added that he was entering Peshawar on that very day and was sending therewith to the Sarkar a letter of satisfaction by Colonel Sahib (C. M. Wade) regarding every matter. On the *29th* (9th April 1839 A.D.) *Bhai* Gurmukh Singh was appointed to go to Amritsar to make *Ardases* of large sums of money at various places and to request the people there to pray for the good health of the Sarkar as follows : At *Darbar Sahib* Rs. 500, *Akalbunga* Rs. 125 and Rs. 125 at each of the *Shahid Bunga*, the *Jhanda Bunga*, the *Ghariali Bunga, Bhai* Chet Singh, *Dukh Bhanjani Sahib, Baba Atal Sahib, Manji Sahib,* and the singers. He was further ordered to distribute Rs. 11 to the drum-beaters the trumpet-blowers and all the servants and the staff. On the *30th* (10th April 1839 A.D.) a letter from Lord Sahib at first dwelt upon the degrees of unity and purported to strengthen the foundation of intimacy and expressed pleasure and satisfaction with thanks to the great benevolent God on learning the news of the good health and normal disposition of the Sarkar. It added further that the English troops had departed along with Shuja-ul-Mulk to carry out the expedition against Afghanistan and had reached Shikarpur, where the Sindhis first showed an inclination to behave differently ; but accepted obedience and subordination afterwards on the arrival of the English troops. He further added that floods in the river had spread in all the directions and Rs. 21 lakhs had been fixed, out of which 10 lakhs had been realised and 11 lakhs remained as balance. He further added that Clerk Sahib had been ordered to pay Rs. 5 lakhs from Ambala and to send the sum over to the Sarkar and remarked that the Sahibs had felt very much gratified on learning the news about the appointment of *Kanwar* Nau Nihal Singh along with the other Sardars to proceed towards Peshawar to manage and control the affairs of Colonel Sahib (C. M. Wade). He further added that it would be a source of great pleasure to them if the Sarkar issued fresh and

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definite orders once again to the respectable *Kanwar* (Nau Nihal Singh) and the Sardars to consult and ask advice from Colonel Sahib (C. M. Wade), to make 5000 horse and foot join him and requested that the troops of the Sarkar and the big Sardars, who had been appointed towards Peshawar, must look to the carrying out all affairs according to his desire and ambition in view of the friendship and unity between the two governments. He further added that once again an order had been issued to Clerk Sahib to make payment of Rs. 5 lakhs and that, too, with a further request to him to make a large sum of money reach Ferozepur. The Sarkar remarked that the relation of friendship between Colonel Sahib (C. M. Wade) and the Sarkar **[Page 120]** was well-known and added that definite orders had been issued to the glorious Sardars by him, therefore, for managing the affairs of Afghanistan in union with the Sahibs and the 5000 horse and foot had been made to join the camp of Colonel Sahib (C. M. Wade), adding further that whatever still remained were going to join him on that day or the following day. The letter of Lord Sahib and its reply were sent to *Kanwarji*.

Appearance of the Sarkar before *Granth* Sahib on the *Baisakhi* day (11th April 1839 A.D.) and the performance of a *Sankalap* by him on the blessed day of *Sankrant*; news from Peshawar; a letter from Sardar Tej Singh; a letter from Colonel Sahib (C. M. Wade); a letter from Khalifa Nur-ud-din; a letter from Court, the French; receipt of a letter from Vigne Sahib; a letter from Sardar Sham Sirgh Attariwala dealing with the interview of Colonel Sahib (C. M. Wade); later on coming of Colonel Sahib (C. M. Wade) into his camp; letters to *Kanwarji* Nau Nihal Singh, the Sardars and so on; orders to.....and others; a letter from Fakir Shah Din; a letter from the Fakir with respect to the arrival of the Doctor from Ferozepur; an order to Khalifa Nur-ud-din for an entertainment for the Doctor; a letter from Rai Gobind Jas; a letter from Ventura Sahib.

On the *Sankrant* of the month of *Baisakh* (11th April 1839 A.D.) the Sarkar first enjoyed a sacred sight of *Baba* Rupa and, making a prostration before *Granth Sahib*, made an humble *Ardas* and later on went into the camp of the *Granth Sahib* and made an *Ardas* of Rs. 500 and sweet puddings there. After that he performed a *Sankalap* of Rs. 7,000 in cash, 2 elephants, 1 horse, 100 suits of clothes. 11 gold pitchers several other pitchers, cows, baffaloes, brasscups, jug made of gold and silver and clarified butter. After that he performed a *Sankalap* of one throne, one chair and one marble stool, From the news it became known to the Sarkar that as to the letter which the Sarkar had sent to *Kanwar* Peshawara Singh, reproaching and warning him with respect to his disrespect towards the Sahibs, Colonel Sohib (C. M. Wade) had felt very much pleased and gratified on hearing it and had remarked that the Sarkar was certainly sincerely and wholeheartedly abiding by the words regarding the maintenance of unity. After that a valuable robe of honour was granted along with *Doshala* to Avitabile. On the *2nd* (12th April 1839 A.D.) a letter came from Sardar Tej Singh and a respectable letter was issued regarding his getting down on the other side of

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river Attock along with the platoons, the regiments and the *Topkhana* and added that as to his going to the other side of the river he had got also an order from *Kanwarji* (Nau Nihal Singh) and Colonel Sahib (C. M. Wade), and therefore, was to cross the river Attock and to join the camp according to the blessed order of the Sarkar. Referring to the aforesaid letter he had written that he was anxiously waiting for the order of the Sarkar to join the said camp very soon according to the order. News from Peshawar mentioned the survey of his camp by Colonel Sahib (C. M. Wade) on the *24th* (4th April 1839 A.D.). his stay in the cantonment of Raja Sochet Singh, his enjoining on the Khyber tribes to render services. and the statement of Rahimdad Khan regarding the realisation of large sums of money in cash. After that the news dealt with the clearing of the roads and the passage of the troops, the possession of Ali Masjid in case of their failing to deliver large sums of money in cash and the plundering raid of the army. A letter from Colonel Sahib (C. M. Wade) intimated about the departure of Sultan Mohd. Khan from the Sarkar, his arrival at Peshawar and the stopping of all kinds of correspondence with Dost Mohd Khan out of great foresight and intelligence. An exalted letter was written by the Sarkar regarding execution of the affairs of the Sahibs very well and satisfactorily. Similarly a letter was sent by the Sarkar to *Kanwarji* (Nau Nihal Singh) and the other Sardars dealing with the same subject, **[Page 121]** the arrival of *Kanwarji* (Nau Nihal Singh) along with the Sardars appointed with him in Peshawar, the establishment of the whole camp of *Camp-i-Mualla* and the troops of horsemen on the other side of river Attock on account of the vast expanse of water over there. The Sarkar issued letters to the Barakzai Sardars, *Kanwarji* (Nau Nihal Singh) and the glorious Sardars to attend to the affairs of the Sahibs in the best possible and the most suitable manner and to secure the pleasure and satisfaction of Colonel Sahib (C. M. Wade). An order was also issued to *Kanwarji* (Nau Nihal Singh) to go to Peshawar along with the Sardars and to see Colonel Sahib (C. M. Wade) and to give him Rs. 500 as *Sarwana*. On the *4th* (14th April 1839 A.D.) Khalifa Nur-ud-din stated that, according to the order of the Sarkar, he had got ready 10 *Bahngis* of fruit, consisting of pomegrenates, fruits, and grapes and five mules laden fully with rice for "*Nawab*" Sahib, but remarked that the carriage of the load would be managed on hire. The Sarkar asked him how much would be the hire and Dewan Dina Nath stated that it would be Rs. 72 and remarked that the despatch of a reliable person along with the said *Dali* was very essential. An order was issued that a reliable person of Misr Beli Ram should be appointed. A letter was issued to Rai Gobind Jas that a *Dali* of fruits and the *Bara* rice was sent therewith for "*Nawab*" Sahib (the G.-G.) and added that he was to make them reach him in safety. A letter from Court, the French, came in, stating that with a view to seeking the pleasure of Colonel Sahib (C. M. Wade) he had made two cannons and 20 Mussalman soldiers join his camp, according to the order of the Sarkar. The Sarkar issued an order that he had done well and proper. On the *6th* (16th April 1839 A.D.) a letter came from Vigne Sahib, stating that by the glory of the Sarkar he had enjoyed a pleasure trip through all the mountainous places with his heart quite at ease

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beginning from Tibet, Kashmir, Kishtwar, Mandi, Kangra, Sahridaman, Noorpur and various other places, and, crossing the river Sutlej, had at that time reached Ludhiana and expressed his great thanks to the Sarkar for his unlimited kind attention and favours. As much had been announced with respect to the snowfall, therefore, further investigation was postponed to some other time. A letter from Sham Singh Attariwala gave an account of the interview with the Colonel Sahib (C. M. Wade), about the compliments and courtesy of Colonel Sahib (C. M. Wade) and about the talks purporting to strengthen the foundation of unity between the two governments and about the delivery of a pair of pistols to him as a farewell gift. He further stated that on the following day Colonel Sahib (C. M. Wade) had gone to the camp of the Sardar for offering him condolence about Sardar Jagat Singh Attariwala, whereupon the said Sardar had offered him, as a *Nazar*, one horse with a gold-threaded saddle and a Lahore gun. He further stated that Colonel Sahib (C. M. Wade) had expressed an idea to take the troops of the glorious Sahibs upto the neighbourhood of Qandhar and to march towards Khyber Pass on the arrival of the news of victory and triumph. It was further stated in the news about Peshawar that the people of Khyber had sent a message to Colonel Sahib (C. M. Wade) for the settlement of the country of Khyber and the condition of their rendering good service on the grant of estates and added that the people of Khyber had expressed an idea to take Rs. 2 lakhs in cash first and then only to allow the troops to pass through the Khyber Pass to bring about their possession of Ali Masjid and about the establishment of their *Thana*. It further dealt with the delivery of a writing in English in the form of a letter regarding the subject of restoring estates and daily allowances fixed by the Kings, the non-preparation or construction of any fort in the pass and the establishment of the *Thana* upto Khyber and about staying there of Colonel Sahib (C. M. Wade) upto the time of the arrival of the news of victory from Qandhar, and proposing later on to enter the Khyber Pass. It was further added that Colonel Sahib (C. M. Wade) had asked the platoon of the Najibs to get ready for parade and inspection, their opposition and preparations for conflict and his dwelling upon the murder of Jacob, the English officer of their own, and a report about it by Colonel Sahib (C M. Wade) to the reliable persons of the Sarkar and thereupon the enforcement of punishment upon them according to the rule in such a way as to teach a lesson to the others. The Sarkar atonce issued royal letters to *Kanwarji* Nau Nihal Singh, *Jamadar* (Khushal Singh), Sardar Attar Singh and others that they should give satisfactory punishment to them according to the desire and advice of Colonel Sahib (C. M. Wade) and should secure a letter of satisfaction from him. A letter was issued to Jalal Khan Bhatti and Daulat Khan, asking them to apologise for their offence to Colonel Sahib (C. M. Wade) and to be obedient to his orders, as before, [Page 122] otherwise if they would show opposition or deviation their relations would be captured and punished. A letter from Fakir Shahdin stated verbally on behalf of Lawrence Sahib, expressing his astonishment and anxiety on account of the the closing up of the passage of mail, the collection of the Baluchis

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and their falling upon the troops of the English and making a night attack upon them and later on directing raids and invasions against them and removing clothes from the body of Macnaughten Sahib and causing injury to him resulting in happy celebrations for them and their taking away as hostages and plundering and looting the grain of the traders on the way. On the *10th* (20th April 1839 A.D.) Fakir Aziz-ud-din stated that it had become known to him from the contents of a letter from Fakir Shahdin that Doctor Sahib (Murray) had left Ferozepur to see the Sarkar and to enquire after his health. The royal order was issued that one elephant with an English seat upon it should be sent over to the camp of the Sahibs. After that an order was issued to Khalifa Nur-ud-din to clean the garden of Multanwala and to spread carpets and floorings and to send a canopied charpoy with a pillow, a mattress and a quilt there. On the *11th* (21st April 1839 A.D.) Fakir Aziz ud-din said that Doctor Sahib had covered a distance of 36 *kos* in one night and had entered the garden of *Nawab* Multanwala. An order was issued to the said Fakir to send to Doctor Sahib Rs. 500 as entertainment along with 11 vessels of sweetmeats. A letter from Rai Gobind Jas intimated that Clerk Sahib had gone first in the conveyance for the mail to Lord Sahib (the G.-G.) to explain that matter to him and that after receiving certain royal orders verbally from "*Nawab*" Sahib (the G. G.) he had returned to Ludhiana in four days and added furthermore that he had a mind to present himself to the Sarkar *via* ferry of Harike and dwelt upon the preparations of entertainment on the way in the territories of Sardar Ahluwalia, Dharamkot, Zira and other places. At once letters were issued to the employees of Sardar (Lehna Singh) Majithia, Sardar (Fateh Singh) Ahluwalia and *Kanwar* Sher Singh regarding the preparations of necessary requisites for the glorious Sahibs. A letter from Ventura Sahib intimated his granting an increment of one rupee to the special troops and dealt with the postponement of the same upto the *Dussehra* day and wrote about the thankfulness of troops and the distraction and confusion in the disposition of Colonel Sahib (C. M. Wade) on account of the disturbance and dispute between the platoons of the Najibs and the horsemen of Kasur and mentioned further about his giving assurances to him and about his making the platoon of the Najibs join the camp of Court Sahib and referred to a verbal request by Colonel Sahib (C. M. Wade) regarding the selection of a platoon of Mussalmans from the camp of *Campo-i-Maulla* for the purposes of keeping watch and guard. An order was issued that punishment should be meted out to everyone who deserved punishment quite according to custom so that it might become a lesson for others and added further that one platoon of the Mussalmans be selected from the camp of the Sarkar and be made to join the camp of Colonel Sahib (C. M. Wade) with the further remark that at the time of their proceeding forward from Nahkal an increment of one rupee might be fixed.

Presentation of Doctor Sahib (Murray); a letter from *Kanwarji* (Nau Nihal Singh); news from Peshawar; a letter from Khalifa Nur-ud-din; Sarkar's attention to offer welcome and receive *Granth Sahib*; a letter from Raja Gulab Singh;

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presentation of the French Doctor ; departure of the *Vaki* of the Raja of Nabha ; an account of the disposition of the Sarkar ; a letter from Rai Gobind Jas ; a letter from Ventura Sahib ; departure of *Kanwar* Partap Singh ; a letter from the news-writer of the camp of Colonel Sahib (C. M. Wade) ; an order to Misr Beli Ram and the Raja *Kalan* ; a letter from Alexander Sahib.

On the *12th* (22nd April 1839 A.D.) the Doctor from Ferozepur presented himself to the Sarkar and made a *Sarwarna* of Rs. 250 over him while the Sarkar took only Rs 100 and returned to him the remaining Rs. 150 and made him sit in a chair with show of great respect and civility and asked him to treat the pain in his knee and the dull and heavy dangling of his tongue. The Doctor said that **[Page 123]** he had an oil from England with him whose massage on the tender-skin was known to prove very useful for the dullness and heaviness of the tongue and added that it was also very beneficial for the pain in the knee to keep it warm and added that licorice was a tried remedy for phlegum. On the *2nd* day the aforesaid Doctor stated that the Sarkar should take a mixture of water and wine to the extent of one spoon and remarked that it would prove very useful and was a tried remedy. The Sarkar at once did so. A letter from *Kanwarji* Nau Nihal Singh wrote about the receipt of o letter from Colonel Sahib (C. M. Wade), intimating his arrival in Peshawar with a platoon of 200 horsemen and Raja Gulab Singh and about his making all the glorious Sardars get down in Nowshehra and about the conference with the Sardars regarding their agreement to enter Peshawar along with 1,000 horsemen with good horses and to leave in the Derajat Sardar Attar Singh and Sardar Shamsher Singh as substitutes of the *Jamadar* Khushal Singh and Sardar Majithia (Lehna Singh) and Mian Sunder Singh instead of Raja Gulab Singh. He further stated that on the *16th of Baisakh* (26th April, 1839 A.D.) he had reached Peshawar with the glorious Sardars and 2,000 horsemen and had set up his camp in the garden of Wazir and that Avitabile, Court Sahib and Ventura Sahib had presented themselves to him and had offered him *Nazars* and had written out two letters, one proposing the meting out of punishment to the platoon of Najibs and the other to inspire awe and terror among the officers of the platoon so that they might seek the pleasure and satisfaction of Colonel Sahib (C. M. Wade) and Ventura Sahib. He further added that Ventura Sahib had delivered those letters to Colonel Sahib (C. M. Wade), who had felt very much pleased and gratified on studying them and to find them quite in accordance with the spirit of strengthening the foundation of unity between the two great governments, and added that Avitabile had withdrawn from the realisation of revenue tax, which had been entrusted to other reliable persons, with the result that the expenses had become more and it had become impossible to issue bills of realisation. In reply to this it was written that so far as possible they should do everything to secure the pleasure and satisfaction of Colonel Sahib (C. M. Wade) by rendering good services to him. It would be a source of pleasure to the Sarkar. It was further added that the realisation of the revenue tax of

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Peshawar must remain in the hands of Avitabile and his mind must be set at rest with satisfactory assurances on behalf of the Sarkar that henceforth no bills for realisation would be issued upon him. News from Peshawar mentioned about the arrival of Colonel Sahib (C. M. Wade) with Ventura Sahib and Avitabile to inspect the camp of the special troops, discharge of a salute of 5 cartridges per cannon and the gratification of Colonel Sahib (C. M. Wade) on seeing the equipment and organisation of the troops. In addition to that it conveyed news about Qandhar, intimating that the troops with the Shah had reached near Soohidhar and the troops of the glorious Sahibs had reached Darmasal Sang while Lunj (Leech) Sahib had reached Kalat and added further that the evil minded Afghans had gathered together, had made a night attack and had robbed the property of all those who lagged behind. It was further added that Burnes Sahib had been set free and the *Nazim* of Kalat had agreed to hand over the fort for keeping in custody there the magazine and the other things and intimated further that the tribes did not accept or approve of that proposal and had gathered together in valleys and in deserts and had closed up all the passages of communication. He further stated that Sardar Sultan Mohd. Khan had presented himself to Colonel Sahib (C. M. Wade) and had offered him one horse and had made 12 horsemen, known as Shahinwala, join him, according to his demand, whereupon the Colonel Sahib (C. M. Wade) had shown very favourable consideration towards him and had held conversation with him regarding the strength of the relations of unity between the two great governments. He further added that Colonel Sahib had a mind to go further towards the Khyber Pass and the said Sarder had declared that so far as it would lie in his power he would render good services to him. On the *14th* (24th April, 1839 A.D.) Khalifa Nur-ud-Din stated before the Sarkar that Collins Sahib, the French, had gone to England along with Ventura Sahib and had brought some very effective medicines of tried utility and had come to put up in Anarkali. An order was issued for his presentation to the Sarkar, whereupon the said Doctor came in and presented 21 gold ducats as *Nazar*, out of which 8 only were taken by the Sarkar to please him. He said that he had something in a bottle with him out of which he would take first a little medicine equal in quantity to an oar of rice and would dissolve it in half a seer of water in a bowl of clay and after that would make the Sarkar drink half a drop of it on a sugar-cake. Fakir Aziz-ud-din showed anxiety and the *Bhai* Sahibs (Ram Singh and Gobind Ram) evinced their great surprise on hearing about that syrup and also upon the statement of Doctor from Ferozepur, who said that, according to his knowledge of the English medicine, its dose must be equal to one or two *Surakh* because there was a great deal of difference between tne English medicines and the French medicines [Page 124] and upon the statement of the French Doctor that its action would be like that of a spark upon the gunpowder. The Sarkar issued an order to Khalifa Nur-ud-din to find out some patient of the said disease in Lahore so that a test and examination should be made of the said medicine. At about the third quarter of the day the Sarkar went to welcome *Granth Sahib*, made a prostration before

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it and offered an humble *Ardas* of Rs. 125 and, taking it to the garden of *Kanwar* Kharak Singh made its camp set up there. A letter from Raja Gulab Singh and Dewan Hakim Rai reported about going to see Colonel Sahib (C. M. Wade) to the camp of Ventura Sahib, where he came out to receive them with a show of great respect and civility and offer of entertainment. It further added that a letter was written to Colonel Sahib (C. M. Wade) regarding a happy meeting to be enjoyed by them along with news of their arrival, whereupon the Colonel Sahib would come to receive them at about sunset. It further added that after that Avitabile and Court Sahibs came for an interview. Thereupon *Moulvi* Sahib came out to offer reception and all of them proceeded towards the camp of Colonel Sahib (C. M. Wade) together and a discharge took place of 11 cartridges per cannon from both sides and the Colonel Sahib (C. M. Wade) himself came out to receive them upto the edge of the floor and, showing them great respect and civility, made them sit in chairs and made a *Sarwarna* of Rs. 100 over them. He explained further how *Kanwarji* Nau Nihal Singh was in great trouble on account of the great heat of the sun and added that *Rajaji* (Dhyan Singh) was managing to carry on the affairs of the friends in a suitable manner. After that it was stated that Colonel Sahib had enquired after the health and normalcy of the disposition of the Sarkar, in reply to which the brother of the respectable Raja Dhyan Singh had told him about the good health and the later recovery of the Sarkar. It was further added that the Colonel Sahib (C. M. Wade) had expressed a great deal of thankfulness on behalf of his own self with respect to the various kinds of entertainments and necessary requisites supplied to him. The respectable Raja said that the *Kardars* were very foolish and ignorant and added that it was simply the kindness and the favourable attitude of the Sahibs which took that view. After that it was stated that talks began about the good virtues and the praiseworthy manners and noble characteristics of the Sarkar. The Raja *Kalan* once again explained the arrival of *Kanwarji* Nau Nihal Singh in Peshawar along with him, the stay of the Sardars in Naushehra and Baluli and the bad feelings of all the chieftains on account of the ailment of *Kanwarji* Nau Nihal Singh. In reply it was stated that the Colonel Sahib (C. M. Wade) talked about the pleasure of *Kanwarji* Nau Nihal Singh and the Sardars, about his coming all alone in Peshawar and the grant of one pair of pistols and one revolver and one horse to the said respectable person at the time of his departure and the grant of a matchlock and a pistol to Dewan Hakim Rai. All these matters became known to the Sarkar. The French Doctor presented himself. The respectable Fakir Aziz-ud-din gave an account of the elephant driver who had been attacked by paralysis and whose tongue had become heavy and dull and who had been administered a medicine by the Doctor. He reported that there seemed to be some change and life in his limbs in comparison to his previous condition. After that another dose was given to him with a view to know the full details about the effect of that medicine upon him after taking it with the remark that it would produce some change and improvement, as before. After that Rs. 500 were given to him to meet his expense. Rai Hazara Singh, *Vakil* of the Raja of Nabha, was allowed to depart

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along with a letter for the said Raja, commenting upon the enhancement of the degrees of friendship and explaining the good health and normalcy of the disposition of the Sarkar besides a grant to him of one *Doshala*, one roll of brocade and other garments and Rs. 250. On the *15th and 16th* (25th and 26th April 1839 A.D.) the Sarkar said with his own tongue that on that day he was feeling perfect ease from the pain in his knee. The Doctor said that he must rub in water and hot wine with oil from roses and castoroil. The Sarkar at once had the aforesaid medicine rubbed and got his knee massaged with the extracted oil and wine. After that the physicians unanimously agreed upon the point that the Sarkar must take a purgative for it was bound to remove the filth in his body and added that the use of the seed of basil and spikanard were very essential for him. The Sarkar said that the requisites should be prepared very soon. The physicians added that *Khamira Baul of Badakhshan* was very invigorating for the principal parts of the human body. A letter from Rai Gobind Jas intimated that Clerk Sahib had felt very much pleased on hearing the contents of the letter to him and also those of the letter to the said Sahib himself regarding the despatch of Rs. 5 lakhs out of.....according to a writing from "*Nawab*" Sahib (the G.-G.) and remarked that he could not find words to describe the good qualities of the Sarkar. **[Page 125]** He was further reported to have said that they would be his staff and he would go towards Ludhiana and the sincere friend would have the honour of seeing the Lord Sahib (the G.-G.) by going in the conveyance for mail and added that on return from Ludhiana he would proceed to present himself before the Sarkar. The aforesaid Rai Gobind Jas stated about the wife of Megh Singh Kakar that her husband had consigned his life to the Creator in rendering services to the Sarkar and her sons were still engaged in rendering good services to the Sarkar along with their horsemen. The Sarkar said that half of the estate would be left with them and added that only Rs. 5,000 were being demanded from them as *Nazrana*. It was written further that Clerk Sahib would make his first halt after his departure from Ludhiana at Dharamkot and after that would go to Zira and, crossing the river by the ferry of Harike, would present himself before the Sarkar. A letter was issued to the *Kardar* of Dharamkot to give Rs. 250 as entertainment through Rai Gobind Jas to the aforesaid Sahib immediately on his arrival at Dharamkot and to provide other requisites and essential things to him and to guard and protect the camp of the Sahib. A letter from Ventura Sahib stated that, according to an order by Colonel Sahib (C. M. Wade), the English Sahibs had proposed that one of the Sahibs should present himself before the Sarkar to make a statement and explain the various affairs and important matters which were in progress between the two great governments and to see them successfully settled and further to go to reproduce them before Lord Sahib (the G.-G.) on behalf of the Sarkar. The respectable Fakir said the coming of Colonel Sahib (C. M. Wade) at that time must have been occasioned for that very reason. On the *17th* (27th April 1839 A.D.) one *Doshala* and one pearl necklace were granted as farewell gift to *Kanwar* Pratap Singh and he was made to leave towards Watala. A letter from the newswriter of the

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camp of Colonel Sahib (C. M. Wade) reported about the arrival of the platoon of Najibs before Colonel Sahib (C. M. Wade), statement about the shortage of funds for their expenses and the acceptance of Jacob Sahib, the officer, to include them in his own platoon and the distribution of salaries to them. It further mentioned about a statement by Colonel Sahib (C. M. Wade) regarding the appointment of the aforesaid Sahib as commanding officer first and thereafter the payment of salaries. He further stated that Daratajat, a reliable person from *Kanwar* Sher Singh, had come with 50 horsemen while Fateh Din had come with 40 horsemen and Jalal Khan Bhatti, the Afghan, had been also with them. It referred to an order by the Sarkar to the aforesaid persons to make the remaining horsemen with them reach him very soon and regarding the raising of a new platoon by the efforts of Avitabile and referred also to an order by Colonel Sahib (C. M. Wade) regarding their joining his own camp. He referred also to the order of the Sarkar to Avitabile, asking him to make Mabins join the stirrup of Colonel Sahib (C.M. Wade) and further made a mention of the riding of Colonel Sahib (C M Wade) and Avitabile together, their departure from Nahkal and their arrival on the high mound and their selecting there a place for their camp and their return afterwards from that place. He further referred to two letters by Dost Mohd. Khan to Colonel Sahib (C. M. Wade) sent through Kasim, dwelling upon his obedience and loyality to the Sahibs and stating with respect to Shuja-ul Mulk that it was impossible for two swords to be kept in one sheath and added that Akbar Khan had got down in Jalalabad and the other troops were in Ali Masjid and were proposing to make a night attack. He further made a statement about the arrival of news from Qandhar, stating that it was rumoured there about the Sahibs that they had reached the foot of the old fort of Qandhar and had a mind to set up an entrenchment against Qandhar with the remark that the distance between the old and the new fort was about 1½ *Kos* and added that arrival of the troops appointed from Bombay was very anxiously awaited and grain was reported to have become very dear over there. It further referred to the statement by Colonel Sahib (C. M. Wade) before Ventura Sahib regarding their entry into Khyber Pass in union with the special troops and the statement of the aforesaid Sahib that so long as Fatehgarh would not join or be included he would act upon the new treaty. The Colonel Sahib (C. M. Wade) felt disappointed and expressed the opinion that he would go alone into the Khyber Pass and would ask for help and assistance only from him. Ventura Sahib again told him that he was compelled not to go with him on account of the exigencies of the occasion and his sending a note to the Sarkar and holding a conference with the Sardars in the matter. An order was issued to Misr Beli Ram to get ready a robe of honour for the Doctor of Ferozepur, consisting of one *Doshala*, Rs. 500, one turban, one brocade cloak, one roll of English *Gulbadan*, two *Pashmina* handkerchiefs, one pair of gold bangles, one pearl necklace and one bejewelled underturban. After that an order was issued to the Raja *Kalan* to appoint horsemen at various places to get ready entertainment for Clerk Sahib and added that his camp be set up in the bungalow of Avitabile. On the *19th* (29th April 1839 A.D.)

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a letter came from Alexander Sahib. It stated something about the degrees of friendship and unity and his hearing about the indisposition of the Sarkar with great anxiety and later on mentioned his joy on hearing about the perfect recovery to health of the Sarkar by the grace of immortal God. He further intimated that he had reached the cantonment of Ferozepur, according to an order from Lord Sahib (the G.-G.). In reply to that letter it was written to him that the receipt of his letter had opened up the bud of friendship like a flourishing rose. **[Page 126]** It was added that he must feel assured for, by the grace of God, the Sarkar was enjoying perfect health and hearty condition. He was further asked to keep on always writing to the Sarkar.

A letter from Ventura Sahib; news about Ludhiana; a letter from the *Kardar* of Dera Ismail Khan; a letter from Colonel Sahib (C. M. Wade); a letter from the newswriter of Peshawar; presentation of the *Vakil* of the Raja of Nahan; a letter from Dewan Dina Nath; a letter from Rai Gobind Jas; presentation of the news-writer of Colonel Sahib (C. M. Wade); issue of a letter to Colonel Sahib (C. M. Wade); a letter from Fakir Shah Din; a letter from Sardar Tej Singh; a letter from Ventura Sahib; a letter to Dewan Sawan Mal; an order regarding an entertainment for Clerk Sahib and Lawrence Sahib; presentation of Fakir Shah Din; an order to Misr Beli Ram.

A letter from Ventura Sahib reported the arrival of Shuja-ul-Mulk in the neighbourhood of Qandhar, his fighting with the Sardars of that place, mutual killing at the time of opposition, daring of the troops of the English Sahibs, their entering into the old Qandhar, the return of the Qandharis to the interior of the fort and about the statement of Mirza Kasim, a reliable person of Sardar Dost Mohd. Khan, before Colonel Sahib (C.M. Wade) regarding the frequenting of Afghanistan by the glorious Sahibs for about thirty years and his own obedience and loyalty to them from the very first day out of unity, there being no deviation or contradiction, and added that he was at that time observing the result of his services by the blessings of the Shah with respect to his reception, and his receiving a writing regarding compensation to him on account of his rendering good services and his steadfast association and its inheritance generation after generation. But with all this it was believed for certain that he was not held equal with the English in the eye of the Sarkar and was looked upon as deficient in any way in kindling fires of fighting and bloodshed. It was so addressed to Avitabile that he was a well wisher of the Sarkar and true to his salt and was putting up in Peshawar since four years and so he must get good information of the general condition and the particular circumstances about all that was going on about the Khyber Pass and Ali Masjid and should submit a note about them to Colonel Sahib (C.-M. Wade) by way of strengthening the foundation of unity between the two great governments and to report to the Sarkar what he might propose in reply to his note. News from Ludhiana revealed to the Sarkar that Clerk Sahib reached Ludhiana on the *17th* (27th April 1839 A.D.) and would leave for the ferry

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of Harike on the *19th* (29th April 1839 A.D.). The Sarkar issued an order to Sardar Lehna Singh for his reception, ordering him to stay at the ferry of Harike and to receive him there with a show of great respect and courtesy. A letter from the *Kardar* of Dera Ismail Khan made it clear to the Sarkar that Mackeson Sahib had entered happily those blessed regions and that he had sent him Rs. 500 and the other necessary requisites and had made his camp set up in a pleasant place with a show of great respect and civility. It was added that he was (the said Sahib) looking after the army in that country. It had so happened that some men, who were attached to the troops of the Sarkar, went over to mix with his employees and upon the report of this matter to the said Sahib he at once imprisoned them in the clutches of fate and sent them over to the camp. The Sarkar praised at length the wisdom and intelligence of the said Sahib on hearing this news. A letter from Colonel Sahib (C. M. Wade) dwelt upon the increase of degrees of unity and reported about the establishment and presence of 5,000 horse and foot in connection with Karmi Shah and stated further that by the time of writing the present letter troops of horsemen and platoons had reached him while *Kanwarji* (Nau Nihal Singh), Avitabile, Court Sahib, and the other Sardars were making great effort and showing great enthusiasm in making the remaining men reach him and added that still no officer had been fixed up and remarked further that the field of battle and the occasion of war were drawing near while the camp of the Sarkar was established still at a very long distance. A very definite and clear order was required to be issued to *Kanwarji* (Nau Nihal Singh) to manage the affairs of the glorious Sahibs quite in accordance with the contents of the *Ihdnama* (treaty) in such a way that, in view of the strength of the relations of agreeability there be left no need for them to make requests before the Sarkar; and a demand was preferred for Lefond Sahib, the expert in Law and training, for the purposes of being appointed as an officer. He further wrote that with respect to the above-mentioned demand the Sarkar had already sent him a word that Ventura Sahib would make Lefond and Sheikh Wasawan join the camp of that sincere friend and added that the Sarkar had also written about the appointment of troops to proceed towards Dera Ismail Khan and to make 5,000 horse and foot join him to please the Sahibs. **[Page 127]** He further added that without the cannons and swivels it was impossible for any affair to be concluded successfully and, therefore, he demanded two cannons and two swivels from *Kanwarji* (Nau Nihal Singh), two cannons from Fateh Khan, two cannons from Court Sahib and two cannons from John Holmes and had made them join his troops and further added that since the *Topkhana* of *Rajaji* (Dhyan Singh) was well-organized and well-equipped, he wanted the grant of two cannons from among them. The Sarkar issued an emphatic order to *Rajaji* (Dhyan Singh) to make two cannons from his own camp join Colonel Sahib (C. M. Wade). The respectable Raja (Dhyan Singh) said that he must be excused from obeying that order because already the whole of his camp had joined the stirrup of Colonel Sahib (C. M. Wade). The Sarkar said that there was no harm in it. A letter was issued to *Kanwarji* (Nau Nihal Singh) to make over

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completely the 5,000 horse and foot to Colonel Sahib (C. M. Wade) and seeking his pleasure and according to the advice of the glorious Sardars and the terms of the treaty, he should further make the special regularly trained troops upto Fatehgarh join the camp of Colonel Sahib (C. M. Wade). *Rajaji* (Dhyan Singh) said that the neighbourhood of Fatehgarh contained no water and straw and added that in the direction of the mountainous region the country was very difficult to pass. The Sarkar said that they would set up their camp on the bank of the canal of Bara, a little ahead of Nahkal. News from Peshawar stated that *Kanwar* Nau Nihal Singh had appointed Sardar Lehna Singh Majithia and Sardar Fateh Singh to go forward to receive Colonel Sahib (C. M. Wade) according to the advice of the big Sardars, and had made two cannons, one *Risala* and one platoon stand before the portico and had ordered for a discharge of 11 bags of cartridges percannon. At the time of the arrival of Colonel Sahib (C. M. Wade) a discharge of *Topkhana* took place and at first Raja Gulab Singh and Dewan Hakim Rai came up to the portico to receive him and after that he himself got up and went to the edge of the floor and made him sit in a chair with a show of great respect and politeness. *Sarwarnas* were made from both sides. Colonel Sahib (C. M. Wade) first enquired after the normalcy of the disposition of the Sarkar and *Kanwarji* (Nau Nihal Singh) told him that by the grace of the immortal God he had recovered and regained perfect health. After that *Kanwarji* (Nau Nihal Singh) asked for an account of Qandhar and the respectable Colonel Sahib (C. M. Wade) explained to him that the English army had crossed from the Dehra and had reached Salmusk and was only ..... *kos* from Qandhar. He further added that it was planned to establish mail service *via* Khatar through Sardar Sultan Mohd. and Pir Mohd. The Sardars, who were present at that time, remarked that it would be quite alright. After that *Kanwarji* (Nau Nihal Singh) said that it would be good if he gave him at that time 1,500 (men). *Kanwarji* (Nau Nihal Singh) ordered for the making over of 1,000 (men) and, giving him one horse with a golden saddle at the time of his departure, remarked with his eloquent tongue that all the affairs would be made to reach their completion in a very good manner. After that Colonel Sahib (C. M. Wade) went over to the camp of Raja Gulab Singh, who made a salute of two cannons at his portico to be discharged according to the custom and, kissing the hands of the Sahib, made him sit in a chair very respectfully and politely and talked to him many things to strengthen the foundation of unity between the two great governments and at the time of his departure afterwards gave him one horse with a gold saddle, one gun and a bayonet. On the *22nd of Baisakh* (2nd May 1839 A.D.) a reliable person from the Raja of Nahan presented himself to the Sarkar through the help of the Raja *Kalan* with Rs. 100 for *Sarwarna*, a letter and a horse with a silver saddle. Fakir Raza (Aziz-ud-din) disclosed and explained the contents of that letter which related to the news about the good health and normalcy of the Sarkar. Dewan Dina Nath said that 13 cannons had been made to join the camp of Colonel Sahib (C. M. Wade) and added that still the demand was going on. The Sarkar asked for the details and he said that one huge storming cannon had been

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taken from him, two had been taken from John Holmes, 2 from Fateh Khan, two from Court Sahib, **[Page 128]** two from *Kanwarji* (Nau Nihal Singh) and two from Raja Gulab Singh. A letter from Rai Gobind Jas reported about the arrival of Clerk Sahib, his presenting 5 gold ducats, his enquiring after the health of the Sarkar on behalf of the "*Nawab*" Sahib (the G.-G.), the statement by the Rai himself regarding the arrival of Dhanna Singh Malvai for purposes of reception at the ferry of Harike and the order of the Sarkar regarding the preparation of entertainment at various places forming the stages of journey. He further referred to a hint by Clerk Sahib regarding the failure of Sardar Sultan Mohd. Khan to depart and his own statement to him explaining all the truth about his giving one horse and 10 *Shahin* cannons to join the camp of Taimur Shah and his giving many gifts and showing great effort in accordance with the strength of the relation of unity between the two great governments and about his managing to carry on the work of the Sahibs successfully by obeying orders and remaining obedient and added that Colonel Sahib (C. M. Wade) had studied the correspondence of the three camps with regard to their attitude of obedience and servitude to him whole-heartedly and sincerely. All those references became a source of great satisfaction and pleasure to the Sarkar. On the *22nd* (2nd May 1839 A.D.) the aforesaid Sahib reached Dharamkot and got the pleasure of meeting the aforesaid Sardar on the *24th* (4th May 1839 A.D.) at the ferry of Harike. News-writer of Colonel Sahib (C. M. Wade) presented himself to the Sarkar and put forward before him a letter from Colonel Sahib (C. M. Wade) in which it was stated that although the Sarkar had told him that with respect to the management of all the affairs of the Sahibs *Kanwarji* (Nau Nihal Singh) had full authority; yet he felt quite the contrary of it because with respect to the management and handling of every affair which was put before *Kanwarji* (Nau Nihal Singh) it was put off by him, whereupon he referred it to the Sarkar whose glorious camp was situated at so long a distance and further added that very important and critical affairs were in progress. A letter was issued to *Kanwarji* (Nau Nihal Singh) to carry out the handling and management of the affairs of Colonel Sahib (C. M Wade) very soon and to take a letter of satisfaction from him and to send it over to the Sarkar and to make Lefond Sahib commanding officer of the army, according to the suggestion of Colonel Sahib (C. M. Wade). He was further ordered in that letter that as to what he had written about most of the orders and requisitions of Colonel Sahib (C. M. Wade) to be beyond the terms of the treaty he must manage to meet them and to do his work in accordance with the convention of friendship between the two great governments and the old and new treaties and, if he still found any of his requisitions to be beyond the treaty, he must fulfil them with the advice and counsel of Sardars. Moreover if he had to carry on any negotiations he must do so with his happy and open looks and temper and with gentle and eloquent style and expression. A letter from Fakir Shah Din intimated that Lawrence Sahib had said that since a few days passage and communication of mail had been closed up and he had decided to present himself to the Sarkar and added that a hint had come from

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"*Nawab*" Sahib (the G.-G.) for the payment of Rs. 5 lakhs by way of *Nazrana* to the Sarkar regarding the Amirs of Sindh out of the treasury at Ferozepur and assured that within seven days that large sum of money would be loaded and sent over to the Sarkar. A letter from Sardar Tej Singh stated that *Kanwarji* (Nau Nihal Singh) had selected 1,118 soldiers of the Mussalman community from the various platoons and had sent them to join the service of Colonel Sahib (C. M. Wade) and added that the cannons were well-equipped and well-set along with the boxes of ammunition for them. A letter from Ventura Sahib came on the *25th* (5th May 1839 A.D.), stating that he had invited Colonel Sahib (C. M. Wade) with a view to have an interview with him and, after making him sit in a a chair with a show of great respect and civility, told him about the intention of Colonel Sahib (C. M. Wade) to proceed towards Fatehgarh and to take possession of Ali Masjid. He was of opinion that it was not proper and good to take up the control of Ali Masjid so soon and added that first they must march forward according to the order of the Sarkar and their own mutual consultation and proposals. Thereupon the Colonel Sahib (C. M. Wade) remarked that he felt that he saw some change and deviation in the friendship and unity between the two great governments, in reply to which he (Ventura Sahib) told him that unity and concord between the two great governments were on the increase everyday, but showing haste and hurry in affairs was not appropriate. He further stated that *Kanwarji* (Nau Nihal Singh) had sent a platoon to Colonel Sahib (C. M. Wade); Sardar Tej Singh had been made to join his camp with two cannons **[Page 129]** and Sardar Sham Singh Attariwala and Sardar Amir Singh Ahluwalia had also been made to join his camp with their troops of horse and foot. A letter was issued to Colonel Sahib (C. M. Wade), stating that it had become known to the Sarkar from the news that he had an intention to capture Ali Masjid and added that it was not proper for him to carry on such work with haste and hurry and advised him that at first they must have consultation and discuss proposals among themselves and should write about the same to the Sarkar and later on should proceed to take possession of it at an auspicious hour according to a hint by the Sarkar and added further that if he had in his mind to inspire awe and terror in the mind of the aforesaid mischief-makers as an essential thing he must get down a little ahead of Nahkal and remarked that it would be very good to decide to march upon the Khyber Pass only at the time of the receipt of the news of the conquest of Qandhar. Colonel Sahib (C. M. Wade) felt very much pleased on the arrival of the troops of the platoons of Sardar Tej Singh and one thousand soldiers from the camp of Sardar Lehna Singh Majithia to him. Jalal Khan and Daulat Khan Bhatti were emphatically ordered to apologise for their faults to Colonel Sahib (C. M. Wade) and *Kanwarji* (Nau Nihal Singh) and the officers of the platoon of Najibs, who had created disturbance and riot, were put in prison. *Kanwarji* (Nau Nihal Singh) appointed certain reliable persons to make a survey of the camp of Colonel Sahib (C. M. Wade) and on their return they stated that 5,000 horse and foot of the Mussalman community and 9 cannons had joined the camp of Colonel Sahib (C. M. Wade). Avitabile took *Kanwarji*

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(Nau Nihal Singh) along with himself and showed him his own bungalow. *Kanwarji* (Nau Nihal Singh) felt very happy at the sight of it. Later on he presented one black horse and one small *Tilla* beset with diamond, one English instrument of music and some bejewelled pictures. A reliable person from Colonel Sahib (C. M. Wade) presented himself before *Kanwarji* (Nau Nihal Singh) and asked for 59 camels to carry the burden and luggage of the magazine and the *Topkhana*. *Kanwarji* (Nau Nihal Singh) discussed the plan with the Sardars with the remark that already 16 men had been sent to Colonel Sahib (C. M. Wade) and at that time he asked their advice and counsel as to how many more were to be sent over for the purpose and added that the large sums of price for them would be deducted from the accounts of the Sarkar. *Kanwarji* (Nau Nihal Singh) undertook to supply 20, Raja Gulab Singh 21, *Jamadar* (Khushal Singh) 17 and Sirdar Majithia (Lehna Singh) 14. A reliable person of *Kanwarji* (Nau Nihal Singh) presented to him the papers regarding the survey of 5,000 horse and foot that had joined the camp of Colonel Sahib (C. M. Wade). On hearing this he sent a reliable person to Colonel Sahib (C. M. Wade) to tell him about it and to ask for a letter of satisfaction from him so that it be sent over to the Sarkar. The aforesaid Colonel Sahib (C. M. Wade) said that as soon as he would write down on a paper the names of all of them he would give a certificate of his satisfaction. On the *26th* (6th May 1839 A.D.) a letter was issued to Dewan Sawan Mal, stating that on the basis of the account kept in the chief office four lakhs of rupees turned out due from him after the deductions for excessive and casual heads of expenditure and the high rates of grain and the like. It was further added that the said paper was duly sent to him in the original. He must have a look at it, examine it and should send over the large sums of money to the Sarkar, who had appointed *Bhayyia* Pari to receive the same. An order was issued to Misr Beli Ram to supply Rs. 2,100, 130 vessels of sweetmeats, 2 bottles of wine, 2 bottles of *Bedmushk* and 2 bottles of rose water to Clerk Sahib by way of entertainment and to give Rs. 500 in cash, 21 vessels of sweetmeats, 1 bottle of wine, 1 bottle of *Bedmushk* by way of entertainment to Lawrence Sahib. An emphatic order was issued to Khalifa Nur-ud-din that he must make the following requisites and necessary things reach the Sahibs: flour, gram, oil, pulses, rice, *Shakartari* butter, fuel-wood, curd, eggs, grass, and so on and so forth. Fakir Shahdin presented Rs. 60 by way of *Nazar* and said that Lawrence Sahib **[Page 130]** wanted an account of the recovery and health of the disposition of the Sarkar and stated that he wanted to return on the following day at the third-quarter of the day and so requested that he be allowed to depart soon. The Sarkar ordered at once Misr Beli Ram to get ready the following robe of honour for Lawrence Sahib; one pearl necklace worth Rs. 200, one armlet worth Rs. 51, one underturban with 11 garments and one horse with a golden saddle. After that the Sarkar made Misr Beli Ram write down on paper the following robe of honour for Clerk Sahib: 15 garments, one pearl necklace worth Rs. 500, one armlet worth Rs. 200, one underturban worth Rs. 150, one sword with a bejewelled cover, Rs. 300 and one horse with a golden saddle in addition to

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one horse and Rs. 500 for the *Sarwarna* of Clerk Sahib and Rs. 200 for the *Sarwarna* of Lawrence Sahib.

Presentation of *Fakirji* (Aziz-ud-din); an order for bringing about the presentation of Clerk Sahib and Lawrence Sahib in Shalabagh; Sarkar's happy meeting and happy talks with them; departure of Lawrence Sahib; a letter from Fakir Shah Din; a letter from Rai Gobind Jas; a letter from Ventura Sahib; news from Peshawar, a letter from Raja Gulab Singh; presentation of Clerk Sahib; a letter from Colonel Sahib (C. M. Wade) to the honourable *Kanwarji* (Nau Nihal Singh); a letter to *Kanwarji*; a letter from the elder *Kanwar* (Kharak Singh); a letter from Rai Gobind Jas; an order to Misr Beli Ram; a letter from *Kanwarji* (Nau Nihal Singh) appointment of Fakir Sahib (Aziz-ud-din) to go to Clerk Sahib to inform him of the contents of a letter from *Kanwarji* (Nau Nihal Singh); a statement by *Bhai* Gobind Ram.

On the *26th* (6th April 1839 A.D.), early in the morning, an order was issued to Fakir Raza that he should go to Clerk Sahib, should present him 2 gold ducats by way of *Nazar* and enquire after his health and bring him to Shalabagh and to present him at the time of Sarkar's returning from the pleasure trip. An order was issued to the staff in charge of floorings to pitch up the Multan-wala tent and to spread under it all sorts of variegated floors and floorings. An order was issued to the Raja *Kalan* to instal two orderly cannons and one company before the blessed porte for purposes of offering a salute. At the time of his return from the pleasure trip Fakir Raza (Aziz-ud-din) gave an account of the arrival of Clerk Sahib in Shalabagh. An order was issued to *Mian* Jawahar Singh and Wazir Kesri Singh to receive him and to bring about his presentation before the Sarkar. At the happy moment of his arrival at the porte a discharge of 11 cartridges took place. After that the Raja *Kalan* and Dewan Dina Nath offered him reception and the Sarkar himself came upto the edge of the floor to welcome him and, holding his hand with his own, made him sit in a chair with a show of great politeness and courtesy and enquired about the health of Lord Sahib. Clerk Sahib made a *Sarwarna* of Rs. 250 and presented 1 horse to the Sarkar, who also made a similar *Sarwarna* over him. After that Lawrence Sahib made a *Sarwarna* of Rs. 250 while the Sarkar reciprocated with Rs. 200. Clerk Sahib said that from the letters of the news-writer reports about the indisposition of the Sarkar had been heard and thereupon the minds of the Sahibs had been filled with great anxiety and sadness; but at that time when he had recovered by the grace of the immortal God, he **[Page 131]** (Clerk Sahib) wanted to see him with his own eyes so that he might get an assurance and satisfaction for his heart and added that he had come simply to enjoy the sacred sight of his pleasant look. After that the Sarkar enquired from him about the news of Qandhar and he said that the troops of Bombay had joined the camp of Shuja-ul-Mulk and added that the tribes of the Baluchies, who had committed the offence and bad deeds of plundering, were being pursued by Macnaughten Sahib, who was engaged in

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bringing about their capture. After that he said that he had released and set them free on their accepting to be subordinate, obedient and loyal. He remarked that the sun was growing very hot and was becoming a source of inconvenience for the Sarkar, therefore, he would come to see him again and it would be good for him at that time to be allowed to depart. After that Lawrence Sahib made a request for permission to leave and was ordered to come back at about the third quarter of the day so that the following robe of honour be granted to him : 11 garments ; 1 pearl-necklace ; 1 armlet, one bejewelled under-turban, one horse with a silver saddle. After that Fakir Shah Din submitted a request verbally on behalf of Lawrence Sahib that the Sarkar should grant him one elephant for riding upto Kahana Kachha from where he would return it. The Sarkar said that 1 elephant with an English *Hawdah* and a guard of sepoys would be sent over to his *Dera* at about the third quarter of the day. After that Rai Gobind Jas praised the wisdom, the intelligence, the liberal-mindedness and smartness of the aforesaid Sahib and reported about the satisfactory providing of his demands. He further explained what the aforesaid Sahib had made him understand regarding the case of Sardar Ajit Singh Ladowala, stating that everything would take place quite in accordance with the wish of the Sarkar. A letter from Ventura Sahib stated that the English army had reached the top of the fort of Qandhar and that the Sardars were staying inside the fort and added that the Holy Queen had sent some cannons for the Sarkar along with horses and requested that the Sarkar may kindly order them to join the special troops. He further referred to a requisition from the King of France to him for *Pashmina* and to his own request for the issue of a bill realised by him from the *Nazim* of Kashmir to the value of Rs. 30,000 and for the sanction of the appointment of a reliable person of his at that place for the purpose of arranging for and getting ready the said requisites with the further note that the Sarkar could take large sums of money from him to meet the price of the aforesaid things or to deduct the same from his salary. The Sarkar said that the cannons would be made to join the camp of the special troops on their arrival and issued an order to the *Nazim* of Kashmir, informing him that a reliable person of Ventura Sahib was going with his monthly allowance to help him in procuring the requisite supply to meet his requisitions with the remark that the amount should be counted and allowed to be deducted afterwards. On the *30th* (10th May 1839 A.D.) news came from Peshawar, stating that Colonel Sahib (C. M. Wade) had ridden from his camp, had taken survey of all the four companies and *Topkhana* by name and had spoken to the officers to state what things were with them and what things they required. Thereupon they had req uested him that they wanted camels and small tents. The Colonel Sahib (C. M. Wade) sent his reliable person to *Kanwarji* (Nau Nihal Singh), asking him to provide him with the requisite things out of kindness within two or three days and remarked that it would be a favour and at the same time he ordered the sepoys emphatically to be obedient and loyal to the officers of the army. The said reliable person went to *Kanwarji* (Nau Nihal Singh) and preferred a demand for the above-mentioned things, whereupon *Kanwarji* (Nau Nihal Singh),

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said that he was already engaged very enthusiastically in the preparation and getting ready the things required by Colonel Sahib (C. M. Wade) and added that he would send him all the things within two or three days and at the same time granted one pair of *Pashmina* wrapping sheets to the aforesaid reliable person. A letter from Raja Gulab Singh intimated to the Sarkar that he had gone to Colonel Sahib (C. M. Wade) and had a happy interview with him in which Colonel Sahib (C. M. Wade) had made him sit in a chair with a show of great respect and civility and the performance of a reception. The respectable Raja (Gulab Singh) **[Page 132]** said that the faults of Jalal Khan Bhatti and Daulat Khan be pardoned and they be made to join the troops, whereupon Colonel Sahib (C. M. Wade) replied that the Sahibs had no concern at all and added that *Kanwarji* (Nau Nihal Singh) alone was the owner of Kingdom and Kingship. He should present himself to him for that purpose. After that Clerk Sahib presented himself to the Sarkar, who appointed the Raja *Kalan*, Misr Beli Ram and Dewan Dina Nath to go forward to receive him at the door of the porte. Salute by the company was discharged at the porte and the Sarkar showed great courtesy and made him sit in a chair and enquired after his health. The enlightened Fakir (Aziz-ud-din) was emphatically ordered to listen to the news from Peshawar and to explain what had happened. After that the respectable (Clerk) Sahib, the Fakir (Aziz-ud-din) and the Raja *Kalan* exchanged talks of mutual friendship in privacy. After that news from Multan intimated that the English army had crossed the Shal Pass, had reached Musk and added that between the Baluchies and the Sahibs a great fighting had taken place in which all the passages of communication were blocked and the flames of the fires of fighting and bloodshed between them had arisen very high. These news were explained to the aforesaid (Clerk) Sahib, who remarked that the said news were quite false. After that the said Sahib took leave and happily returned in his camp. At about the third quarter of the day Fakir Raza (Aziz-ud-din) brought the letter from Colonel Sahib (C. M. Wade) to *Kanwarji* (Nau Nihal Singh), in which it was stated that he should select 1,000 sepoys of the Mussalman community from the *Campo-i-Mualla* and make them join his camp and had further demanded 500 more sepoys, because he had in his mind to set up and get ready two more platoons. He had further written therein that Saadat Khan Mohd. and Abdul Rahman Khan had not presented themselves there and were, therefore, considered as enemies of the two great Governments. As such their estates be forfeited. An order was at once issued to *Kanwarji* (Nau Nihal Singh) to confiscate their estates. It was further written in that letter that *Kanwarji* (Nau Nihal Singh) had sent Avitabile to Colonel Sahib (C. M. Wade) to state that the forfeiture of their estates would mean a great loss to the Sarkar because in the first place their estates were situated on the tops of mountain and nothing would be realised by the Sarkar at the time of confiscation and in the second place they would resort to devastation among the people, would begin to commit robberies and dacoities, would block the passages for the traders with the result that great deficit would occur in the maintenance of the platforms (octroi posts) and all the affairs would be upset with the further statement

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that still the pleasure and satisfaction of the Sahib was looked upon by him as foremost and essential. Thereupon Colonel Sahib (C. M. Wade) was reported to have said that the estate of Saadat Khan Mohd. be released and only the payment of allowance of Abdul Rahman Khan be withheld with the further step of pardoning them altogether on their presentation before him and suggested that it should be written to Saadat Khan Mohd. that before that he had got ready to send his son to present himself before the Sahibs and afterwards, according to the wish of Sardar Dost Mohd. Khan, he had withdrawn from the fulfilment of that promise ; but now he must send a letter giving assurances to Colonel Sahib (C. M. Wade), stating that he would not show any kind of hesitation or avoidance in remaining present and rendering good services to him at the time of his arrival at the Khyber Pass. In reply to that it was written to him that he be blessed and praised. On the 31st (11th May 1839 A.D.) Radha, a bearer servant of the elder *Kanwar* (Kharak Singh), came with a letter containing some very humble statements asking for the issue of an order to him to depart from Ram Nagar and to join the *Campo-i-Mualla*, adding further that he was compelled to be attached to his blessed feet. An order was issued to him in reply that he must set up his camp in Ram Nagar and should himself return to Gujranwala, while Rs. 100 were given at that very time to the said bearer-servant. After that Rai Gobind Jas intimated that boats carrying the merchandise of the traders had left Ludhiana for Bombay, but at that time the passage had become closed on account of the excess of octroi duty, because it was fixed up at the same rate for the small and the big boats and further requested that if the Sarkar would fix the tax for the smaller boats according to the property and things carried by them the traders would have great ease and convenience. **[Page 133]** An order was issued to Misr Beli Ram to present a copy of the treaty, because a conversation (discussion) had to be carried on according to it by the Sarkar with Clerk Sahib. A letter from *Kanwarji* (Kharak Singh) intimated that he had appointed the Raja *Kalan* and Dewan Dina Nath to go to Colonel Sahib (C. M. Wade) and to inspect the troops and the good and bad condition, and added that on their going to Colonel Sahib (C. M. Wade) Captain Murray had come out to receive them, had taken them by hand, had made them sit in chairs, had talked with them regarding the friendship and unity between the two great Governments and added further that Colonel Sahib (C. M. Wade) had sent after that the said Raja (Dhyan Singh) along with Captain Sahib (C. M. Wade) and (Murray) into the army and had made him inspect everyone of the 5960 soldiers, well-equipped and well set, and had issued emphatic orders to the accounts clerks to submit a daily report to Colonel Sahib (C. M. Wade). He further added that the respectable Raja (Dhyan Singh) had explained to Captain Sahib (Murray) how the officers were looked after before that time in the platoon in order to keep them fit for rendering good services and also explained to him what procedure was followed at the time of the transfer. The news about Colonel Sahib (C. M. Wade) was listened to. At the time of noon a letter came from the Khan to Colonel Sahib (C. M. Wade), informing him of the conquest of Qandhar and conveying congratulations to

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him. Thereupon he sent *Bhai* Mahon Singh at once to *Kanwarji* (Nau Nihal Singh) to offer congratulaions and to ask him to order for a discharge of guns. *Kanwarji* (Nau Nihal Singh) gave Rs. 250 to the aforesaid *Bhai* (Mahon Singh) and a discharge of 11 cartridges took place. The Sarkar heard these news and sent the respectable Fakir (Aziz-ud-din) to Clerk Sahib to explain the said event to him and to ask from him about the discharge of guns. At about the third-quarter of the day he returned and stated that Clerk Sahib had told him that the discharge of cannons would be proper only at the time when a letter regarding the said victory would reach him.

Sankrant day of the month of _Jeth_ (12th May 1839 A.D.); a letter from _Kanwar_ Sahib; departure of Doctor from Ferozepur; receipt of a letter from Lord Sahib; _Sankalap_ regarding the month of _Jeth_ (May 1839 A.D.); a letter from the news-writer of Peshawar; arrival of Clerk Sahib; a letter from _Bhai_ Gobind Ram; a letter from Fakir Aziz-ud-d'n; a letter from Rai Gobind Jas; receipt of a letter explaining the conquest of Qandhar; and the discharge of cannons; talks about the taxation of various things; presentation of Rai Gobind Jas and _Moulvi_ Sahib.

On the *Sankrant*, the first day of the blessed month of *Jeth Sambat 1896* (12th May 1839 A.D.), a letter from *Kanwarji* (Nau Nihal Singh) submitted a report about the presentation of Ventura Sahib and Avitabile and later on of their reliable persons. About the declaration of the happy news by Colonel Sahib (C.M. Wade) in the camp of the Sahibs and their going to his camp according to the permission and returning again to him (*Kanwarji*) after their interview with Colonel Sahib (C.M. Wade), about his conferring in privacy with the respectable Raja (Dhyan Singh) and the Sandhanwalia Sardar, wherein they explained the matter verbally on behalf of Colonel Sahib (C.M. Wade). It further stated that after that *Kanwarji* (Nau Nihal Singh) had gone once again to Colonel Sahib and Ventura Sahib had been appointed on the *29th of Baisakh* (9th May 1839 A.D.) to proceed from Nahkal towards the Khyber Pass with 5,000 horse and foot, whereupon he had refused to do so without an order from the Sarkar or *Kanwarji* (Nau Nihal Singh). He further added that Colonel Sahib (C.M. Wade) had told him in reply to his statement that there was no need of getting any orders from the Sarkar and *Kanwarji* (Nau Nihal Singh), because on account of his absolute authority and experience in the laws and conventions he knew it to be so and further remarked that in case of delay in the appointment of Ventura Sahib he would take the Raja *Kalan* or Jamadar Khushal Singh with him. It further stated that *Kanwarji* (Nau Nihal Singh) had sought permission to see Colonel Sahib (C.M. Wade) at the time of the arrival of the members to receive him out of regard for the friendship and unity between the two great governments. He further referred to the plan of closing up all the *Chowkies* of the people to Khyber, to the establishment of the troops firmly ahead of Nahkal, to the wish of Colonel Sahib (C.M. Wade) regarding the encampment of the glorious Sardars in Fatehgarh and to the engagement and being dragged in of the Sikhs in fighting and war if it broke out on their crossing the river (Pass) of Khyber and the help and

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assistance to be given only at that time to Colonel (C.M. Wade). **[Page 134]** He further referred to his own sending letters to the Sarkar and receiving no answer to them and his anxiously waiting for the issue of orders and requested for the despatch of a letter in reply to a letter from Colonel Sahib (C.M. Wade) and also for the despatch of salary of two months to be distributed among the troops appointed to remain very helpless on account of the shortage of their funds regarding their expenses at the time of their departure forward, a hint should be sent to Colonel Sahib (C.M. Wade) to meet their expenses out of the large sums of money fixed to be paid by him on account of the *Nazims* of Sindh, according to the order. In reply to the said letter he was asked to keep the 5,000 horse and foot of Ventura Sahib in the army quite pleased and satisfied and to make them remain attached to the camp of Colonel Sahib C.M. Wade). He was further asked to set up his tent at a distance of half a *Kos* from the camp of Colonel Sahib (C.M. Wade) according to the advice of the Sardars and was further told not to ask for anything from Colonel Sahib (C.M. Wade) to meet his expenses, because large sums of money were expected soon to come from Ferozepur. He was further asked to take all kinds of other things from Sumairgarh, for it was good and proper and added that in his happy interview with Colonel Sahib (C.M. Wade) he should carry on conversation purporting to strengthen the foundation of unity. Doctor Sahib, who had come from Ferozepur, was allowed to depart with a grant of 1 pearl necklace, 1 pair of gold bangles, 1 underturban, 9 garments, 1 horse with a silver saddle and a bill for Rs. 500 to be realised from Sanehwal. After that Rai Gobind Jas presented himself and delivered a letter from Lord Sahib (the G.-G.). The respectable Fakir (Aziz ud-din) explained all the happy contents of it. It dwelt first upon the enhancement of the degrees of unity everyday and dealt with some of the gifts which had been sent by the hand of Clerk Sahib and added that all the other points entrusted to Clerk Sahib would be explained by him to the Sarkar personally. On the *2nd* (13th May 1839 A.D.) the Sarkar performed a *Sankalap* of Rs. 5,000 in cash. 30 suits of clothes, 31 gold bangles, and gold pitchers, 30 gold rings, thirty cows, and buffaloes, 1 horse and one elephant according to the suggestion of the Brahmans. *Kanwarji* (Nau Nihal Singh) went to Colonel Sahib (C.M. Wade) along with the Sardars, all mounting on elephants, and Colonel Sahib showed them great respect and civility, made them sit in chairs, talked to them to increase the degrees of unity and remarked that the Doctors were treating the Sarkar and so he would recover perfect health in a few days, for it was the very gist of the desires of his friends. *Kanwarji* (Nau Nihal Singh) said that a great deal of pleasure had been felt on hearing the news about the conquest and victory of the glorious Sahibs at Qandhar and on learning that Colonel Sahib (C.M. Wade) had despatched half of his camp yesterday and was sending the other half on that day to march ahead of Nahkal (Bhankal) and that in order to arrange for certain matters he himself was staying back in Peshawar. After that *Kanwarji* (Nau Nihal Singh) departed and Colonel Sahib (C.M. Wade) gave him one horse with a gold saddle and harness, one box, one gun, one revolver as a farewell gift along with a gun for Sardar Attar Singh. On the *30th* (10th May 1839 A.D.), Shahamat Ali *Munshi*

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came from Colonel Sahib (C.M. Wade) to *Kanwarji* and stated that Colonel Sahib (C.M. Wade) had marched towards Bhankal and had spoken about the appointment of officers in the troops of horse and foot to him with the words that *Kanwarji* (Nau Nihal Singh) must appoint Suba Singh, brother of Mahan Singh of Hazara, as an officer of the troops of footmen and the brother of Sheikh Muhiy-ud-din to be an officer in the troops of horsemen upto the arrival of Payinda Khan and Fateh Din Khan of Kasur, just in accordance with the advice of the glorious Sardars to him. He further added that Colonel Sahib (C.M. Wade) had been talking for three hours in privacy early in the morning with the *Shahzada* (Nau Nihal Singh) in his camp and, after leaving him, had left for Bhankal with a grant of one horse and one English pistol to the aforesaid *Shahzada* (Nau Nihal Singh) as a farewell gift. He further said that with the advice of the men of Khyber, Akbar Khan had raised strong walls in the difficult passages of the mountainous regions and had made arrangements for the firing of guns from over them at the time of entrenchment. He further added that Colonel Sahib had ordered very emphatically for providing requisite things for the platoon of Najibs and had remarked that *Kanwarji* (Nau Nihal Singh) and Avitabile would manage the said supply carefully. The said *Munshi* explained further to the respectable Raja (Dhyan Singh) that he was to be responsible for the protection of the fort of Fatehgarh. **[Page 135]** Thereupon the said Raja (Dhyan Singh) appointed 200 sepoys to keep watch and guard over there and appointed one *munshi* to be commanding officer in the troops of Ventura Sahib. *Kanwarji* (Nau Nihal Singh) said that with respect to the appointment of a big officer in the troops appointed (with Colonel Sahib) nothing was stipulated in the treaty. Ventura Sahib, who was present at the time, said that, without an order from the Sarkar, his movement was impossible and remarked that he would not go to the fort of Fatehgarh uptil then, though he knew that Colonel Sahib (C.M. Wade) would not reach the Khyber Pass and there would be great disturbance and confusion there and further added that it was difficult for him either to go forward to help and assist him or to stay back there. After that, with the advice of the glorious Sardars, 5 terms were written out and were sent to the Colonel Sahib (C.M. Wade) by the hand of Dewan Hakim Rai along with the *Munshi*. First term was : That according to the treaty 5,000 horse and foot had to be supplied, but in view of the friendship and unity between the two great governments and out of regard for Colonel Sahib (C.M. Wade) already 6,500 youngmen had been made to join the camp of Colonel Sahib (C.M. Wade) in addition to the swivels and the *Topkhana*. The second term stated that there was no provision in the treaty nor any order had been issued by the Sarkar and yet, out of regard for Colonel Sahib (C.M. Wade) Ventura Sahib had been made to join the troops. The third term stated that the Sarkar had sent only Rs. 1 lakh from Lahore to be distributed as salaries among the troops accompanying Colonel Sahib (C.M. Wade) with the remark that, if anything more be needed, it was to be spent from his pocket, though it was to be counted and allowed to be considered as a deduction in the account later on. The fourth term stated that as soon as they would enter Khyber Pass and would send a word to him to give help and assis-

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tance he would not appoint troops for the purpose without the order of the Sarkar. The fifth term stated that requisite things had been supplied to him according to his order and no deviation had been sought in meeting his demand and, therefore, he must send his letter of satisfaction so that it be sent over to the Sarkar. On the *2nd* (13th May 1839 A.D.), Clerk Sahib presented himself to the Sarkar along with Fakir Aziz ud din. The Sarkar made him sit in a chair with a show of great respect and civility and enquired after his health, whereupon he put before the Sarkar the following things sent by Lord Sahib : 1 gun, 3 swords, 1 revolver, 2 sheets of *Banat*, 1 crystal perfume box, 1 English watch, 3 diamond rings. 1 ruby ring and 1 gold pistol cover. Faqir Sahib was ordered to reproduce the news from Peshawar before Clerk Sahib. On the *3rd of Jeth* (14th May 1839 A.D.), *Bhai* Gobind Ram said that the French Doctor was feeling very helpless and worried on account of the shortage of funds, though he had invited his family from abroad. The Sarkar ordered that Rs. 1,500 be given to him to meet his expenses. After that the Fakir (Aziz-ud-din) said that *Nawab* Sahib (the G.-G.) had sent for him one staff, one string of beads, one Quran-*Majid*. The Sarkar said that he must take them for there was no harm in it. After that Rai Gobind Jas presented himself and said that the reliable person of the wife of Megh Singh Kakar was agreeable to pay the *Nazrana* and added that still the Sahibs were engaged in a conspiracy. The Sarkar said that half of the estate should be released and half of it should be confiscated. A letter from Colonel Sahib (C.M. Wade) intimated first the news of the conquest of Qandhar and then submitted a letter in English from the army appointed at Peshawar, explaining how the Sahibs had taken possession of Qandhar and how *Kanwarji* (Nau Nihal Singh) had ordered for discharge of cannons and illuminations in honour of it and added further thousand kinds of congratulations. An order was issued to the enlightened Fakir (Aziz-ud-din) to show the said letter to Clerk Sahib and to ask from him about the discharge of a salute. On the morning of the *4th* (15th May 1839 A.D.) discharge of 5 cartridges per cannon took place in congratulations for the victory of Qandhar, according to the letter by Clerk Sahib. A letter from Colonel Sahib (C.M. Wade) to *Kanwarji* (Nau Nihal Singh) addressed him as his sympathetic kind friend and stated that, in view of the friendship between the two great governments, he had supplied him 5,000 horse and foot, well-equipped and well-set, and had met all his vital demands in a very good manner and had made Ventura Sahib join his camp with the 5,000 horse and foot mentioned above. **[Page 136]** It further stated that marching from Peshawar he had become victorious ahead of Bhankal and was intending to take possession of Khyber and, therefore, requested him to help him with reinforcements at the time when the flames of the fires of fighting and bloodshed be set up there by the mischief-makers. A letter was to be issued to *Kanwarji* (Nau Nihal Singh) so that he should help him at the time of need. The Sarkar said that the said letter and the letter of *Kanwarji* (Nau Nihal Singh) should be shown to Clerk Sahib. After that the Raja Kalan said that Clerk Sahib had given him in writing the following terms : whatever property be stolen must be restored in kind and the thieves be punished according to the law in force

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on either side and be exercised by the owner of that territory and that, if the stolen property be not discovered in kind, its price be calculated as follows: Horse Rs. 40, baffaloe Rs. 10, sword Rs. 2, camel Rs. 25. He further wrote that whoever committed any evil or created any kind of mischief and then ran away was to be captured and to be handed over by either side and that, if there be any case of civil give and take pertaining to business and it be difficult to make a settlement with respect to it, the *Kardars* would be permitted to decide them duly as they thought fit and added that in case no money being available for payment to the lender one rupee per hundred be fixed as interest. He further stated that the taxation about boats which had already been fixed through Colonel Sahib (C.M. Wade) to be Rs. 575 should be allowed to remain in force. The Sarkar said that some concession would be granted according to what Clerk Sahib would propose upon the merchandise belonging to the traders which came in boats from Bombay and added that the tax upon the boats appointed to go from Ludhiana towards Bombay would be allowed to remain as before. After that Rai Gobind Jas came in along with the *Moulvi* Sahib and said that whatever terms regarding the cases of the territories of the two governments had been written out, had been explained by him word by word to Clerk Sahib, who had remarked thereupon that they were looking to the desire and pleasure of the Sarkar and added that the same was accepted by the glorious Sahibs. The Sarkar said to him that he should prepare a document containing terms explained to Clerk Sahib, written very clearly and correctly, and present the same to the Sarkar so that it be verified by the two great governments with their seals. After that the Rai said that only ten days were left in the departure of Clerk Sahib and the Sarkar replied that still only 5 days had passed and asked him to arrange for his departure with the remark that on the following day he would grant a happy interview along with the *Vakils* accompanying him because they had a great desire to present themselves to the Sarkar. He further requested the Sarkar that, as Mackeson Sahib, the younger, was going towards Peshawar, a passport be granted to him. The Sarkar approved of the idea. After that the *Moulvi* Sahib made an application regarding the village which accrued to him in inheritance and was situated in the territory of Sardar Ahluwalia, but the aforesaid Rai (Gobind Jas) told the Sarkar that the *Moulvi* was telling a lie and had concocted a claim without justification; but added all the same that Colonel Sahib (C.M. Wade) wanted the Sarkar to grant him some village worth Rs. 300 out of kindness. A letter was issued, therefore, to the aforesaid Sardar, asking him to grant an estate worth Rs. 400 to the aforesaid *Moulvi* on account of his good services out of regard for Clerk Sahib and in view of the relations of unity between the two great governments with the remark that he should mark out some village in his territory for the purpose.

A letter from *Kanwarji* (Nau Nihal Singh); a letter from Rai Gobind Jas; an order to Sardar Tej Singh; an account of the disposition of the Sarkar; a letter from Fakir Sahib (Aziz-ud-din); a letter from the Raja *Kalan*; appointment of Khalifa Nur-ud-din to go to Clerk Sahib [*Page 137*] **a letter to**

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Ladha Singh ; presentation of the Khalifa and a statement by him verbally on behalf of Clerk Sahib ; an order to Misr Beli Ram ; a letter from Colonel Sahib (C. M. Wade).

A letter from *Kanwarji* (Nau Nihal Singh) made a report about his going to see Colonel Sahib (C. M. Wade), according to the advice of the glorious Sardars, offering of reception by Colonel Sahib (C. M. Wade) to him by coming over to the edge of the floor and making him sit in a chair with show of great respect and civility and enquiring after the health of the Sarkar, about the appointment by him of Ventura Sahib as officer of the 5,000 horse and foot, his granting furthermore Rs. 3 lakhs to him for purposes of distribution of salaries among the troops, his negotiations with him in connection with the treaty and agreement, his reply to him explaining his ideas about his seeking his pleasure and showing him regard, and about the grant of one horse with a gold saddle and one coral saddle to him at the time of his departure from him along with a gun and a revolver for Sardar Attar Singh. On the following day Shahamat Ali *Munshi* objected and criticised in a very despotic manner the appointment of Ventura Sahib as Officer ; but in the end Ventura Sahib was made to join the camp of Colonel Sahib (C. M. Wade) and the following robe of honour was granted to the aforesaid person, one horse with a gold saddle and many other things. Five thousand horse and foot were made over to Colonel Sahib (C. M. Wade) well-equipped and well-set and an interview was held with Colonel Sahib (C. M. Wade) in a very good manner and Ventura Sahib was made to join the camp along with Rs. 1 lakh and with respect to the help and assistance asked for by Colonel Sahib (C. M. Wade) to be given him at the time of his arrival in the Khyber Pass. It was declared essential that help and assistance be given to him after due deliberation at the appropriate occasion according to the advice of the Sardars. A letter from *Kanwarji* (Nau Nihal Singh) stated that 10,000 maunds of wheat had been made to reach the camp of Colonel Sahib (C. M. Wade) to meet the expenses of the troops that had joined him and added that the said wheat had been taken from the fort of Fatehgarh. It further stated that Rs. 5,000 in cash had also been given besides a robe of honour to Ventura Sahib, according to a statement by Colonel Sahib (C. M. Wade) in view of the mutiny of the Gurkha platoon and the other two companies, which were bound to go ahead of Bhankal. Court Sahib came and said that the platoon of the Gurkhas had come back and added that emphatic orders had been issued to his special troops to remain standing there, well-equipped and well-set, and not to allow the said platoon to enter the cantonment. *Kanwarji* (Nau Nihal Singh) said that he had done well. After that *Kanwarji* asked from Court Sahib regarding the punishment to the said platoon and was told by him that, according to the rules of the glorious Sahibs, they deserved great punishment because they had returned right at the time of the expedition and the hour when the operations were in progress. After that enquiries were made about the same case from the Sardars and Raja Gulab Singh and *Jamadar* Khushal Singh replied that after due thinking they would submit what kind of punishment would be fit to serve as a moral lesson for

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the whole of their lives. On the *5th* (16th May 1839 A.D) Rai Gobind Jas stated verbally on behalf of Clerk Sahib that after finishing with the affairs of Khurasan the English army would return and, passing through the country protected by the Sarkar, would reach Ferozepur, and added that no interference should be made with the English troops at that time on the way. The Sarkar said that action would be taken according to the new treaty. *Nazrana* for the release of the estate of Megh Singh Kakar was settled to be Rs. 30,000 with his wife. The aforesaid Rai made a report about the crossing of Sutlej by a Sahib *Log*, according to the order of the Sarkar, and his arrival at Ambarnala and also made a mention about the thieves who fell upon him at night, whereupon one watchman died and both the Lassia horsemen appointed to be with him were also killed and whole of his luggage was looted. He further added that the said Sahib had come to Lahore and had put up in his business house. The Sarkar said that his camp be fixed in the garden of Ventura Sahib and issued an order to Misr Beli Ram about the restoration of his property. After that Rai Gobind Jas said Clerk Sahib had brought some gifts for the elder *Kanwar* **[Page 138]** and had handed them over to Wazir Singh and added that they consisted of a pair of guns and a pistol. An order was issued to Sardar Tej Singh that along with the officers of the platoons he should cross the river Attock and should march on straight towards Peshawar to present himself before *Kanwarji* (Nau Nihal Singh). On the *5th* (16th May 1839 A.D.) Raja *Kalan* enquired after the health of the Sarkar and was told by him that as compared to his previous condition he was feeling much better, but still enjoyed no taste of the food. An order was issued to Fakir Aziz-ud-din by the Sarkar to go to the kitchen always and to see the food for the Sarkar prepared according to his own proposal. The aforesaid Fakir related to the Sarkar after that about his own going to Clerk Sahib and his presenting to him on that occasion the letter from Colonel Sahib (C. M. Wade) and the letter from *Kanwarji* (Nau Nihal Singh), word for word, and added that the aforesaid Sahib had told him in reply that he learned from the contents of the letters that Colonel Sahib (C. M. Wade) was asking for help from *Kanwarji* (Nau Nihal Singh) and that it had become essential to go to Khyber Pass. He further added that he replied to him that already 5,000 horse and foot of the Mussalman community had been made to join him on behalf of the Sarkar in addition to 1,500 horsemen and some cannons and swivels made over to him simply out of regard. After that he said that Clerk Sahib explained to him that Colonel Sahib (C. M. Wade) had marched forward according to a hint from the Sarkar. But he told him that he had not marched with his permission, because no answer had been issued to him in response to any of his consultations by way of friendship from the Sarkar ; but added that he must have received some order from Lord Sahib. He further said that he had spoken to Clerk Sahib that the Sarkar had issued a letter to Colonel Sahib (C. M. Wade) ; but upto that time no reply to that had come to state that the possession over Ali Masjid had become complete so that it might be a source of satisfaction and pleasure to the Sarkar. In reply to it Clerk Sahib had told him that it was not his concern to write in

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that matter to Colonel Sahib (C. M. Wade) ; but promised that the progress of the whole case would be reported to the "*Nawab*" Sahib (the G.-G.). After that *Rajaji* (Dhyan Singh) said that Clerk Sahib was very smart, wise, vigilant, intelligent and possessed very good virtues and qualifications, because he had accepted whatever he had asked him to accept according to the wish of the Sarkar, and added that had there been Colonel Sahib (C.M. Wade) at that time the things would never have been written like that. The Sarkar said that he was quite right in his remarks and ordered him that, for the purposes of settlement of various cases, one reliable person of the Sarkar must remain at Ferozepur and one at Kot Mathan. After that Khalifa Nur-ud-din was apponited to bring about the presentation of Clerk Sahib, along with the *Vakils* of the other side of the river. One quarter and four hours of the day passed in waiting for Clerk Sahib, after which the respectable Khalifa returned and stated that he was feeling feverish in his disposition ; but had made the *Vakils* accompany him. The *Vakils* offered *Nazars* and departed after that. An order was issued to the aforesaid Khalifa (Nur-ud-din) to enquire from Clerk Sahib about the robes of honour to be granted to those *Vakils*. After that Rai Gobind Jas stated that six *Vakils* should only be granted robes of honour according to their ranks as follows : *Vakils* of Rajas of Nabha, the Raja of Ladho, the Raja of Jind, the *Vakil* of Ahluwalia, the *Vakil* of Sankuria, and Hardayal Singh for *Moulvi* Sahib. An order was issued to Misr Beli Ram to get ready 21 garments with several ornaments and one horse with a golden saddle for Clerk Sahib and one pair of gold bangles, one underturban, one pearl necklace, one *Doshala*, one roll of brocade for the said Rai and 5 other garments for the other *Vakils* with one *Doshala*, one pair of *Pashmina* wrapping sheets, one *Khes*, one wrapping sheet and one turban. A letter was issued to Sardar Ladha Singh, contractor of Amritsar, and Mehan Singh, a reliable person of Sardar Majithia, regarding an entertainment for Clerk Sahib as follows : Amritsar Rs. 525 in cash, sweetmeats worth Rs. 21 ; Veerowal Rs. 250 with sweetmeats worth Rs. 11 ; Phagwara and Philaur—just like Veerowal. **[Page 139]** A letter from Colonel Sahib (C. M. Wade) regarding *Kanwarji* (Nau Nihal Singh's) making the stipulated 5,000 horse and foot join him along with the necessary requisites and his further making Ventura Sahib join him in Peshawar out of his fear for the displeasure of the Sarkar and added further that he had marched ahead of Bhankal and had still an idea to go further, and requested that a letter be issued to *Kanwarji* (Nau Nihal Singh) to give help and reinforcement to him on his going to Khyber Pass to support the cause of Taimur Shah. In reply to that letter in the first instance emphasis was laid upon the strength of the foundation of unity and a reference was made to the receipt of that letter exactly at the time when it was being looked for and, acknowledging that the whole account had become known to the Sarkar word by word, added that certainly *Kanwarji* had done well in making Ventura Sahib accompany the stipulated troops and join Colonel Sahib (C. M. Wade) and added further that, according to his wish, the Sarkar had issued a letter to *Kanwarji* (Nau Nihal Singh), asking him to support Taimur Shah by joining him according to the advice of the Sardars in accordance with the old and the

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new treaties. The Sarkar further wrote to him that although he was a wise and intelligent person and was possessed of the nature of Aristotle, yet he must not step forward from Bhankal Shast with the remark that *Kanwarji* (Nau Nihal Singh) would not show any kind of deviation in the management and control of his vital and important affairs.

Arrival of Clerk Sahib ; a letter from the Raja *Kalan* ; a letter from Rai Gobind Jas ; a letter from Colonel Sahib (C. M. Wade) ; an order to *Kanwarji* (Nau Nihal Singh) ; News of Peshawar ; departure of Clerk Sahib ; Grant of a robe of honour to the Sahib and the *vakils* ; a letter from the officers of the Gurkha platoon appointed with Ventura Sahib ; news from Multan.

On the *8th* (19th May 1839 A.D.) Clerk Sahib presented himself at the portico along with Fakir Aziz-ud-din and a salute of 11 cartridges was discharged and, while the Raja *Kalan* offered reception according to the old custom, the Sarkar made him sit in the chair. Thereupon he presented one sword with the words that the previous sword was sent by the "*Nawab*" Sahib (the G.-G.) while that sword was a gift from himself. After that the Sarkar asked about the news of Qandhar from him, and was told that from the contents of the letters from Colonel Sahib (C. M. Wade) and Macnaughten Sahib it had become clear that conquest of Qandhar had taken place and peace had been established with the Balochis. After that the said Sahib (Clerk) enquired after the health of the Sarkar, who told him that although he had a little trouble on account of the flu, the phlegm and cough ; but on that day he was feeling a great deal of comfort. After that the aforesaid Sahib requested for the departure of Fakir Shah Din along with the *Bhayas* for the conveyance of the large sums of *Nazrana* fixed upon the Sindhis, whereupon the Raja *Kalan* remarked that one company from the platoon of Misr Sukhraj should be allowed to go along with the *Bhayas* in the company of Fakir Sahib (Shah Din) and further added that the octroi tax about the boats was still standing as balance as before against Clerk Sahib and added that if the merchandise of the traders of Sri Amritsar would be despatched, an additional charge would be fixed upon them. After that he mentioned about his own going to the camp of Clerk Sahib under orders of the Sarkar, his making him understand certain points in a manner purporting to strengthen the foundation of unity, about his giving him one double-barrel gun, one pair of pistols, one horse with a gold saddle and one sheet of red *Banat* at the time of his departure from him along with a pair of pistols and a double-barrel gun for Raja Hira Singh, one English watch and one pistol for *Mian* Jawahar Singh. He further stated that after that Clerk Sahib had taken him to his own camp and had given him 17 garments and one horse with a golden saddle. After that Rai Gobind Jas made a statement regarding the establishment of the mail service of the Sarkar and of the guards on the way. The royal order was issued **[Page 140]** that employees of the Sarkar should henceforward set up guards for the Sarkar, from Lahore to Amritsar and onwards these should be set up from the territory of Sardar Ahluwalia. Letters were issued for the discharge of salute of 5 cartridges per

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cannon in honour of Clerk Sahib to Sardar Ladha Singh, contractor of Amritsar, and the *Thanedar* of Philaur. A letter from Colonel Sahib (C. M. Wade) intimated after enquiring after the health of the Sarkar that he had asked *Kanwarji* (Nau Nihal Singh) to make four cannons, one *Risala* of horsemen and one regiment of the Mussalmans from the troops of Sardar Tej Singh, Ram Singh, Gulab Singh and Amir Singh join his camp and referred to the order of the Sarkar to the above-mentioned officers to send the same to him and added that they had replied that those orders concerned the appointments already made and that at that time they found it impossible to do anything without the order of the Sarkar. A letter was issued to *Kanwarji* (Nau Nihal Singh) that he should take two connons already referred to and two cannons more at that time from the camp of Jawahar Mal and a *Risala* of horsemen and make them join the camp of Colonel Sahib (C. M. Wade). It was added further that he should take it as a very emphatic order and consider it very essential to take a letter of satisfaction from Colonel Sahib (C. M. Wade). In reply to the above letter it was written to him that a letter had been issued to *Kanwarji* (Nau Nihal Singh), asking him to make the cannons and the *Risala* of horsemen join him and added that, though that friend of he Sarkar was a wise and intelligent person yet he should not make hurry in any way. An order was issued to *Kanwarji* (Nau Nihal Singh) to give severe punishment to the officers and Gurkha sepoys, who had set up disturbance and riot after capturing them by name one after the other. It became known to the Sarkar from the news from Peshawar that the camp of Colonel Sahib (C. M. Wade) was set up on the bank of the river Nala, the Mussalman community was stationed on the other side of the river with Taimur Shah and the troops of the Sarkar and the English Company were putting up on the other side of the river on the bank of the Nala, according to the plan of Colonel Sahib (C. M. Wade) and General Ventura and that Mullah Shakoor had gone to make settlement with the people of Khyber on behalf of Colonel Sahib (C. M. Wade); but, as nothing had been settled in spite of long conversations and heated discussions, he had returned to Colonel Sahib (C. M. Wade). It was further reported that march ahead was proposed to take place after the settlement of a treaty or agreement with the people of Khyber; while at that time any messenger or other person of Colonel Sahib (C. M. Wade), who went away from his camp to any short distance was captured by the people of Khyber and taken away. On the *10th* (21st May 1839 A.D.) the respectable Fakir (Aziz-ud din) presented himself to the Sarkar along with Clerk Sahib and at first a salute was discharged by the company at the portico, according to the old custom, and then the Raja *Kalan* came up to the portico and the Sarkar upto the edge of the floor and, with a show of great politeness and civility, made him sit in a chair. At first he enquired after the health of the Sarkar and then the Sarkar asked him to pay his compliments in the Sikh style and asked him to mention his desire to have the honour of a happy meeting with him to the "*Nawab*" Sahib (the G.-G.) at the time of his presentation before him. He said that there was an objection to such a procedure. After that the Sarkar said that his mind did not like to allow his friend to depart, whereupon the respectable Sahib said that, though it was quite right and

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true yet the Sarkar was feeling uncomfortable on account of weakness in his disposition. Therefore, they must seek permission to leave him soon. After that the Sarkar said that he was giving at that time one very lovely English sword as a special gift for remembrance. After that separate robes of honour were granted as follows: Clerk Sahib was given one pearl necklace, one armlet, one under-turban, one ring, one sword with a gold sheath, one Lahore-gun, 12 garments, one *doshala*, one piece of brocade and several other things in addition to one horse with a golden harness. One gold bangle and 8 garments given to *Moulvi* Sahib and the treasurer was also given the same things as given to *Moulvi* Sahib. The *Risaldar* was given four pairs of wrapping sheets. *Khidmatgars* were given four pairs. *Vakil* of the Raja of Nabha, the Raja of Mandi and the other *Vakils* were given 7 pairs each. All these robes of honour were handed over first to Rai Gobind Jas and Fakir Shahdin, according to the details given in the Big Book. Clerk Sahib offered his compliments and salute in the Sikh style and departed.

[Page 141] A letter from the officers of the Gurkha platoon, intimating a report from Ventura Sahib concerning the improper acts of the Afghans at the time of their march forward over there and a letter from the humble devotees of the Sarkar, who had been true to his salt since the last 20 years and had never given up their religion, in the service of *Kanwarji* (Nau Nihal Singh) reached the Sarkar, who said that Colonel Sahib (C. M. Wade) and Ventura Sahib were the officers and so they (the troops) must present themselves to them and, taking a letter of satisfaction from them should send it to the Sarkar. A letter from the news-writer of Multan reported about the going of Shuja-ul-Mulk to Hajipur on the *13th of Besakh* (24th May 1839 A. D.) and the coming of Haji Khan Kakar and also about the evacuatiod of Qandhar, the flight of the zamindars and their lack of confidence in his words and about the arrival of the news of the glorious Sahibs with respect to the same subject afterwards. It was further stated that on the *14th* (25th May 1839 A D.) the departure had taken place. On the *15th* (26th May 1839 A D.) entry into Qandhar had been effected and by drum beat peace had been declared and the cannons had been discharged, and added further that Haji Khan Kakar and others had presented themselves thereafter and had been granted robes of honour.

A letter from Colonel Sahib (C. M. Wade); arrival of the elder *Kanwar* (Kharak Singh); and his presentation of *Nazars* along with the other Sardars; dictation of proposals in letters to Shuja-ul-Mulk and Macnaughten Sahib; issue of a letter to "*Nawab*" Sahib (the G.-G.); a letter from *Kanwarji* (Nau Nihal Singh); a letter to Rai Gobind Jas; dictation of letters to the "*Nawab*" Sahib (the G.-G.) and Clerk Sahib; news from Peshawar; a letter to *Kanwarji* (Nau Nihal Singh); a letter from Fakir Shah Din; an account of the disposition of the Sarkar; reward for medicines to the French Doctor; inspection of the sacred mementoes present in the treasury; presentation of Ganesh Rai; a letter from the Raja *Kalan*; a letter from Khalifa Nur-ud-Din; an account of the meeting

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of Mackeson Sahib with *Kanwar* Sahib (Nau Nihal Singh) and also that with Sardar Sultan Mohd. Khan ; a letter to the aforesaid Khan ; presentation of Sardar Ajit Singh Sandhanwalia ; arrival of *Kanwarji* (Nau Nihal Singh) and Sardar Ahluwalia (Nihal Singh).

On the *14th* (25th May 1839 A.D.) a letter came from Colonel Sahib (C. M. Wade) regarding the news of the conquest of Qandhar, the establishment of the possession of Shuja-ul-Mulk, flight of the Qandharis on account of the misfortune of their ascendant star, just as they had been explained by the contents of the letter of Macnaughten Sahib and added a statement about the submission and obedience of the opponents. It further stated that they had returned after 21 days with the condition of the maintenance of the troops over there. A reply was written to the said letter purporting to increase the degrees of friendship and unity and explaining the happiness and joy of the Sarkar on hearing the news about the conquest of Qandhar, quite agreeing to the contents of the letter sent by Macnaughten Sahib, and later on dwelling upon the control of the town of Kabul in the best possible manner according to the advice of the glorious Sardars. On the *16th* (27th May 1839 A.D.) the Raja *Kalan* said that *Kanwarji* (Nau Nihal Singh) had come in the conveyance of the mail service to enjoy the sacred sight of the Sarkar, who had called him to his presence. The Sarkar said that he should go, present him Rs. 21 by way of *Nazar* and should bring him along with himself. After that *Kanwarji* (Nau Nihal Singh) came along with the Raja *Kalan* ; first the salute was discharged and then *Kanwarji* (Nau Nihal Singh) offered 21 gold ducats and one horse with a golden saddle along with Rs. 1,010 by way of *Sarwarna*. Thereupon a *Sarwarna* of Rs. 500 was made over him by the Sarkar. After that Chet Singh and Mangal Singh presented *Sarwarnas* and *Nazars* and an order was issued to Misr Beli Ram to provide Rs. 1,100 by way of entertainment along with some sweetmeats, separately to each of the two Sardars as well as to *Kanwarji* (Nau Nihal Singh). **[Page 142]** A letter was issued to Shuja ul-Mulk, informing him of the receipt of the news of his possession of Qandhar, stating that it should be a source of congratulations to the friend and the bud of his heart should open up like flowers in bloom, and further added that he must send 5 very good Afghan horses with some other gifts of that country to the Sarkar. A letter was also sent to Macnaughten Sahib, informing him of the pleasure of the heart of the Sarkar on his hearing the news of the conquest of Qandhar and his discharge of cannon in honour of it and its becoming a source of congratulations to the friends, and added that he should send to the Sarkar two fine horses and some good gifts worthy of the Sarkar. Misr Beli Ram submitted a letter from Lord Sahib (the G.-G.), containing his acknowledgement of the receipt of a *Dali* of fruits and added that a reliable person of his had gone under his orders from the camp of Ambdhurawala to the presence of "*Nawab*" Sahib (the G.-G.), who had given him a robe of honour along with something as a farewell gift. The Sarkar said that it had been done well. A letter from *Kanwarji* (Nau Nihal Singh) stated that already he had made 10 swivels join

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Colonel Sahib's (C. M. Wade) camp and would make some 10 more of them to join him at that time, adding that the stipulated troops were feeling very helpless on account of carrying loads while marching from Bhankal towards the Khyber Pass was being undertaken. He Colonel Sahib (C. M. Wade) had further asked him (the *Kanwar*) to speak emphatically to Avitabile to make the grain and other such things reach there soon, otherwise a report against him would be made to the Sarkar. In reply to it an order was issued by the Sarkar that already he had issued a letter to Sardar Tej Singh to make 125 men from the camp of the *Campo-i-Mu'alla* of *Kanwarji* (Nau Nihal Singh) to depart and march ahead and also issued an emphatic order to Avitabile for the supply of the grain A letter from *Kanwarji* (Nau Nihal Singh) along with a letter from Colonel Sahib (C. M. Wade) came next to make a statement about the punishment to be meted out to the Gurkha platoon, who had created disturbance and riot, about laying siege to the cannons and afterwards discharging them and setting them on fire and added a note about his consultation and conference with the Sardars and later on referred to the appointment of Fateh Singh Man with troops, his terrible and strict siege of the sepoys, presentation of the officers, pardon of their faults and the reinstatement of officers. It was further stated that the sepoys had got away from the *Compo-i-Mulla* and had joined the camp of Colonel Sahib (C. M. Wade) and that an intimation had been sent to Colonel Sahib (C. M. Wade) that the houses of the two great governments were one and it was known to be as such like the world-illuminating sun and asked him thereupon that his sending back the aforesaid sepoys would be very good and proper. Thereupon the Colonel Sahib (C. M. Wade) declared that henceforth he would not look after any one of them. It was further reported that Raghbans Rai, a reliable person of Colonel Sahib (C. M. Wade), had come and had asked for two elephants to carry loads and two cannons to accompany *Shahzada* Saleh, whereupon one elephant had been given to him from the small *Frashkhana* and two cannons, belonging to Pir Mohd. Khan, had been made over to him. A letter was issued to Rai Gobind Jas that he must release the estate of Megh Singh Kakar, because, on account of his constant presence and readiness to serve the Sarkar and his loyalty to him, the Sarkar had settled Rs. 28,000 as *Nazrana* for the release of his estate with his son and had granted him a valuable robe of honour. A letter containing congratulations regarding Qandhar and the enthronement of Shuja-ul-Mulk was issued to the "*Nawab*" Sahib (the G.-G.) and Clerk Sahib. News from Peshawar gave an account of the *Tehliyahs* (servants) of Colonel Sahib (C. M. Wade), who went to the foot of the mountain upon whom fell the Afridis and out of whom some died and some became wounded and some forty were imprisoned along with thirty mules and referred to the displeasure of Colonel Sahib (C. M. Wade) against the Afridis, who were in his service and had sided with the raiders. It was further stated that Shuja-ul-Mulk had taken possession of the properties of the Qandharis, including cannons and other weapons or ammunition, and that the chiefs of that country had presented themselves to him and had been granted remission of the revenue tax for a few years on account of their accepting obedience and subordination to

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him and added that shortly after that they would be returning to Gazni. It further dealt with a statement of Colonel Sahib (C. M. Wade) to the *Arbabs* with an address of displeasure regarding the rewards of thousands from the Sarkar and also made a mention about the presentation of Amir Bakhsh on behalf of *Kanwarji* (Nau Nihal Singh), whereupon Colonel Sahib (C. M. Wade) had explained the short-sightedness of the people of that country and about their unfriendliness at the time of the conquest of Kandhar and had added that it had been very necessary to discharge cannons to open their ears, whereupon *Kanwarji* (Nau Nihal Singh) had made the discharge take place. A letter was issued to *Kanwarji* (Nau Nihal Singh), telling **[Page 143]** him to rest assured because the Sarkar was enjoying good health and heartiness and referred to him not to go out for pastime or hunt on horseback at the time of the falling of the rain. He was further asked to keep in view the pleasure of Colonel Sahib (C. M. Wade) in order to strengthen the foundation of unity and to abide by the new and old treaties and to carry on the affairs satisfactorily with the consultation of the Sardars. Letters with the same contents were also issued to the glorious Sardars. A letter from Fakir Shah Din intimated that Rs. 5 lakhs had come to Ferozepur and would leave it on the *21st* (1st June 1839 A.D). The Sarkar said that it was alright. On the *21st, 22nd,* and *23rd* (1st, 2nd and 3rd June 1839 A D) the disposition of the Sarkar remained adrift from normalcy on account of the overwhelming phlegm and flu. According to the advice of *Bhai* Sahibs (Ram Singh and Gobind Ram) and *Fakirji* (Aziz ud-din) he used *Talaq* to the extent of two rice and plastered his ankles with *Anbusalab*. The Sarkar had a *Sankalap* of one elephant and large sums of money performed by Raja Hira Singh on his arrival from Jammu. The Sarkar said that on account of using that medicine he was feeling great bitterness and heat within himself and the physicians replied that he must not mind that and added that, by the grace of immortal God, he would recover health very soon. On the *25th* (5th June 1839 A.D.) the French Doctor presented some medicine once again and cure and comfort found their way into the disposition of the Sarkar, who granted a pair of gold bangles and one *Doshala* to the said doctor. At about the third quarter of the day the Sarkar secured everlasting felicity by enjoying a sacred sight of the various things belonging to Sambervir Sahib[1] and gave away Rs. 5 as an offering. On the *26th* (6th June 1839 A.D.) Ragbans Rai, a reliable person of Clerk Sahib, presented 3 happy letters to the Sarkar. A letter from the "*Nawab*" Sahib (the G.-G.) enquired after the health of the Sarkar, a letter from Clerk Sahib also had the same contents and the third from Macnaughten Sahib first dwelt upon the degrees of the strength of the foundation of unity and then gave a review regarding the accounts of that country and made a mention about the possession of Qandhar and the control of that country, and added that the happening of that event was really a source of congratulations for all his friends. He further wrote that he was thinking of the health of the Sarkar day and night and was praying

1. The name of some place of pilgrimage appears to have been misprinted.

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to God that he may keep him in the cradle of peace and tranquillity against the strong wind of accidents and mishappenings. An order was issued to the Raja *Kalan* and Fakir Sahib (Aziz ud-din) that they should write out a reply to that letter after their mutual conference and should present it to the Sarkar. At the same time the Sarkar granted Rs. 100 to that reliable person. After that the Raja *Kalan* said that the special troops were stationed in Peshawar since two years and were expecting transfer. He further said that in case the *Jamadar* of the platoon of the Gurkhas had set up riot and disturbance what other platoon could henceforward be trusted ? And he added that if things would go on taking place like that the whole organisation of management would be upset. The Sarkar said that the transfer should be made and pointed out four paltoons of Ram Singh, one Akal regiment and one Ram regiment to be their substitutes. Moreover an order was issued to *Kanwarji* (Nau Nihal Singh), informing him that the special troops had been transferred and so he must send them over to the Sarkar and should henceforth look after the troops of the platoons and the regiments in the cantonment with the remark that he should be very careful in performing the duties entrusted to him. After that Khalifa Nur-ud-din said that there seemed to be great heat and dryness in the disposition of the Sarkar and his lips and mouth appeared quite dried up and remarked that the Sarkar should make use of the juice of *Esabaghol* along with some syrup which would remove the dryness. After that Rattan Singh *Gadwai* presented *Esabaghol* and stirred it up in the syrup. A letter from the newswriter of Peshawar reported about *Kanwarji's* (Kharak Singh's) stationing a well equipped platoon with one cannon at the portico and the establishment of the *Risalas* of horsemen by him on both the left and right side and about his fixing up the men of the Sarkar and the Raja *Kalan* inside the portico. An order was issued to Dewan Hakim Rai to go to the camp of Court Sahib **[Page 144]** and to bring Mackeson Sahib to the Sarkar. Lala Kishen Chand and Sardar Arjan Singh were appointed to receive him outside the portico while Sardar Lehna Singh Majithia and Fateh Singh Man were set inside the court and the Raja *Kalan* and *Kanwarji* (Kharak Singh) stood on the edge of the floor. They took him by hand and made him sit in the chair, kissed his hands and *Sarwarnas* of Rs. 500 were made from both the sides. It was further stated that enquiries were made about the affairs of Qandhar, whereupon it was reported in detail how the English troops had passed on, how the Sardars of Qandhar had come forward to give battle with 3,0 0 *sowars* and how they had returned simply at the sight of the English troops and how the conquest had been made without war. He further added that after that the English troops had marched towards Kabul and he had declared his intention to march upon Kabul on the setting in of the spring season. After that he had explained various kinds of the good services that the *Kardars* had rendered him on the way and made a statement about the carriage of load from Peshawar to Khyber Pass in privacy. He further stated that *Kanwarji* (Nau Nihal Singh) had ordered Avitabile to provide him with oxen on hire and had explained to Sardar Pir Mohd. to be with him to serve *Shahzada* Mohd. Saleh and to keep on rendering

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services upto the settlement of the affair of Kabul. He further referred to his intention to proceed from that Ghat towards Kabul and Sardar Sultan Mohd. Khan's accompanying him there. He further referred to his capturing the Sardars in reply to an order by *Kanwarji* (Nau Nihal Singh) on account of their embezzlements and mentioned about his repeated demand about his coming without any luggage and demanding for its supply from *Kanwarji* (Nau Nihal Singh), who had granted him the said requisites, quite in accordance with the relations of friendship and unity, and had embraced him and further added that *Kanwarji* (Nau Nihal Singh) had come to help him on the departure of Saleh to some direction. He further referred to the escape of Mackeson Sahib *via* Kanat towards Kabul and to the determination of Colonel Sahib (C. M. Wade) to proceed thither from the Khyber Pass and to the order of *Kanwarji* regarding him to Avitabile along with a personal note, asking him to do services to him. He further referred to the discharge of 5 cartridges on his departure and to his sending him at sunset Rs. 400 in cash, one horse with a silver saddle and harness, one tent without poles with an edging. He further mentioned the thankfulness of the Sahib *Log*, the rendering of suitable services by Avitabile and the enjoyment of the dance of the dancing girls. On the following day a reliable person was reported to have gone to *Kanwarji* (Nau Nihal Singh) to hold a meeting with Sardar Sultan Mohd. Khan. *Kanwarji* (Nau Nihal Singh) appointed Sheikh Ghulamuhayud-din and Lala Kisben Chand to go out to meet and have a union with him on his behalf. The Sahib *Log* said to the said Sardar to be with him upto Kabul, whereupon the said Sardar said that he would be obedient and loyal to the orders of *Kanwarji* (Nau Nihal Singh). He presented himself to *Kanwarji* (Nau Nihal Singh), who sent a letter to the Sarkar to give opinion in the matter and to consult him about his appointment to accompany the Sahib *Log*. The Sarkar issued a letter to the said Sardar to appoint some reliable persons of his to accompany and serve the Sahib *Log* and render him good services. On the *31st* (11th June 1839 A.D.) Sardar Ajit Singh Sandhanwalia presented Rs. 100 by way of *Nazar* and Rs. 500 by way of *Sarwarna* and offered his compliments in the Sikh style. *Bhai* Gobind Ram said that the said Sardar had walked back bare-footed after enjoying the sacred sight. The Sarkar asked him whether he had come in good health and safety and on some good mission. He replied that he had come in perfect health and in great comfort by the enemy trampling glory of the Sarkar. After that from the news about *Kanwarji* (Nau Nihal Singh) it became known that on account of thousand kinds of entreaties and insistence *Kanwarji* (Nau Nihal Singh) had gone to the camp of Amir Singh Ahluwalia, whereupon he had offered him 21 fine special garments, one elephant and one horse with a golden harness and had also given similar garments to the same number to Fateh Singh Man, Dewan Hakim Rai, Raja Gulab Singh, Sardar Arjan Singh, Sham Singh Atariwala, Rattan Singh *Ustad* and several others. It was further stated that *Kanwarji* (Nau Nihal Singh) had asked him why he had taken so much trouble to meet him so elaborately, when he was in reality in straightened circumstances. Thereupon he had declared that whatever the case the whole of his life and property

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belong to the Sarkar and, therefore, was meant for him. News from Afghanistan and Qandhar reported about the entrusting of the control and management of Qandhar to Burnes Sahib. Shuja-ul-Mulk had become supreme in the old court of Qandhar known as Bahadurabad and added that some alterations had been made in the wall, some repairs had been done in the ditch and the fort had been made strong and that revenue tax for three years had been remitted and the accounts had been put under the charge of the *Arbabs* as before.

[*Page 145*] *1st of Har* **(13th June 1839 A.D.); making prostration by the Sarkar before** *Granth Sahib* **early in the morning; alms and charities; arrival of the Sarkar in the fort; account of the disposition of the Sarkar; a statement by** *Rajaji* **(Dhyan Singh); Sarkar's going in the presence of** *Sadhus*; **a statement of** *Bhai* **Gobind Ram; departure of boats from Lahore; an account of Raja Ladowala; presentation of the French Doctor; A letter to Dewan Sawan Mal; a letter from Fakir Raza (Aziz-ud-din); issue of a letter to** *Kanwarji* **(Nau Nihal Singh); a letter from Khalifa Nur-ud-din; a letter from** *Kanwarji*; **presentation of** *Bhai* **Mohan Singh; a letter from Raja Hira Singh; a letter from Ratan Singh** *Gadwai*; **a letter of Macnaughten Sahib; a letter from Ventura Sahib; a letter from Fakir Shah Din; an order to infantry and the cavalry enjoining them to offer** *Nazar* **to** *Kanwarji* **(Kharak Singh) and the Raja** *Kalan*; **an order to** *Fakirji* **(Aziz-ud-din) and the** *Bhai* **Sahibs (Ram Singh and Gobind Ram for proposing the title of Wazir for the Raja** *Kalan*; **an order to the chieftains and all the employees of the protected states; a letter from** *Kanwarji* **(Nau Nihal Singh).**

The Sarkar presented himself before *Granth Sahib* early in the morning on the *1st of Har* (13th June 1839 A. D.), made an humble *Ardas* and offered a prostration to it. After that he distributed the charities connected with his *Tuladan* and sent them over to various places. Those charities consisted of ducats to the value of one lakh and 51 thousand rupees, horses, elephants with seats upon them and a gold saddle in addition to the large sums of money which he sent to various places. When the night had passed two or three hours the Sarkar went into the blessed fort according to a declaration by *Asvadullaun* (black colour). The writer of this book said to *Bhai* Gobind Ram that entry into Lahore on the 8th point under Venus in the estimate about the ascendant star was very bad and ominous and added that its result was quite clear to him. The said *Bhai* (Gobind Ram) produced a wrinkle upon his forehead, expressed his worry on hearing this and asked the author (Sohan Lal) to state whether there was no other moment for it. The writer replied that all the other moments were vey good for entering, but the appearance of *Asvadullaun* must precede it and added that it did not guarantee physical health for the Sarkar. On the *1st, 2nd, 3rd, 4th and 5th* (13, 14, 15, 16 and 17 June 1839 A.D.) great restlessness, bitterness and weakness found their way into the disposition of the Sarkar and on account of the motions great weakness occurred in the limbs. The physicians congratulated the Sarkar

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according to their understanding and estimate, stating that phlegm had passed out in the motions; but their statement was wrong. The Raja *Kalan* said that the *Mian* of Noorpur had the *Kushta* of mica with him which was 100 years old, and said that the Sarkar must take it. After that the said *Mian* presented the *Kushta* of mica and was granted Rs. 100. On the *4th* (16th June 1839 A.D.) the Sarkar went into the presence of *Baba* Sunokhur and *Baba* Barhami and made an *Ardas* regarding the health and normalcy of his disposition. After that the *Kushta* of mica was served to the Sarkar with *Tabashir* and small *Ilaichies*. *Bhai* Gobind Ram said that the glorious Sahibs had purchased 5 boats from Lahore and had made them leave for Shikarpur and requested that the Sarkar should grant the passport. The order was issued that it should be written and given to them. After that the said *Bhai* (Gobind Ram) reported that Sardar Ajit Singh Ladowala had gone into the presence of "*Nawab*" Sahib (the G.-G.) along with Clerk Sahib and had been granted the title of the Raja of Rajas, and added that after taking leave from that place, he had come to the other side of the river Sutlej and requested the Sarkar to appoint some Sardar to offer him reception. The Sarkar said that Tara Singh Haria or some other Sardar be sent and ordered that Rs. 250 should be given to him by way of entertainment both at Jullundur and Amritsar to be realised from the *Kardars* of those places. On the *5th* (17th June 1839 A.D.) the French doctor came in and **[Page 146]** *Bhai* Gobind Ram asked him why he was feeling worried and sorrowful. He replied that he was sitting in the house quite distracted and sad because the Sarkar did not take the medicines prepared by him, and added that he had prepared on that day some other medicine by taking which the Sarkar would become cured absolutely. The Sarkar made the younger Dewan take a little out of it. A letter was issued to Dewan Sawan Mal, asking him to get ready the requisites of the blessed *Dussehra* to the value of Rs. 25,000 according to the old custom through Misr Beli Ram and to send the same over to the Sarkar. After that Fakir Aziz-ud-din said that the Sahib *Log*, who had come to seek some service under the Sarkar along with Clerk Sahib had told him that he had come there on hearing a great deal about the charity, liberality and courage of the Sarkar, but all his property had been looted and robbed on his way to Jandiala and so he regarded his return at that time as a source of disgrace and slight to himself. An order was issued that he should be given a *Doshala* worth Rs. 500 and a bill for Rs. 500 to be realised by him from Sanehwal. A letter was issued to *Kanwarji* (Nau Nihal Singh) that he should carry on the control and management of Peshawar very well according to the advice of the glorious Sardars and that he must make payment of the salaries every month in the forts of Peshawar and Ramkaul, because the expedition to Kabul was imminent and, if the army would demand their salaries at the time of the expedition, it would not be good or well. He was further asked to consider it as a matter of foremost importance to keep in mind the pleasure of Colonel Sahib (C. M. Wade). On the *7th of Har* (19th June 1839 A.D.) Khalifa Nur-ud-din said what thing the Sarkar wanted to take at that time. The Sarkar said that his mind desired to take cold water at that time.

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After that a little cold water was drunk by the Sarkar along with his meals. After that he went out to inspect the drill of the Gurkha platoon and the platoon of Dhaunkal Singh in his special conveyance. A letter from *Kanwarji* (Nau Nihal Singh) stated that day and night his humble heart was yearning to touch his blessed feet and added that he wanted to fly like the birds and enjoy the sacred sight of the Sarkar; but he could not do so because he was under order and the affairs of the kingdom regarding both the great governments were strictly concerned with his responsibility and that he could not at all make any move without the order of the Sarkar. He further added that the large sums of money which were in iron safes with him he could not spend them without the order of the Sarkar or the advice of the glorious Sardars and further added that he was ready to render suitable services to the Sarkar. The reply to the said humble letter stated that by the grace of the immortal God the Sarkar had recovered health and as soon as he would regain by the kindness of God the strength that had been lost and would get a substitute for what had been dissolved and the strength would begin to show itself in his body he would ride on horse at that time in an auspicious hour and would send a letter to that light of his eye. He further stated that as to what he had written about his girding up his loins to render good services and about his not spending anything purposelessly his proposals were very decent and added that he should do whatever he thought useful and advisable in every matter, assuring him that large sums of money would be sent to him afterwards. The Sarkar put his own signature upon that letter with his own hand so that it might give assurance to the heart of *Kanwarji* (Nau Nihal Singh). After that *Bhai* Mahun Singh came in with a letter from Colonel Sahib (C. M. Wade). From the contents of the letter it became known to the Sarkar that the said *Bhai* (Mahun Singh) had been randering suitable services to him on the way and that, since Lala Kishan Chand had presented himself to him, he had made the aforesaid person depart. It further stated that the highwaymen were committing dacoities and other bad deeds on the way to Attock and Peshawar and requested the Sarkar to set up guard of the sepoys near Jahangira and the Bauli with the newly built tower, because the glorious Sahibs frequented that passage a great deal. An order was issued by the Sarkar that Rs. 200 be taken from him and the aforesaid tower be repaired and the guard of the sepoys be permanently set up in those towers. After that Raja Hira Singh said that the reliable person of the Raja of Mandi **[Page 147]** was present and was expecting an entertainment. The Sarkar ordered Misr Beli Ram to send him Rs. 150 as entertainment. Ratan Singh *Gadwai* said that last night there had been great restlessness and uneasiness in the disposition of the Sarkar and added that some relief was brought about only by the massage and rubbing in of the oil of the seed of pumpkin and the oil of the seed of almond. *Bhai* Gobind Ram said that both those oils lessened the heat in the heart. After that the Sarkar said that they must propose some such medicine as should remove the heat he felt in his heart. They unanimously proposed bezour-stone and meal of wheat without the admixture of sweet. Khalifa Nur-ud-din was ordered by the

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Sarkar to prepare the same. On the *8th* (26th June 1839 A.D.) a letter came from Macnaughten Sahib, reporting about the conquest and victory at Qandhar, its management and control and later about his design upon Kabul and Gazni. In reply to it a great deal of pleasure and joy was expressed by the Sarkar to him on the hearing of the said news. A letter from Ventura Sahib stated that Sardar Fateh Singh Man and Dewan Hakim Rai had approached him with a letter from *Kanwarji* (Nau Nihal Singh) regarding the pastures of that place and with the advice that it was not admissible to march towards the Khyber Pass without a previous conference and consultation and added that Sardar Pir Mohd. would go along with Mackeson Sahib. He stated further that the letter was sent by *Kanwarji* (Nau Nihal Singh) to Colonel Sahib (C. M. Wade), who declared in reply that he was not so ignorant and foolish a person as to march towards Khyber Pass without consultation and conference and remarked that with the same contents he had written a reply. A letter from Fakir Shah Din reported that two Sahib *Log* had come all alone with 50 sepoys from Simla to Ferozepur and intended to go to Qandhar *via* Dera Ismail Khan and had a mind first to present themselves to the Sarkar and then to proceed forward. An order was issued by the Sarkar that Ram Kishan should proceed to receive the Sahibs and to bring them to Lahore. Letters were issued to the *Kardars* of Kasur and Kahna Kachha regarding the supply of entertainment and other necessary things to the Sahibs. On the *8th* (20th June 1839 A.D.) an order was issued that all the platoons which were present at that time in Lahore and the whole of the *Topkhana* should equip themselves very well and under the order of the Sarkar should present themselves outside the portico of Roshanai Gate early in the morning on the *9th* (21st June 1839 A.D.). Thereupon, according to his order, all the platoons presented themselves along with their officers, the *Topkhana* and the rest of the chieftains. The Sarkar said that he had granted full power to *Shahzada* Kharak Singh over all the protected states under the Sarkar and over the troops of horsemen and footmen and the *Topkhana* and added that *Kanwarji* (Kharak Singh) had granted in his own presence his ministry to the Raja *Kalan* Bahadur, who was the nearest attendant in his court. He further said that all of them should be obedient to the order of the *Shahzada* and the Raja *Kalan* sincerely and whole-heartedly and should not show any kind of deviation or opposition to them and added that they must present their *Nazars* to *Shahzadaji* (Kharak Singh). After that the *Kanwar* (Kharak Singh) and the Raja (Dhyan Singh) accepted *Nazars*. *Shahzadaji* (Kharak Singh) said that the day was the most blessed day because the title of the Wazir of the whole machinery of kingship was conferred upon *Rajaji* (Dhyan Singh). *Rajaji* (Dhyan Singh) said that he was a servant brought upon the salt of the Sarkar and had been a recipient of favours and untold kind attention from the sympathetic look of the Sarkar since the beginning of his youth and added that he looked upon it as his greatest good fortune to render services to the *Shahzada* Sahib (Kharak Singh) most implicitly and with the greatest promptness. After that the Sarkar said to his associates, the glorious chieftains, the *Bhai* Sahibs (Ram Singh and Gobind Ram). Fakir Aziz-ud-din and other officers that

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Shahzadaji (Kharak Singh) had granted *Wazarat* to the Raja *Kalan* according to the desire of the Sarkar and asked them to propose a title for him. After that a communique was written out and sent to all the glorious Sardars, high and low, the Colonels, the Generals, the Commandants, the Officers, the Office-bearers of the platoons, the regiments, and the *Topkhana* [Page 148] and the *Jagirdars*, *mutsaddies*, employees, *Kardars* and the high and low *Thanedars* of all the protected states, declaring that by the grace of immortal God at that time the Sarkar had granted the title of *Naibussaltanat-i-Azmat*, *Khairkhwah-i-Samimi-i-Daulat-i-Sirkar-i-Kubra*, *Wazir-i-Azam*, *Dastur-i-Muazzam*, *Mukhtar-i-Mulk*, quite in accordance with the proposal and in view of his being true to the salt and a well-wisher since long and by reason of the favours and kindness of the Sarkar, which had been directed to him from the beginning upto that time, creating him the special attendant in the court and were increasing everyday and remarked that even at that time he was engaged whole-heartedly as *Ujjal Didar* attendant in the court under the unlimited kind attention and patronage of the Sarkar. The Sarkar, further stated therein, that according to the rule liked by the Sarkar, henceforth whatever orders there would be, would be directed by the Sarkar towards that special attendant in the court and he would then convey those royal orders to them and added that all of them should whole-heartedly and sincerely render services without showing any kind of deviation or opposition and should never he negligent in any way. After that all the Sardars and those who were present pronounced congratulations on the departure of *Shahzadaji* (Kharak Singh After that *Shahzadaji* (Kharak Singh) considered the presentation of a letter referring to the account of.....and the *Nawab* of Multan. Dewan Dina Nath was ordered by the Sarkar to show forth a list of all their details, whereupon he stated that those detailed demands amounted to something like Rs. 50,000. The Sarkar ordered further that he should write out the various salaries and present them to the Sarkar as follows : *Nawab* of Multan on Sang, Rs. 10,000 ; Sardar Majithia, Rs. 8,000 ; Kashmir, Rs. 7,000 ; Miran Shah Ayyub on Sang, Rs. 5,000 ; Kashmir, Rs. 12,000

A statement by *Shahzadaji* (Kharak Singh) ; a letter from *Kanwarji* (Nau Nihal Singh) from Peshawar ; an order of the Sarkar to Sardar Tej Singh ; an account of the fainting and senselessness of the Sarkar ; *Sanklap* and alms ; anxiety and thoughts of the officers and the physicians ; an order by the Sarkar to Misr Megh Raj ; an order to the gatekeepers of the fort ; later on occurrence of relief in the disposition of the Sarkar ; and his coming back to senses at noon ; and order to John Holmes and to Raja Hira Singh ; consultations about the alms and charities ; a letter by *Rajaji* (Dhyan Singh) to *Jamadar* Khushal Singh.

Shahzada Kharak Singh said that the Sarkar should grant the gold ducats out of the large sums of *Sankalp* for the gold plating on the blessed place of *Sri Deviji*[1]. An order was issued by the Sarkar that he might spend gold ducats upto the value of Rs. 5,000 for the

1. The temple of the goddess at Jawalamukhi.

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work of gold plating in connection with *Deviji* after taking them from Misr Beli Ram. A letter from *Kanwarji* (Nau Nihal Singh) made a report about the failure of the troops of humble horsemen and the *Topkhana* to return without setting right and managing the affairs of Peshawar and about the arrival of a reliable person from Colonel Sahib (C. M. Wade) in order to enquire after the news of the return of the *Campo-i-Mualla* and the troops and added that Colonel Sahib (C. M Wade) had heard about those news from the portico of the Sarkar himself, whereupon he had told him that the said news were false and untrue and lacked any support of truth or certifi ation. He further mentioned that since the troops of horsemen had not returned to handle successfully and manage the demands of the Sahibs and, on their return, the short-sighted and wrong-headed Afghans of that country had begun thinking that the Sarkar had withdrawn from giving help and assistance to the glorious Sahibs and that the *Shahzada* Dhuphuri and Karkun had become inimical. The Sarkar issued an order to Sardar Tej Singh, **[Page 149]** Amir Singh Man and Jawahar Mal of *Mistri Khana* to establish firmly the whole of the *Campo-i-Mualla* and the troops of horsemen on this side of the river Attock and not to allow anyone to return.

A letter was issued to *Kanwarji* (Nau Nihal Singh) conveying many assurances to him to set his mind at rest, and an order was issued to Sardar Tej Singh and others that, as the special troops had been in Peshawar for two years and had not been transferred upto that time, it was proposed that they should make the special troops, the platoons of Court Sahib, the French, and the regiments to leave Peshawar and present themselves to the Sarkar and to instal the platoons of the Raja *Kalan* and those of Ram Singh along with the *Topkhana* and all the other three regiments into the cantonment in their place. On the *10th* (22nd June, 1839 A.D) on Saturday, at the time of *Davadashi Nirjala* of the month of *Har*, on account of the stagnancy of the fever, vapours of heat rushed into the various limbs of the Sarkar and he became senseless. All the associates were lost in the waves of anxiety and superstitions at the sight of this condition and began to feel great restlessness and uneasiness. *Bhai* Sahibs (Ram Singh and Gobind Ram), Fakir Aziz-ud-din and other physicians, who were present at that time, began to talk among themselves, stating that the treatment of that disease was beyond the canons fixed by the philosopher physicians, who had written much from their experience regarding perfect cure, removal of diseases, cessation of ailments, cure of defects, and destruction of troubles and added that it did not appear that they were getting acquainted with their desired end and object in the survey and estimate of their weighings in the balance of analogy. They remarked that although they had administered many invigorating and pleasure-giving medicines yet they did not see them produce any change or relief. According to the advice and counsel a letter was sent to Misr Megh Raj Fakir Imam-ud-din and other *thanedars* of the fort of Gobindgarh by the hand of a camel-rider, asking them to show indescribable vigilance and protection in the fort of Gobindgarh and not to trust anyone of their friends or foes in the matter and to remain very enthusiastic in the guard and protection of the fort. After that it was decided, as a point of policy, to get ready a bier worth

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Rs. 10,00,000 for the last days of the Sarkar so that he might be made to sit upon it and a *Sankalp* of 100 horses with gold and silver harnesses and brocade, velvet and embroidered trappings and saddle-cloth and 500 cows be performed by collecting all of those things into his sleeping chamber. After that the gatekeepers of the eastern, western and southern gates of the fort and the gate of Hazoori Bagh were emphatically ordered to manage the gates of the fort with alertness and carefulness and to allow nobody to come in. As soon as this terrible news became known in the town of Lahore noise and hue and cry arose from streets and bazars and all the men, the residents, the servants and the staff of the Sarkar began to manage their own affairs on account of the communications from ear to ear. All of them remarked that all of a sudden a strange accident had come to take place under order of God and quite a strange event had made appearance out of non-existence. When the world-illuminating sun crossed a little ahead from the meridian some strength began to make appearance in the Sarkar and vapours, which had arisen high, sank down in their own places and the Sarkar got up from the sleep of senselessness and negligence and enquired as to how far the day had passed. It was stated that only one quarter and four hours of the day were left. The Sarkar issued an order for the performing of his own *Sucheta* and from all sides cries of congratulations arose high and satisfaction and relief were felt by the attendants and the residents of the town. After the performance of the *Sucheta* the Sarkar ordered for the presentation of the musicians, the bards and the singers and after that inspected the *Chaukis*. After that the Sarkar issued an order to John Holmes, asking him to march from that place at midnight and to go to Amritsar along with his platoon, 250 horsemen and some cannons and to establish himself firmly at the gates of the fort of Gobindgarh and not to show any kind of confidence in any one of his own relatives and the like. An order was issued to the camp of Raja Hira Singh to establish themselves near the tomb of Anarkali. After that the Raja *Kalan*, who was for the most of the previous time the most trustworthy and the best consultant of the Sarkar and had proved very vigilant and careful, fit to deal with all kinds of affairs and to prove superior in handling all the affairs, proposed in agreement with the Sarkar that the point of policy required at that time that the Sarkar **[Page 150]** should perform *Sankalp* with his own blessed hand at that time of so much property as is reported to be the practice of the kings, adding that all kinds of things and horses were present in the treasury of the Sarkar. From the store of Misr Lal Singh Rs. 10,000 in cash were drawn and from that of Misr Beli Ram Rs. 12,000 and 21 *Lakhna* ornaments and jewellery, including pearl necklace of Misr Dewan Chand, 11,000, armlets with green stone, ornamental bracelets, 8 pieces of gold rings, gold vessels, dishes, cups, jugs, 4 in number, 1 silver pitcher, 1 silver wash-basin, 1 *Ganga Sagar*, a silver short-stool, special suits of clothes, 11 *pashmina Badris* having only one seam, 51 gold chairs, 1 silver chair, bejewelled and gold swords, one very well-inlaid shield, 1 bejewelled dagger, another of gold, 1 gun with a gold cover, 2 elephants with gold *Howdas*, 2 elephants with silver *Howdas*, 19 horses with silver, gold, plain, bejewelled, and gold-threaded saddles, 101 pairs of bejewelled garlands without any string, 11 velvet, *banat*, plain and

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other canopies with poles of gold and silver. At nightfall the Sarkar ate some food and took some *Kushta* of pearls and lay down to take rest in sleep. The Raja *Kalan* wrote a letter to *Jamadar* (Khushal Singh) informing that the Sarkar had become very broken down, was seriously ill and was labouring under great trouble and added that he was greatly desirous of seeing that old friend there at that time. He further added that as to the rest of the affairs the grace of the kind God and general benevolence of the sympathetic Lord were attending upon them. At night the Raja *Kalan*, Sardar Ajit Singh, Raja Hira Singh *Bhai* Sahibs (Ram Singh and Gobind Ram), *Fakirji* (Aziz-ud-din) and Misr Ram Kishan remained present and showed a great deal of vigilance and carefulness.

Account of the *10th* (22nd June 1839 A.D.); going out of the Sarkar early in the morning for purposes of pleasure trip and return; performance of the *Sankalp*, discussions of the physicians, senselessness of the Sarkar once again; arrival of Sardar Ajit Singh before the Raja *Kalan*; appointment of the company of the platoon upon the gates of the town after the noon; relief felt by the Sarkar once again from the swoon; going of *Bhai* Gobind Ram to the presence of *Baba* Rupa and Barhmi; account of the *12th* (24th June 1839 A.D.); pleasure walk of the Sarkar and his presentation before a *Sadhu*; his return later on and the suppression of the fever and taking rest by the Sarkar and his getting up after that and taking his meals; presentation of *Jamadar* Khushal Singh; enquiries about the fortune of Peshawar; his departure to the camp.

On the *10th of Har* (22nd June 1839 A.D.) the Sarkar spent the whole of the night sometimes going out of the tent without poles and sometimes going into it in drowsiness on account of the restlessness and uneasiness in his disposition. When four hours of the night were left he enquired as to how much of the night were left and was told that there were four hours yet. Thereupon he lay down to take rest and got up again early in the morning and, calling for the special conveyance by making a sign, rode into it and went out and, on his return afterwards, performed a *Sankalp* of horses, elephants, 5 gold vessels, cups, jugs etc., 51,000 rupees and a pair of bangles. The physician said that 8 letters from the Shah—from the *Kanun* and the *Shafa*. *Bhai* Gobind Ram said that that disease sometimes became overwhelming and sometimes subsided. Fakir Aziz-ud-din said that everything was in the hand of God, because wisdom and understanding were helpless and incapable of finding out its nature. In the meantime the Sarkar once again became senseless. *Rajaji* (Dhyan Singh) had gone at that time to his own camp and was busy in taking bath and eating food when Sardar Ajit Singh went running to him to inform of it. At once, without finishing eating his food, he presented himself on the occasion and the royal order was issued that sepoys of the platoon should be set up on the 12 gates of the town, and nobody putting on arms should be allowed to come in. All the chieftains and the counsellors became bewildered and confused on seeing this condition.

[Page 151] At the time of noon, when four hours of the day

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had passed, the Sarkar woke up and became alert as usual, and, recovering from his senselessness and drowsiness, with the sign of his hand pointed out that vapours seemed to be rising from his liver towards his head and were rendering him senseless. After that he took invigorating medicines, like gems, and, placing his head upon the pillow, lay down to take rest. *Bhai* Gobind Ram went to Rupa and *Bhai* Barhami and said that although they had been treating the Sarkar in every way no good had come out of their treatment and they were feeling helpless. He further said to them that they were his masters and their miracles given to them by the great benefactor God were well-known and so he requested them regarding the good health of the Sarkar. He said that there was nothing to be feared and asked them to rest assured. At about sunset the Sarkar took a little food and once again felt drowsiness. *Bhai* Gobind Ram, the Raja *Kalan*, Fakir Sahib (Aziz-ud-din), Sardar Ajit Singh and Raja Hira Singh, who were present at the time, remained awake all the night. On the *12th* (24th June 1839 A.D.) the physicians felt the pulse of the Sarkar and said that on that day there seemed to be some strength in it and remarked that by the grace of immortal God he would recover health. After that the Sarkar took medicines of gems and in his special conveyance went upto *Baradariwala* garden and returned. After that he went out to enjoy the sacred sight of a *Sadhu*, who had got down in the garden outside Roshnai Gate and, making a prostration to him, offered him an *Ardas* of Rs. 101 and requested him about his good health. The said *Sadhu* prayed for the longevity of his life and said that he must rest assured for there was no fear at all. After that the Sarkar came in and performed a *Sankalp* as before. After that the vapours arose from his liver and rendered him senseless once again. All the chieftains, who were present, began to compare and review that senselessness with its previous attack. After that the rising vapours sank down at their proper places and the Sarkar inquired as to the proceedings of the day. It was stated that the day had passed three hours and one quarter. The Sarkar expressed a desire for the gems and a little of the soup. After that *Jamadar* Khushal Singh presented himself and made a *Sarwarna* of Rs. 500 and offered a *Nazar* of 21 gold ducats. After that Raja Hira Singh and the aforesaid Raja did the same with Rs. 125 each. After that the Sarkar asked from him about the fortune of Peshawar with signs; and he said that, taking leave from *Kanwarji* (Nau Nihal Singh), he had come over to Amritsar to arrange for the affairs of the marriage of the light of his eye (his son) and added that, since he had finished with that matter, at the time he had come to enjoy a sacred sight of the Sarkar. The Sarkar said that he had done well and asked him to go away at that time to his own camp and to take rest.

An account of the night of the *12th* (24th June 1839 A.D.); giving up of riding; alms and other events.

On the night of the *12th* (24th June 1839 A.D.) the Sarkar took a little *Labsi* when 2 hours of the night had passed and went again to take rest. When one quarter and two hours of the night were left he changed his side and came into his senses once again.

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After that he got up early in the morning. As no strength was left at all in his body he gave up going out in the conveyance altogether. After that he performed a *Sankalp* as before. The Raja *Kalan* said that in that happy place heat of the world-illuminating sun was very severe and suggested that, if the Sarkar would go to the *Ivan* (Palace) from that place, it would be good and well. The Sarkar said with a sign that he did not like to go down. After that the vapours again arose from his liver and made him senseless. All began to feel sorry and worried, remarking that such an evil day had shone upon them. After that, when the day had advanced one quarter and two hours, the Sarkar took some food and lay down to take rest. The Raja *Kalan*, the *Jamadar* (Khushal Singh), and the *Bhai* Sahibs (Ram Singh and Gobind Ram) proposed that, as no more confidence could be reposed in the condition of the Sarkar and as he felt very much displeased and enraged on the suggestion to him to get down on the earth, **[Page 152]** it should be proposed that from under the compound pieces of wood should be heaped upto the roof so that he might be made to go down at the time of loosening them.

When the day had advanced one quarter and five hours the Sarkar lay down to take rest, the Raja *Kalan* went to take his food at his own tent and *Bhai* Gobind Ram sat before the Sarkar and the Sarkar finished with the quota of gifts (charities) for the third quarter of the day. Within half an hour sometimes he sat upon the stool made of straw and sometimes he went over to his bed on the *Charpai* set with four pillows (or cushions). As weakness of the final days had overtaken the body of the Sarkar, he lay down again upon the bed. After that, through the agency of the Raja *Kalan*, a physician resident at Jullundur came in and said that he was there to administer some medicine from his own stock and remarked that on taking that medicine at once the vigour which had been lost would soon be restored to him. The Sarkar said to him with signs that it should be first administered to somebody else. The Raja *Kalan* made Dewan Devi Dutta take it to the extent of one rice. After that the Sarkar ate a little of *Labsi* and lay down to take rest and remained taking rest upto the time when the night had passed one quarter in a state of drowsiness and sleep. After that the vapours again arose and the whole of the night thereafter was spent in restlessness. When six hours of the night were left bodily and mental movements of the Sarkar became suspended and the pulse became *Dudi* and *Ali* (weak, submerged and little intermittent). The physicians were lost in utter hopelessness at the sight of this condition.

Early in the morning of the *14th* (26th June 1839 A.D.) Sarkar's enjoyment of the sacred sight of *Adgranth* and *Baba Granth*; a statement by *Bhai* Gobind Ram; a *Sankalp*; overpowering of the vapours once again and the senselessness and the bewailings of the near attendants; getting out of the swoon once again; *Sankalp* of horses and elephants; an order for his being taken to Amritsar.; last prostration; eating of a little of food; account of the ladies of the seraglio; a statement by *Bhai* Gobind Ram; *Sankalp* of ornaments and

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jewellery once again ; final wearing ; resting head in prostration ; account of the night of *14th* (26th June 1839 A.D.).

Early in the morning the Sarkar had the honour and pride of enjoying the sacred sight of *Ad-Granth* and *Baba Granth* and made a prostration before them. All the Sardars became absolutely hopeless on account of his bad condition and of the recurrence of the recent state. After that the Raja *Kalan* inquired after the properties of the medicine from Dewan Devi Dutta and was told that it had lessened the acuteness of the heat. All decided after mutual consultation that the Sarkar must be given that medicine once at least and for the rest prayer should be made for the grace of the immortal God for it was badly needed. The Sarkar produced a wrinkle upon his forehead and with a sign asked for keeping off the said medicine. *Rajaji* (Dhyan Singh) said that it was not medicine but *Charan-Amrat-Thakran* (water of the wash of the feet of the Holymen) willy-nilly the Raja *Kalan* opened the lips of the Sarkar with his own fingers and poured in the medicine. After a while some relief was obtained by the Sarkar and *Bhai* Rupa sat on one side and rubbed his hands on the bosom and heart of the Sarkar and prayed for his good health, while on the other side *Baba* Barhami was praying for the longevity of his life. *Bhai* Gobind Ram said that the eye should be fixed upon the great God. As soon as the Sarkar heard this he made signs with his both hands declaring that he was feeling quite healthy and that they must set their minds at rest and be assured. After that the said *Bhai* (Gobind Ram) said that, if the Sarkar would order, *Sankalp* of Rs. 8 lakhs be made before him. It was stated that already a *Sanklap* of 8 lakhs had been performed ; but the Sarkar said that it would be proper and good. **[Page 153]** After that Rs. 8 lakhs out of the 21 lakhs were given away in *Sankalp* along with the special conveyance of the Sarkar and elephants having gold and silver seats and horses were given away in charity and alms. After that absolute restlessness and indescribable uneasiness overtook the disposition of the Sarkar and all the near ones began to weep and cry. The Sarkar undid the weapons from his waist and handed them over to the bearer servants with the words that final breath and the last moment had drawn near and that pangs of death were making appearance in that state. After that he got a little relief and some of the aforesaid medicine and a little of *bedmushk* were poured into the mouth of the Sarkar, willy-nilly After that the Sarkar said that they should pour one pitcher full of Ganges water, quite cooled down, upon his bosom. According to the order the action was taken and the Sarkar felt comfort and relief. After that, according to the order of the Sarkar, four pitchers full of Ganges water and made of gold and silver were given away in *Sankalp*. After that *Bhai* Gobind Ram took to feeling the beatings of the pluse and remarked that by that time strength had not yet entered into the pulse. 51 cows, 1,100 gold ducats, many swift-footed horses and many suits of clothes were given away in *Sankalp* after that. The Raja *Kalan* said that the Sarkar should order where the special horses were to be sent. The Sarkar made a sign that they should be sent to Amritsar and with his own blessed hands bent down and made a prostration. After that sleep over-

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took the eyes of the Sarkar. The Raja *Kalan* brought forward butter milk. Willy-nilly the Sarkar took it. *Rajaji* (Dhyan Singh) sent a big dish containing food to give assurance to the hearts of the ladies, who had not taken anything for one or two days. The ladies felt satisfied at the sight of the dish containing food for the Sarkar and took to eating. After that *Rajaji* (Dhyan Singh) sent Hari Singh, contractor of Lahore, out of his wisdom and intelligence to purchase sandal from the town of Lahore and to store it in the fort. *Bhai* Gobind Ram said that the Sarkar had very often said that Kohinoor had been left by the old kings and none of the *Sultans* had taken it along with himself, and so he had a mind to entrust all the affairs of his kingship to *Kanwarji* (Kharak Singh) and to move away slowly to the various sacred places and to make over the said piece of diamond to *Sri Jagannathji*, according to the custom of his predecessors. He further added that the Sarkar had said that the time and that hour had come unexpectedly and all of a sudden. By a sign the Sarkar pointed out that soon its *Sankalp* should be made and it should be sent over to *Jagannathji*. The said *Bhai* (Gobind Ram) further said that the Sarkar had ordered *Rajaji* (Dhyan Singh) to do so ; but *Rajaji* (Dhyan Singh) had stated that *Kanwarji* (Kharak Singh) be ordered to do that. Thereupon the order had been issued to *Kanwarji* (Kharak Singh), who had stated that it was with Misr Beli Ram. After that *Jamadar* Khushal Singh spoke to Misr Beli Ram for its presentation ; but he began to put forward excuses and replied that it was in Amritsar. After that the *Jamadar* (Khushal Singh) said to the Misr that perhaps he had come for that very thing to the Sarkar and remarked that all the property, all the wealth and all the material belonged to *Kanwar Sahib* (Kharak Singh). The Sarkar produced wrinkles upon his forehead on hearing this discussion. After that, according to a request by *Bhai* Gobind Ram, two armlets with diamonds worth Rs. 2 lakhs, several bejewelled ornaments, 8 top-hats of the Persian style, 2 elephants with gold seats and Rs. 5 lakhs in cash were given away in *Sankalp*. After that the Sarkar put on all the ornaments and then removed them from every limb of his body and, making a prostration by resting his head upon the earth, gave them away in *Sankalp* with the remark that it was his final wearing. After that, upto the time when the night had passed one quarter, he remained in drowsiness. After that the vapours arose once again and he began to feel uncomfortable ; **[Page 154]** but when one quarter of the night was left he felt a little relief again.

Bhai Gobind Ram the Raja *Kalan* and others, who had been keeping awake all the night, went to their own camps when the Sarkar felt some relief and lay down to take rest and went to sleep in their own comfortable beds. When four hours of the night were left the Sarkar had one very strong stool which rendered his limbs doubly weak. At that time the Sarkar sent for *Bhai* Gobind Ram and himself became senseless. *Bhaiji* (Gobind Ram) came running and said that there was no need of horses at that time and added that he must fix his eye upon the immortal God. On hearing this the Sarkar raised his hands towards heaven and said that his eye was there fixed upon Sri *Narainji*.

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ACCOUNT OF THE LAST DAY

On the *15th of Har* (27th June 1839 A.D.), on Thursday, within three hours the Sarkar had nine successive and repeated motions and the movements of his lips stopped and strength in his body became suspended and his pulse became *Darudi-Ali* and left altogether its normal course. Fakir Raza said, with his eyes full of tears and his heart full of anxiety, that he was a Mussalman and knew that it was the last hour. *Bhai* Gobind Ram said that from the very first day he had been the oarman for the boat of the disposition of the Sarkar and so he should not give up attending to it at the hour of hopelessness and death, because the propeller of the boat must be setting his eyes upon God essentially. *Fakirji* (Aziz-ud-din) said with hundred kinds of regrets and with the flow of tears from his eyes that the storm of death and tempest of demise had arisen overwhelmingly and that without God nothing was left to be done by the boat or its propeller. With these words he came out and all began to weep and cry. After that, according to the advice and proposal of the Raja *Kalan*, the *Jamadar* (Kharak Singh) and *Bhai* Sahibs (Ram Singh and Gobind Ram) all the matters were firmly and definitely settled with *Kanwarji* (Kharak Singh) and a letter was issued to *Kanwar* Sher Singh, asking him to come very soon with his heart quite at rest. A letter from Fakir Shah Din intimated that Lawrence Sahib had made a statement about the circumstances of the last days of the disposition of the Sarkar, and had referred to words of the relation of unity used by the Sarkar for the period of 32 years and also to no deviation or defect with respect to it on either side and dwelt upon the advices and instructions by the Sarkar regarding the protection against the repeated trouble by the mischief-making Akalis. After mutual consultation *Rajaji* (Dhyan Singh) wrote a letter to Lawrence Sahib, stating that the disposition of the Sarkar was quite alright and he was in good health at that time ; but the future situation was in the hands of the most glorious and most high God alone and added that the relations of friendship and unity were well-established and were being made permanent by their increase everyday and further added that 200 horsemen were appointed by him for the protection of the bridges. After that the Sarkar got up again at about noon and felt severe pain developing into his final restlessness and uneasiness. On the one side the pulse of the Sarkar was in the hands of *Bhai* Gobind Ram and on the other it was held by *Bhai* Gurmukh Singh. The former *Bhai* Sahib said to Raja Sahib (Dhyan Singh) that he must get ready the lamp, etc. very soon because the pulse was going out of his hand. *Rajaji* (Dhyan Singh) said that only the grace of the immortal God was needed and asked him not to talk like that. The second *Bhai* (Gurmukh Singh) said that the pulse was alright and there was nothing to fear. *Bhai* Gobind Ram, who was a learned man and knew everything, at once said without any hesitation and fear that he had witnessed such days and remarked that he (the Raja) did not know anything about it. After that Raja Sochet Singh came from Ram Nagar and presented Rs. 500 by way of *Sarwarna* in addition to 21 gold ducats. *Bhai* Gobind Ram uttered in a loud voice that Raja Sochet Singh had

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come to present himself to the Sarkar and so he must look sympathetically towards him. The Sarkar opened his eyes once and cast an unconcerned look and closed his eyes again and the pulse left beating altogether. After that the Sarkar was made to lie straight, after his being lifted very easily and carefully, upon the bedding, which had been set right with all the requisites of the last day, like *doshalas*, *Tulsi* leaves, gold ducats, linseed and so on and, lighting up a gold lamp, gave it away by way of *Sankalp* along with other things. After that they made him sit upon a wooden stool and, washing his blessed hair with Ganges water and curd, dressed him in new clothes. In short, whatever the Sarkar had gained by the good efforts of *Bhai* Gobind Ram at the time of his final breath could not at all be brought about by the *Jogies*. Those who were inside the tent without poles knew that the Sarkar was in sleep while those who were sitting outside, were lost in astonishment. **[Page 155]** *Bhai* Gobind Ram said into the ear of the Sarkar, at the moment he was expiring, the words "Ram, Ram" three times. The Sarkar repeated them twice, but at the third time his lips did not open and his life went out of him by way of his eyes. Upto the time of his expiring his eyes had been fixed upon the picture of Lachhmi and Narain. When the day had passed three quarters and three hours he bade farewell to this mortal world and got transferred to the everlasting universe. *Kanwarji* (Kharak Singh), the Raja *Kalan*, Raja Sochet Singh, Raja Hira Singh, *Jamadar* Khushal Singh, Sardar Ajit Singh, Dewan Dina Nath and others began to weep and cry. They were compelled out of patience and by way of exercising control upon their feelings to stop further crying and weeping and to make arrangements for the last stage. As very little of the day was left and the arrangements for the cremation of such a great, truthful king had to take place very slowly and by degrees, arrangements, which were necessary, had to be made soon. Thereupon those who were expert in preparing the bier were called in and preparations began to be made for the coffin, shrouds and other things connected with the ceremony. Emphatic orders were issued for closing up the doors of the fort and *Rajaji* (Dhyan Singh) ordered that a gold and silver bier must be got ready along with other things very soon. This dreadful news became known to the ladies and they began to cry and weep very deplorably and got ready to burn themselves alive. The Raja *Kalan* went to them, took to setting their grieved hearts at rest and added that the *Kanwar* (Kharak Singh) would be looking to their needs, considering them as his real mothers as before and so they must not feel any kind of sorrow or disgust, remarking further that everything besides the Sarkar himself would be available and supplied to them. After that *Rajaji* (Dhyan Singh) went into the octagonal tower and began to give assurances to set at rest the minds of *Rani* Kattoch and others. At once at that time the said Kattoch (*Rani*) came out of the seraglio without any hesitation with her open face, with her bright looks and with her glowing forehead into the presence of *Rajaji* (Dhyan Singh) and said that assurances were necessary for those who had to live after the death of the Sarkar and added that she was going to accompany the stirrup of the Sarkar readily. After that *Ranies* Rajdevi and *Bih-Mat* and others began to make excuses similarly

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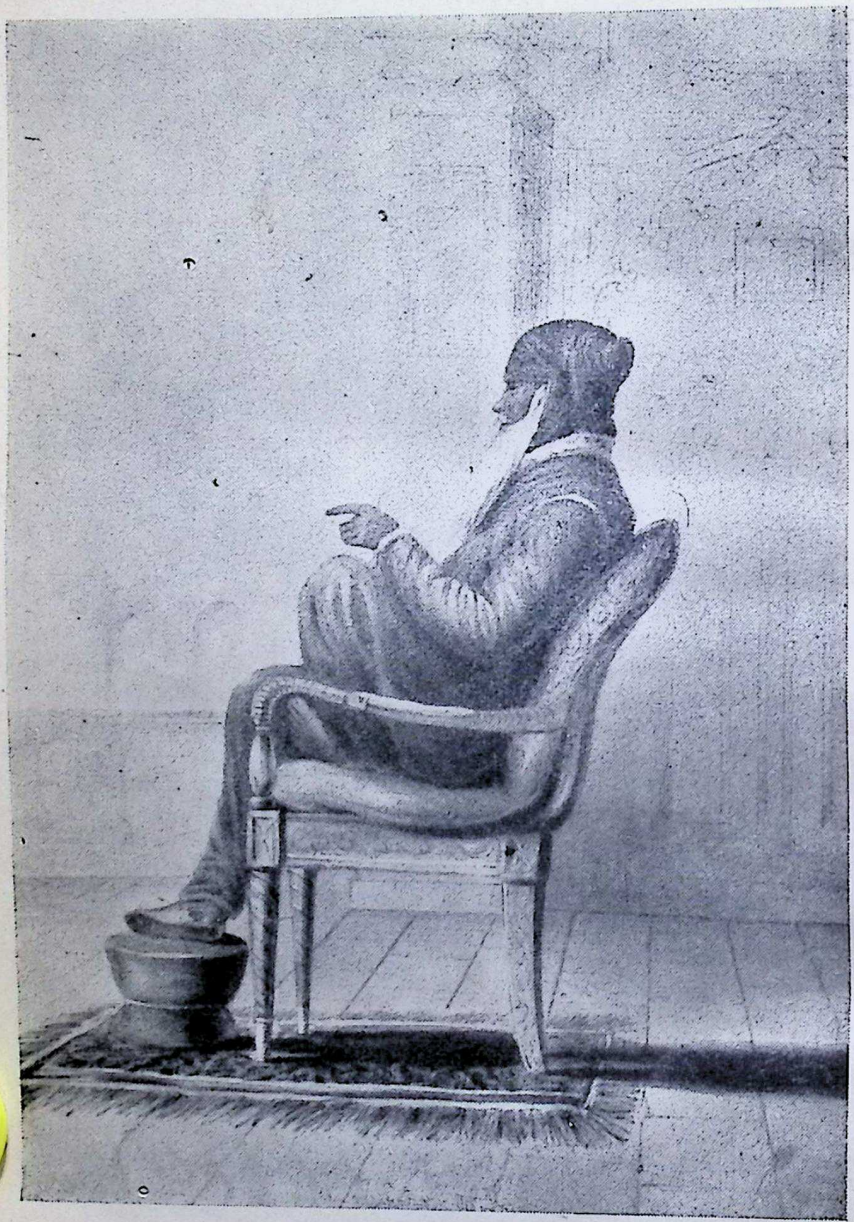

Maharaja Ranjit Singh a few months before his death

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with respect to that matter. The Raja *Kalan* showed forth the *Tilana* and said that the final stage preparations about the bier and the like should be made very soon. After that the Raja *Kalan* appointed *Mian* Labh Singh to protect and look after the deceased (Sarkar), because all the people had become astonished and felt distracted and great noise and disturbance had occurred all over. With tears of disappointment and grief the aforesaid *Mian* sat down by the side of the dead body. After that letters were issued to the officers of the platoons, the troops of horsemen and the *Topkhana*, asking them to rest assured and to continue rendering good services as before and telling them that they would be granted their salaries and rewards. After that they engaged themselves in rendering services to the Sarker and ordered emphatically Iwaz Khan, the elephant driver, and the superintendent of the horses, to decorate elephants and adorn the horses with gold saddles and brocade trappings and the like and to present them in the morning for accompanying the funeral procession of the Sarkar. Misr Ram Kishen was ordered to present in the morning sweet puddings to the value of Rs. 1,100 for distribution among the *Khalsa*. All those who were present remained weeping and crying all the night while the Brahmans kept on reading *Gita* and *Bishen Sahasarnam* and the *Bhais* remained busy in reciting *Granth Sahiban*.

DETAILS OF THE DAY OF DEPARTURE

On the *16th* (28th June, 1839 A.D.), on Friday, *Kanwarji* (Kharak Singh) took his bath and put on clothes like *Dhuti*, *Uparna* and so on and making the Sarkar sit on the wooden stool, bathed him in the water of the Ganges and made him put on a turban and a suit of clothes performed with saffron and decorated the body of the Sarkar with the ornaments, such as bejewelled plume, bejewelled turban gem, bejewelled hand chain, pearl necklace, bejewelled armlet and a diamond ring. After that he made the Sarkar lie down on the bier with one pillow under his head and another small pillow under his cheek and, sending for a *doshala* from the stock-store, spread it over him. After that all the chieftains and near attendants presented *doshalas*. After that the news came that the ladies had made a *Sankalp* of all their estates, ornaments and their other belongings and, handing over the receipts of the revenue tax of the spring crop to the *Kardars*, had presented themselves near the gate, fully decorated and adorned. *Kanwarji* (Kharak Singh) ran to the door with his naked body, his weeping eyes, his burning bosom, his restless heart and his bare feet **[Page 156]** to receive them and threw himself at the feet of the ladies. The ladies uttered prayers for him and put their hands upon his back and patted him. The ladies left the special conveyance and entered through the above-mentioned door with glowing foreheads, bright looks, resplendent cheeks, laughing and dancing like intoxicated elephants just before the eyes of the onlookers, looking like figures of the spiritual world and approached the Sarkar. All the Sardars got up and showed them kindness and courtesy while the other maid servants also joined them, well-equipped and decorated with their clothes and ornaments. Although *Rajaji* (Dhyan Singh) and *Kanwarji* (Kharak Singh) checked them.

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from behaving like that yet no effect was produced by their entreaties.

An account of the Raja *Kalan* Bahadur.

When the Raja *Kalan* went into the octagonal tower to give assurances and consolation to lady Hardevi she reminded him very tauntingly of a previous statement by him to always remain with the stirrup of the Sarkar. *Rajaji* (Dhyan Singh) did not say anything ; but early in the morning on coming out into an open meeting, putting on fine clothes and decorated with ornaments, he declared that he had a mind to join the stirrup of the Sarkar. *Kanwarji* (Kharak Singh) and other Sardars were all lost in astonishment and requested him do desist from carrying out that intention ; but their entreaties seemed to produce no effect upon him. After that *Kanwarji* (Kharak Singh) put his head upon his feet and said that he could never show any kind of deviation or opposition to his orders and would always look upon him as a substitute of the Sarkar. After that *Rani* Kattochan put *Gita* upon the blessed bosom and said that they should take that book in their hand and swear that he would not create any dispute or bring about any deception to estrange the father and the son and that in rendering services and in proving loyal and obedient he would never make the elder *Kanwar* (Kharak Singh) do anything that might be a source of trouble and sorrow to the younger *Kanwar* (Nau Nihal Singh). At first she asked the Raja *Kalan* to take up the said book ; but the Raja *Kalan* said that oaths by taking up the book should be taken by Raja Hira Singh and Raja Sochet Singh or by those who had a mind to live on after the Sarkar. After that *Bhai* Sahibs (Ram Singh and Gobind Ram), Raja Ajit Singh and others checked the Raja *Kalan* from carrying out his intention with the words that the whole affair of kingship and pontificacy would be upset and rooted out and further added that he should point out in which book of history or religion it was written out that the ministers and the courtiers should burn themselves along with the King and further remarked that it was a great sin to do so. He further remarked that if the Raja *Kalan* wanted to withdraw from the affairs of the kingdom after the expiry of one year he could go away to *Kanshiji*, adding that nobody at that time would interfere with him or object to his act and added further that at that time it would become talked of very well in the world that the faithful servants, true to the salt, had left all their property, all their wives and children on the death of their own master and had stopped even looking at their sons. After that *Bhai* Gobind Ram and lady Kattochan said to *Rajaji* (Dhyan Singh) to explain why he was going to create a sort of hindrance in the way of the realisation of their object and added that during the life of the Sarkar he was the master and ruler of all the affairs while at that time the order and power was with them and so he should not go against their wishes. Dharam Kauran said that in the field of battle one should sacrifice his life by using his sword and with loud cries (?) and added that it was not at all proper for him to burn himself with his master. At last the Raja *Kalan* and *Kanwarji* (Kharak Singh) made it written out under the signatures of the glorious Sardars by the hand of Diwanji (Dina

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Nath) that he would remain in the service of *Kanwarji* (Kharak Singh) for one year and after that would go away towards the sacred places and all took up the water of Ganges and the book of *Gita* and declared that they would never try to create dispute and disaffection between the father and the son and would remain loyal and obedient as before. According to the old custom papers were written out purporting to establish all the Sardars and the *Jagirdars* with the words that in case of any offence or omission for the first time they would be pardoned ; but on its occurrence for the second time they would be punished. Copies of the said agreement were ratified with the following statement by them that they had been brought up upon the salt of the Sarkar from the beginning to the end and added that they would be loyal and serve the *Kanwar* Sahib (Kharak Singh) wholeheartedly, considering it as a matter of great fortune for themselves to do so. Details of this matter are contained in the Big Book and here their statement at length is regarded as unnecessary. After that the Sarkar was lifted up in a glorious bier and weeping and crying and noise and unrest arose from all sides and the bright day became a dark night in the eyes of the people of the world. All the surviving ladies and Gul Begam wept very bitterly and fell senseless on the ground on account of their mental worry. The ceremony of *Adh-Marg* was performed at the time of the bier passing out of the Roshanai Gate. The Sarkar was made to sit in the branches of sandal-wood after a bath in his own garden near the gate just at the foot of the Padshahi Masjid. The ladies performed the *Parkarma* and made prostrations while Kattochan (*Roni*) joined in burning, placing the head of the Sarkar on her thigh. All the Sardars rested their heads upon the ground in prostration and later on sprinkled, clarified butter and with some rubbish straw set fire to the corpse. After that the brain and senses of the Raja *Kalan* got an attack of derangement. After *Kipal Kirya* he went to the river to take a sacred bath. Just in the course of the burning of the Sarkar clouds began to shower rain of the divine grace and two pairs of pigeons sacrificed themselves under the order of the Almighty God. They came out of the atmosphere and fell into the fire. *Doshalas* were distributed among the *Rubabies* while all the Sardars remained sitting in lines. The Raja *Kalan* wept and cried while all the others gave him assurances and consoled him, but with all this the mind of the Raja *Kalan* could not be set at rest. Alas, it is a matter of great regret that yesterday he was king of the world, he was benefactor of the world, he was master of unlimited blessings, he was a cloud representing charity and favours ; but today he is equal with dust, and the eyes of his servants are weeping and struck with wonder with tears falling out and distraction in mind. (Two and a half lines of verses omitted).

END

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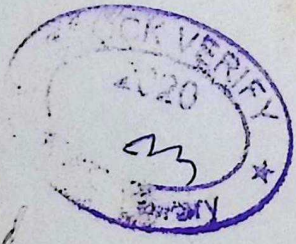

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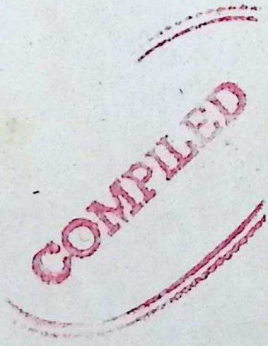

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